THE PRAYER OF ST. FELIX Lord for to-morrow and its needs I do not pray; my God, from stain of sin Just for to-day. both diligently work And duly pray; Let me be kind in word and deed

Just for to-day. be slow to do my will, Prompt to obey; Help me to mortify my flesh Just for to-day. Let me no wrong or idle word. Unthinking say; Set thou a seal upon my lips, Just for to-day.

Let me in season, Lord, be grave; In season gay; be faithful to Thy grace Just for to-day And if to-day my tide of life Should ebb away. Thy sacraments divine, Sweet Lord, to-day

In Purgatory's cleansing fires Brief be my stay; O, bid me, if to-day I die Go home to-day So, for to-morrow and its needs I do not pray: But keep me, guide me, Just for to-day.

A NEW CATECHISM

At the Plenary Council of Quebec a committee of three Bishops was appointed to compile a catechism for the Dominion. The original idea was to draw it up first in one language and then translate it into pose Him. other languages. It has been found practically impossible to realize this idea. It is impossible for three Bishops to come together for a sufficient length of time to produce a catechism as their joint work. For this and other reasons Bishop Mc-Donald of Victoria, B. C., one of the committee, set to work to write a catechism himself. His intention was to write a series of three graded catechisms, and the one he actually compiled was to be the second of the series. Realizing that a satisfactory catechism must be the product of many minds, so that pedagogy and experience, as well as theology, may receive due consideration, he requested Archbishop McNeil to have the work of compilation continued in Toronto. The Archbishop has appointed a committee to gather and co-ordinate suggestions and ideas. For this purpose consecutive parts of the catechism, in its present state, will appear from week to week in the CATHOLIC REC-ORD, so that readers may send criticisms and remarks thereon to Rev. Hugh J. Canning, 5 Earle St., who is chairman of the Toronto committee.

A feature of the catechism is the order in which the subjects are presented. The position of Mass in our catechisms does not correspond with the position which public worship occupies in Catholic life. "It is the Mass that matters." Worship is the distinctive feature of a religion. To treat of the Mass as part of one of the Sacraments is to give a wrong impression of its importance. It is coordinate with the Sacramental this out clearly, and impress it on the mind of the pupil, the catechism tells, in successive chapters, what Our Lord is as Teacher, Priest, and King. As Priest He offered up the Sacrifice of Redemption, and continues the same offering daily on our

Another feature consists of a reading lesson after each chapter of question and answer, developing or explaining more fully, or suggesting application in practice of, the preceding chapter.

Many think that every answer in a catechism should be a complète sentence, repeating what is asked in the question. This system has been tried and found wanting. It makes the catechism too stiff and mechani-

Following is the first chapter with its lesson:

Who made you?

God made me Why did God make you?

God made me to know and serve Him here on earth and be happy with Him forever in heaven.

How can we know God? By learning what Jesus Christ has taught.

Who is Jesus Christ? He is the only Son of God made man and born of the Virgin Mary. What did He tell us of Himself?

Jesus Christ told us that He came from the Father in Heaven to be our Teacher, our Priest, and our King. LESSON FIRST

To teach is to tell us what we did not know. God sent His only Son into the world to tell us about the home of many mansions which He has for us in Heaven, and how we from a strange land and tells about the things that are there, we believe him. Much more should we believe Our Lord, who is truth itself, when He tells about the things of the Kingdom of His Father. We begin the catechism with an act of faith in Jesus Christ, the Son of God and the Son of the Virgin Mary. Faith is a that is unattainable here below.' gift of God. Let us thank Him often for the great gift of the true faith.

THEOLOGY AND RELIGION

Right Rev. Bishop Scannell preached recently at St. Cecilia pro-Cathedral. From the report of the sermon which

appeared in the daily papers we take the following paragraphs: "That Our Lord, during His life on earth, was contradicted, opposed and persecuted is a fact which enters so largely into our religion, and to the contemplation of which we have be come so accustomed that it suggests no difficulty to us and causes us no surprise. For was not His mission a scandal and a stumbling block to the world? And therefore, we should expect the world to contradict and op-

"And the same treatment that was extended to Him is extended to the Church which He established. It is contradicted and misrepresented. Not to go back beyond the present time, and to deal with our own sur roundings, what is one of the commonest objections made to the Church? That it has too much theolgy and not enough of religion. Do these people know the meaning of the terms they use? Theology is the reasoned treatment of divine truth, of revealed doctrines, and religion is the virtue by which we serve and worship God. One is the foundation and reason the other.

But what do our critics mean by religion? They mean philanthropy that is, the love of our neighbor fo our neighbor's sake. And the Church proposes something better than that it prefers charity which is the love of God for His own sake, and of our neighbor for God's sake. Oh but why does it not strive for social betterment -more comfortable houses, better clothing, more agreeable surroundings, higher wages and the like For the very good reason that it was not commissioned to do any of these things. It was commissioned to teach men to seek first the Kingdom of God and His justice.

"Those temporal interests are best promoted by the civic authorities or by the people themselves. If the Church were to take a hand in these

work for social equality and the equal distribution of wealth, so as to make all contented and happy? Because cialistic state-for that is what these theorists are striving after—if it could be brought about would make all men servants of the State and system, not subordinate. To bring practically slaves and would put an end to all undivided initiative and

> What has made this country the great and prosperous country it is? Not the State, not the Government. but the free efforts of the citizens themselves. The State has wisely left them to themselves as much as possible, and their own energy, enterwork. And as to the equal distribu tion of wealth which some advocate f it could be realized, how long would t last? Not twenty-four hours; for in that time the capable man we uncapable man have less.

> shortcomings, and for this reason it will not recommend theories which it knows are impossible of realization We need only good laws, say the theorists, and a new constitution of ociety to make every citizen contented and happy. Why then do not people observe the Ten Commandments? Are they not just and reasonable? And yet some tell us that they are out-of-date, and that they should be amended or abolished altogether. No doubt there are many abuses and often much injustice in our social system; but in seeking a remedy for these evils, we must never go contrary to the precepts of the natura law or the dictates of con-

> science 'All legislation, to be profitable must take into account man's free will, his moral responsibility and his limitations. For example, what pre vents the citizens of Omaha from devising a city charter that would be

ever, except our own shortcomings the just, require from us in return and imperfections, which would make such a charter unworkable. After holy angels and the saints and blessed all, let unbelievers say what they will, there is in the world such a thing as original sin, and all social reformers, who ignore that sin and its consequences, will spend their lives in devising vain things.

"A thousand times better for us to bear our present ills as free men than are to get there. When one comes to be fed and sheltered like cattle by the socialistic state. I do not ques tion the sincerity of those theorists; I question their wisdom and their fitness to bring about any real better ment whatever. Men who find fault with the divine government of the universe are not to be trusted, and we need not be disturbed if they condemn the Church for not bringing about an ideal condition of things

THE SPIRIT WORLD

In a Pastoral Letter, Right Rev. Dr. Cassartelli, Bishop of Salford, England, writes as follows of the origin, character, and dangers of what is known as Spiritualism or

Spiritism;
The Catholic Church at all times is chiefly concerned with the spiritual sides of man and his destiny, with the future life beyond the grave, and with the existence and operation of spiritual beings, whether good bad. Hence we might justly say that the Catholic Church beyond all other religious systems is a "spiritualist" Modernism and Socialism, an other wise unobjectionable or even desirable epithet has been appropriated by an entirely different and even hostile system of teaching and prac tice, which is nowadays familiar to everybody under the titles of "Spiritnalism" or "Spiritism." The history of this remarkable movement is in teresting. The skepticism engendered by the French philosophers and encyclopaedists at the close of the eighteenth century, followed by the hasty generalizations and arrogant assertions of so many students of physical science in the early part of the eighteenth century, led to the growth and wide diffusion of what is known as "Materialism," which long held sway in both scientific and popular literature, as well as in many of the universities. There was a time when Materialism seemed to threaten to absorb the whole world to science and thought. But the reaction inevitably came. Pure Materialism is o essentially contrary to the profoundest instincts of the human race and to the most venerable and persistent traditional beliefs of every age and race, that the conviction of the existence and power of spiritual agencies forced its way back into nen's minds.

THE FALLEN ANGELS

But the Church teaches us, not only of their existence, but also of their manifold activities, and of their practical relations to and interwith ourselves during our mortal lives. In the first place, there is no doubt that Almighty things it would necessarily be drawn God makes use of the vast hosts of into politics, and it would soon be those blessed and happy spirits who told to mind its own business and to go and preach the gospel.

those blessed and happy spirits who cult of Spiritism is spreading to an agents and messengers in the govern. But why does not the Church ment of creation. Hence they are population, and even making headproperly called "angels," a Greek word signifying "messengers." On the other hand, there is no doubt the Church knows men and their that, according to the mystery of limitations better than the theorists God's Providence, the lost spirits, the adoption of spiritualistic beliefs who advocate these things. The so- Lucifer and his host of fallen angels whom we call the devils or demons. are allowed to exercise no inconsiderable influence in the creation-perhaps, according to some of fathers, even over phenomena of nature—but certainly in the spirit ual, and sometimes even the physical life of men. Part of our probation in this life consists in the suggestions and temptations to which these evil spirits are allowed to make directly or indirectly to our mind and will. This teaching has been unchanging in the tradition of the Church from the Gospel narra-tive of the temptation of Christ Our Lord in the wilderness by satan even down to the well authenticated cases of the attacks of the evil spirits on of the Blessed Cure of Ars, in our own days. Turning now from the activities of these vast kingdoms of spirits, good and evil, we may ask what are our relations with that what are our relations with that the spirits are our relations with that what what are our relations with that what was a subjects. The late when the constant was a subject w to say, the souls of all those who Brooklyn clergyman, the late Rev. have departed this life, whether in Dr. Talmadge, who on one occasion the Church teaches us that God allows the blessed souls in heaven to know what passes on earth, and to interested in the fate of these living. Likewise, the holy souls, who are temporally detained in pur gatory, most probably are similarly endowed with this knowledge of what passes here below and with the vicissitudes of their fellow creatures and more particularly of their kinfolk and friends; and though thes souls can no lenger pray or merit for themselves, it is held by great theologians that they are allowed to exercise some degree of intercession on our behalf. The manifold good offices which living men are con-

stantly receiving from the world of

in heaven, we have a tribute to pay of homage, veneration, and devotion. Towards the souls in purgatory our position is reversed, and we living here on earth are, by God's generous mercy, allowed very greatly to assist them and to shorten the weary time of their purgation by offering up for them our prayers and good works of every kind.

COMMUNION BETWEEN THE SPIRIT, WORLD AND MAN

In this great work of charity the blessed spirits in heaven are also engaged. The constant communion between the spirit, world and mankind is normally and purely spiritual or intellectual, i. e., a non-material one. Yet there are undoubtedly rare cases where God allows spiritual beings, whether good or bad, to make their presence known and even to communicate with living men by impressions on the senses of sight, hearing, or touch. Now the essential and most pernicious element of modern Spiritism is precisely this unlawfu trafficking with, or seeking to traffic with, spirits, whether good or bad, whether human, angelic, or diabolic in their nature. It is begotten of a morbid and fearfully dangerous curiosity, like that of our first parents, to know those hidden things which God does not see fit to make known to us, and therefore to seek such knowledge is to act contrary to and to sin against the Divine Will. The Church in all ages has sternly reprobated and forbidden all such superstition. But is it not only the sinfulness of these practices that makes them to deserve the warnings and condemnations of Church. that the pursuit of spiritistic practices has a deplorable effect upon the minds and even the bodies of its votaries. The most appalling of these effects is the weakening of the will power. Not theologians only, but many experienced scientific and medical authorities are agreed upon

" EXTERNAL CONTROL

We are quite aware that a considerable part of this modern Spiritism, with its mediums, seances, clairvoy ance, evocation of spirits, etc., is de monstrably made up of chicanery and fraud. But such an admixture of mere charlatanism does not preclude the really preternatural, or even diabolical, character of some of the phenomena of more advanced Spirit-'And whatever explanation, whether natural or preternatural, be given of such phenomena, there is no oubt the crucial evil, the specific danger, of sp!ritualistic practices is the eventual subjection of the willpower to what is denominated "ex-ternal control"—be that control diabolical or merely human. This control, this surrender of the keys of the free will, is the true source of the frightful evils to which Spiritualism inevitable leads. You may ask with some surprise why we should have chosen such a subject as the present upon which to address you in our Pastoral. The reason is that it has been borne in upon us by testimony appeared to us a timely and most serious warning against the dangers and practices involves. And this all the more so, because the beginnings are small and apparently harmles A little dabbling, perhaps for amuse ment, in some slight forms of occult sm, leads to deeper interest and an ever-growing craving to know more and see more, until the victim be comes a full adept and a slave of the

PROSTITUTING THE PULPIT

Some Protestant ministers have nore than once resorted to questionable methods of preaching. Finding that old-time sermons, which in advertised a certain style of piano by Heaven. But the famous pastor of the Brooklyn Plymouth Church and heir manner of making preaching at-

Minn., gives of the manner in which the Rev. Dr. Morril of that city recently gave a specimen of vaudeville in his pulpit. He had made arrange ideally perfect and would make us all holy spirits, whether the angelic contented and happy? Nothing what losts or the disembodied spirits of gregation the intricacies of the

"turkey trot," "the grizzly bear" and holds its place among Protestant de other "refined" dances. At the last moment the chorus girls backed out. The pastor of the "People's Church" was determined, however, that the members of his congregation should he purposed giving them.

As the chorus girls would not be on hand, the St. Paul pastor detersupplement it with a sermon. He sent for a dancing teacher, who not only went through the dances with him before the sermon, but stationed licity. himself in a place where he could coach the dancing minister. The public announcement that chorus girls were to entertain the congregation of the "People's Church" an exhibition of the "turkey trot" had the effect of drawing an immense crowd. From the local paper which furnishes us with these particulars we learn that "there was no disappointment when the pastor began dancing and giving his sermon at the

same time." A Protestant minister gyrating in his pulpit to illustrate the character of an indecent dance, is the up to date development of the system of sensational preaching, which Henry Ward Beecher and other Protestant preachers inaugurated a generation ago. That style of pulpit oratory for nany years kept within the limits of decorum, which were narrowed more and more as the Bible lost its ancient authority with the Protestant sects The vaudeville antics of the St. Paul preacher is the latest exhibition of what that loss has brought in its train. The press despatch dealing with it informs us that the assembled congregation, who had come to the chorus girls illustrate the "turkey There is no doubt trot" was not disappointed "when the pastor began dancing and giving his

sermon at the same time."

Why should it be disappointed? The members of the "People's Church" came to be entertained and the dancing pastor filled the bill in a satisfactory manner. Neither he nor his fellow sensational preachers could hold congregations if they conthe Gospel fined themselves to preaching that appeal to Protestant churchgoers of former times. The latter crowded their churches to hear 'the eternal verities," backed by the authority of a book they believe to be divinely inspired, preached to them. To-day their descendents, not possessing their faith, demand of their pastors a radically different sort of instruction. Hence the sermons on politics, Socialism and other sub jects that ministers of former times never thought of discussing in their pulpits. Hence, too, that vaudeville exhibition in St. Paul's "People's

By a curious coincidence a trained urse and a doctor in a hospital in Waltham, Mass., were discharged the other day for doing the very thing that the St. Paul minister did in his pulpit. "A nurse and physician," says a press dispatch, "were caught dancing the turkey trot beautifully over the diet kitchen floor by one of the trustees, who reported the matter to the Board." authorities of the Waltham hospital from many sides that the pernicious was considered as good enough for his congregation by the St. Paul Protestant minister, who has the doubtful honor of leading the vanguard of the sensational preachers who have discarded the Bible for passing fads.

—New York Freeman's Journal.

A METHODIST INDICT-MENT OF METHODISM

The Catholic Church and her members are frequently the subjects of vicious and unwarranted assaults in the public utterances of Protestan There are those who seem to think that the greatest glory of their position is constant warfare in this direction. It matters not how little they know of what the Church teaches, or how serious may be the misrepresentation. And, as a rule the more ignorant they are of doctrines the more vigilant and val-

iant they are in the work.

This attitude—largely that of our Methodist brethren—is often a puz-zle to Catholics, as it is always a re-

otry. But this is a mistake, if we are to accept the authority of a prominent New York minister of the Methmentioning it in connection with the heavenly hosts praising God in odist Church, Rev. Thomas G. Nich

The Rev. Nicholson, who, by the the equally famous pastor of the Brooklyn Tabernacle were long since Board of Education, a fact of imway, is secretary of the Church putdistanced by clerical imitators of portance to the question, supplies u with another and an entirely differ erent solution. At a recent session The length to which some of them of the Rock River conference he de have gone may be judged by the clared, "It is a fact not generally known that there is less education among the ministers of the Methodist forty years ago. Thirty-one per cent of our ministers have less education ments with two chorus girls to give than the average high school boy. Dr. Nicholson is further quoted as "People's Church" of which he is pastor. They were to show his constant of the standard of education for its preachers the Methodist Church could not

This Methodist indictment of Meth odism is worthy of serious consideration. It clearly substitutes ignorance for bigotry as the cause for the not be deprived of the entertainment | Catholic attacks referred to. There are grounds for assuming also that these attacks are regarded by equally large percentage of Methomined to do the dancing himself and dist preachers as a protection to their supplement it with a sermon. He amazing ignorance. Hence the frequency of assault and the existing animosity of Methodism to Catho-

Hereafter, however, Catholics need give themselves no great worry over the attacks of the Methodist preach-ers. According to Dr. Nicholson, a large percentage of them are too ignorant for argument and too dense for conviction. Effort can be much better employed in some other direction.—Church Progress.

CATHOLIC FAITH IN

It is gratifying to note the very

SCOTLAND

flattering and extensive progress the Catholic church is making in Scotland. The annual conference of the Catholic Truth Society of Scotland. which was held a short time ago, gave abundant proofs of the church' increasing prosperity. Distinguished persons among the clergy and laity present at the reception held previous to the conference were: Major General Lord Ralph Kerr, K. C. B.; Lady Anne Kerr and the Misses Kerr; the Very Rev. Canon Stuart and the Very Rev. Canon Mullin, Edinburgh; Very Rev. Canon Turner, Falkirk; the Right Rev. Mgr. Morris, Vicar General, Edinburgh; the Rev Father Stack, Cambuslang; the Rev Father McMahon, S. J., rector, St. Aloysius, Glasgow; the Rev. Father McCluskey, S. J., rector, Sacred Heart, Edinburgh; the Rev. Father | conferred his blessing on them. Bader, S. J., rector, Holy Name Manchester; the Rev. Father Brown, Burnbank; the Rev. Father O'Reilly O. M. I., St. Marys, Leith; Mr. C. Edmonstoune Cranstoun, Corehouse Lanark; Mr. Ogilvie Forbes of Boynd lie. Aberdeenshire: Mr. and Mr. Bethell and Miss Bethell, Edinburgh; Mrs. Cumming Dewar of Vogrie Mr. and Mrs. Drummond Younge, Edinburgh; Mr. and Mrs. Liddell Grainger, Mr. W. H. B. Sands, Edinburgh; Mrs. Neinstadt, Edinburgh; Mrs. Ryland Whitaker. Mr. Fred J. Smith Misses Smith, Edinburgh; Mr. James Carmont, Dumfries; Mr. and Mrs. George, Edinburgh, etc. Among those who sent apologies for absence were Lord and Lady Ninian Crich-

ton Stuart.

Archbishop Smith, who received favour. an ovation, said in opening the session that it was the fourth time the general demonstration had been held in Edinburgh, and as he had attended them all he was quite sure largest that had taken place in the Scottish capital.

Of special interest was the address of Archbishop Mackintosh on thought." "The Scottish School Board System of Education," in which he showed that the system was essentially denominational one, and could never in its present form be taken advantage of by Catholic school managers or Catholic parents Catholic school children. Catholics, he said, simply asked for equal treat ment, equal justice and equal opportunities for their children to enable them to face the battle of life and fulfill the duties of Christian citizen ship without any sacrifice of the faith of their fathers.--Intermountain Catholic.

IN CATHOLIC BAVARIA

PICTURESQUE PROCESSIONS THAT ORIG-INATED IN A CATTLE PLAGUE

There is hardly another part of Germany where old manners and customs have been preserved so unchanged through centuries as is the ia bordering upon Bohemia and geo called the "Bavarian Forest." The population there is strictly Catholic. About pentecos strictly Catholic. About pentecost time the "Pfingstritt" or "Pente-cost-Ride" is a religious procession on horseback, and it takes place ever ear on Whit Monday in the village

of Koetzting.

According to documents still in exstence this custom dates back to the year 1412 when the region was afflicted by a cattle plague causing the perishing of innumerable cows and orse' The people then vowed to hold yearly procession to a nearby chapel where they would beseech the Lord o save them from a similar calamity in future. The procession is still held to-day, and not a year was

missed ever since it was originated The procession's line of march ends at a small chapel about eight miles away, where services are held, and after these are over, the cavalcade which usually numbers hundreds of horses, return to the starting place. where the rest of the day is spent in social gatherings.

Learning without wisdom is like a sword without a handle.

CATHOLIC NOTES

1788

More than \$100,000 of the proposed \$250,000 Archbishop Ryan Memorial Fund, which is to be utilized for the erection in Philadelphia of an archdiocesan deaf and dumb asylum as a memorial to the late prelate, has already been pledged.

Pagan Siam has over 4,500,000 inhabitants, of which 23,000 are Catholics. Under the Paris Foreign Mission Society the Church is making headway there. It has 29 churches 33 chapels, 3,127 school children and a number of orphans and dispens

Pope Pius X. on Jan. 7, sent a note to the German Ambassador, at London, asking the Powers to remove Palestine from the control of the Turks or to take such measures as future protect Pilgrims to the Holy Land from Moslem out

At a pontifical Mass on Christmas in St. James' pro-Cathedral, the Bishop of Brooklyn announced a gift of \$100,000; to the charities under his jurisdiction made by Robert Furey, chief stockholder in the Cramford Company. Mr. Furey is seriously

'What is a Romanist?" The late Dr. Frederick George Lee, sometime Anglican vicar of All Saints', Lambeth, in his "Glossary of Ecclesiastical Terms," answers the inquiry "Romanist: a vulgar word, used by the uneducated to designate member of the venerable Church of Rome.

The Pope recently gave an audience to Dr. Conde Benoist Pallen, who presented the Pontiff with the ast volume of the Catholic Encylopedia, which the Pope said he highly appreciated. The Holy Father praised the writers and editors of what he called a wonderful work and

Bishop Brindle, D. S. O., of Nottingham, England, attains the fifthieth year of his priesthood this month. Bishop Brindle, when an army chaplain in the Soudan won the Distinguished Service Order by terrible journey across the desert made in record time and alone to administer the Sacraments to a dying

soldier. The Bishop of Wichita, Kansas, was approached recently by two ladies and asked if he was opposed to woman suffrage. He said : you ladies what are called 'suffra-gettes?" "Certainly,"the yanswered, "Well, I'm a suffragan bishop my-self, and can sympathize with you," and the ladies departed delighted that they had the Bishop in their

The Socialist Party of Great Britain ecently declared in its official manifesto "Socialism and Religion," ond edition 1911, page 46: can be consistently both a Socialist and a Christian. It must be either that the present one, which he had the honor of addressing, was the the Socialist or the religious principle that is supreme; for attempt to couple them equally be trays charlatanism or lack of

> Mgr. Thomas Canon Luck, Proand the General of the Diocese of Ports. nouth, England, died recently. Two brothers of Mgr. Luck became bene dictines, one of them eventually occupying the see of Auckland, New Zealand, and both of his sisters became Franciscan nuns. His father was a convert of only 3 years standing at the late Vivar General's birth. His mother remained a Protestant till her death.

> By the death of Rev. John Gerard at Farm Street, London, on December 13, the English province of the Society of Jesus lost one of its most distinguished members and the Cath. olic body in general a valiant champion the productions of whose vigorous pen will remain for many years as powerful weapons in repelling the assaults of pseudo-scientists upon Christianity and of bigots upon the dogmas and teachings of the Church of which he was an honoured mem

Archbishop Whiteside, of Liverpool, in speaking of various effects of the Pope's encyclicals on frequent Communion, says that the number of Communions made in the Archdiocese has arisen from about 1,900, 000 made annually four years ago, to over 4,000,000 made during the past year. The Easter Communions in the diocese rose from about 198,000 to about 221,000, an increase of 23,-000 in one year, due in the main to the number of little children who for the first time fulfilled fhe Easter precept.

A rare event is the presence of a mother at her son's golden jubilee of ordination. This was the cause at the golden jubilee of Rev. Andrew Leong, a chinese priest. Born in 1837, near Hong-Kong, he entered the seminary at the age of fourteen years, and was ordained April 25, 1862. For 50 years he has worked faithfully in China. His mother is now ninety - five years old, but still strong mentally and sically. Her great consolation is to attend her son's Mass every day and receive Holy Com

ng caused the latter to leave the

ession of the penitent, he drew for

that purpose a low rush-bottomed chair close to the bedside, and pre-

pared to enter on the office of his

ninistry. Before doing so, he knelt

as was usual with him, for a few

moments to offer up a customary prayer. In this attitude he did not

erceive what was done by the pre

hand and leaned forward to reach the

spot on which the priest was kneeling. At this instant a rush of hurried

eet and a rapid voice was heard out

side. The clergyman turned his head

to listen, and the penitent shrunk

again beneath the bed-clothes. The

outer door was dashed back upon its

hinges, and a figure drenched in rain

into the room. It was Richard Magrath. Standing between his

brother and the bed, from which with

one arm he held him back, with the

other he dragged off the bed-clothes.

and revealed to the eyes of the

the knife exposed and gleaming in

three remained motionless and with-

seemed irresolute what he should do

and eyes in mute astonishment, and

At length Richard, turning to his

"Go!" said he, "and provide for

to accuse myself. But never see nor

they could not distinctly hear, de

parted from the house. Richard then

turning to his brother, and casting

himself at his feet, confessed with

sentiments of the deepest remorse

the whole extent of his criminality

relating at the same time the tempts

tions by which he had been assailed,

and the awful dream of which he had

been recalled from the very verge of

ruin. "Bu[‡], now," he added, "I place my-

self in your hands to do with me as

you will, to deliver me up to any punishment my crime deserves. I resign the trust which you reposed in

me, and which I have so grievous!

shall be my chief care to repair the injustices I have committed, and to avenge against myself the unnatural

war which I have so long made on

on the astonishment and horror of

the worthy priest at the extra-

ordinary scene which passed before him, or his heartfelt thankfulness to heaven, not so much for his own

pentance and restoration of his lost

brother. After a full reconciliation

and forgiveness, Richard returned with him, and by his advice and his

own perseverance, became and con-

a model of exactness and regularity

to all the neighborhood, never ceas

ing to recall with feelings of terror

and of gratitude the awful precipice

to the very verge of which he had

been led by his precipitate and head-less conduct. The fate of his seducer is public, so that it is scarce-

self, he surrendered himself into the

hands of a gentleman residing near

the river which had been the scene

tacit understanding with the authori-

ties whom he so long had baffled, he

was tried on a minor offence, and

sent into perpetual exile in one of

All the jurors courteously returned

thanks to the fifth Juryman for the

pains he had taken to entertain them

'An incident, somewhat similar to

what forms a main feature in the

story we have just heard," said one

of the company, when the murmur of

voices had subsided, "is related of

one of the later Greek emperors

who, if I mistake not, afterwards came to a violent death while absent

from his dominions. But unfortunately in his case the dream came

The only fault that I would pre-

after the crime and not before it."

sume to find with our friend's story,

said another juror, "is that in accordance with the vicious taste of the day, he has made the interest turn

too much upon the evil dispositions of our nature. I know that vice it-

self can be so represented as to

of virtue, but I cannot relish the

continual harping upon guilt and

crime which overspreads what people

still persevere in calling our litera

ture. For my part, as I never could

take a pleasure in reading such pro-

ductions, so when it comes to my

turn you must not expect anything

loved isle," muttered another of the

company, in a half-sneering tone, "I

fear you can scarce be so choice of

your subject and adhere to the

"I emphatically deny, sir," ex-claimed one of the patriot's, (who

was a member of a political union

and secretary to a liberal club).

rising from his seat with an inflamed

truth.

of the kind from me."
"If you tell about our own be

make the picture serve the interest

the great South Sea colonies.

ov his narrative.

tinued for the remainder of his

providential escape, as for the

my own happiness and peace.' It is unnecessary for us to dwell

From this time forward it

for me to be

his grasp.

self-abasement.

abused.

your security. It is not

speak with me again."

and wild in look and gesture, rushed

TALES OF THE JURY ROOM

By Gerald Griffin THE FIFTH JURYMAN'S TALE

DRINK, MY BROTHER

CHAPTER IV

Turning into a narrow bridle road they proceeded for some minutes in silence, the clergyman with difficulty preventing his horse from stumbling over the huge stones and masses of broken earth that filled the track. At length, an opening in the wood disclosed the cause of their perplexity. The light was seen to proceed from a small cabin, which fronted the narrow road, and was almost hid on every other side by the close ash and fir trees that grew around. From the small window, but more especially from the doorway which od wide open the light proceeded.

What in the world came over me, an' not to know the place 'till now?' exclaimed Fitzgerald. "Sure it ought as well known to me as our own hall-doore. 'Tis Sam H little tinker that lives there.' 'Tis Sam Hare the

Proceeding onward until they arrived opposite the door, they be held within a figure which had enough of the grotesque to have afforded them amusement under any other circumstances. On the floor was seated a small sized, thin featnred man, his hands bound together at the wrists, and passed over his knees in such a manner as to allow a long broom handle to pass beneath the flexure of the latter and over that of the elbows, so as effectually to keep him pinioned in his sitting posture. without the power to stir a limb, and at the least motion in imminent danger of falling on either side, in which case his misfortune have been as irremediable as that of an inverted turtle. His countenance as he looked up betrayed the most pitiable terror and anxiety.

Dismounting, Mr. Magrath gave his bridle to Fitzgerald, and proached the door. As he presented himself at the threshold, a harsh cry broke from the little man, which was echoed by a female voice from an inner room, and for some minutes, a screaming duet was kept up which rendered it impossible to distinguish any other sound. His appearance to make however, contributed more it cease than anything which he could say. The terror of the pinioned tinker changed on seeing him to the most extravagant joy. Drawing out handle and releasing his the broom wrists, Mr. Magrath inquired for a time in vain the cause of his being found in so extraordinary a position The poor tinker, however, was too thoroughly affrighted to be able to give any account of the occurrence, and it was only from the female he learned, that while they were at their supper, their house had been suddenly invaded by two men in boatman's dress, who, after menacing and ill treating Hare in various ways, administered an oath to him, to what purport she could not say, as had taken the precaution remove her at first to another chamber where she could only gather an indistinct account of what was passing. In the meantime, the bewildered tinker did nothing but moan and laugh with a kind of incoherent joy, when he looked upon the clergyman. The fire-place was occupied by an enormous heap of burning turf, it, in case he persisted in refusing take the oath.

"So these people have made you take an oath, Sam?" said the priest. "Hi! hi! the Poundher! he! he!" 'Oh! ho! the Pounder was it? Well what did he swear you to?'

The tinker was silent. 'Of course you are well instructed enough to know, Sam, that you had no right to take an unlawful oath, and are as little bound to keep it, more especially if it binds you to anything unjust. You know what is said of the ways of becoming a partaker in the sin of another. Don't be guilty by concealing; participans, mutus, non obstans, non manifestans,

"Aye, sir, that's the way," said Fitzgerald, whose curiosity had led him to fasten the horse at the door, and follow his master unseen into the house, "give him enough o' the Latin, an' I'll engage you'll soon bring him to, if anything could do

Nothing however could do it, it appeared, for neither by Latin or English could the tinker be induced to reveal a word of what had passed between him and the Pounder. Still it was evident that some thing had occurred, in which Mr Magrath was personally interested for when that gentleman, weary of the scene, was about taking his departure, the tinker flung himself be-fore him, and embracing his knees seemed entreating him in the most piteous manner not to venture abroad. In answer to the clergyman's repeated questions, he only exclaimed in broken sentences.

"Don't—don't!—Go home!—I can't!

'Why should I? What is it you desire me not to do? What have I

"I can't—I can't tell—I can't speak at all-I'd be burnt -I'm desthroyed -I'll be burnt behind the fire."

You may surely tell me at least what is the nature of the danger you see for me? You will not? Then do not annoy me with your noise."

Abruptly leaving the house, Mr. Magrath deliberated with himself for a few moments on the course which

he had best take. Some mischief was evidently afoot, but he could hardly persuade himself that it was against his life. The thought seemed too extravagant. but Richard's benefit No motive but Richard's benefit could be imagined for it, and he never could persuade himself that his brother could really even for a moment entertain so horrible a thought.

Amid all his thoughtlessness violence," he said to himself, "I have letected traces of a bitter spirit, that makes it seem impossible he should proceed to such atrocious lengths. I have seen him on more than one occasion bestow his best coat, or pair of shoes, on a poor man, when ne thought he was entirely unobserved. It is impossible that he can be a party to such a plot, and without him what motive can any other per son have to injure me?"

He determined to pursue his jour ney, and dismissing Fitzgerald on the ground that he did not require his attendance, he took the road which led to the appointed place In the meantime Richard continued

to sleep profoundly on the uneven resting-place, which he had taken up within the ruined kiln. The drug which had been mingled in his drink while it oppressed his senses, quickened his imagination and rendered it more susceptible of those vivid and singular impressions which the mind often receives in dreaming. At first his visions were confused and mingled of the pleasing and the norrible. Sometimes he fancied himself borne upon a strong wind, with a speed that, excessive as it was, yet filled him with a sense of buoyant delight and exultation, over houses, rivers, towns, churches, gardens, seas and continents, all of which seemed gliding rapidly away beneath him, in brilliant panoramic succession. Then a sudden and intense darkness overspread the face of all things—terrific ounds re-echoed through the gloom and a crash like that of falling mountains, with rocks rolling upon rocks of an unfathomable depth, turned the very sense of hearing to Then again the series an affliction. of phantoms assumed a pleasing character. Green fields and gently flowing streams, with waving groves and rustic music, succeeded to the congregation of terrors from which he had just escaped. For a considerable time these incoherent phantoms occupied his fancy. At whether that the influence of the potion he had drank was worn out, or from some other cause, this extreme confusion ceased, and his visions began to assume a more con-

secutive order. Again he thought he was seated in the cabin, where he had left the He was alone and meditating on the deed to which the latter sought to urge him. While he deliberated, now dwelling listlessly on the advantages which he should derive from its accomplishment, now recoiling horror-stricken from the means suggested, he thought Pounder entered and beckoned him from the cottage. Led by strange impulse, he arose in silence and followed. The Pounder led the way to the shore, where he turned and awaited him. As they walked together on the beach, corsair renewed his instances, and with so much force and artifice, that the dreamer could no longer hold out against him. He consented, but as, when he had done so, the tempter turned to look apon him with a geswhich the woman told him had been made by the strange men, who threatened to burn the tinker behind it in case he persisted in refusing to hat and matted hanging locks, the malignant features of the arch enemy of mankind.

The consent, however, was given, and it was not recalled. The deed he now thought was executed exactly in the manner which had been proposed to him when awake. Their whole scheme succeeded to their desire. Detection was effectually baffled, and Richard, as his brother's legal heir, entered into possession of the propwhich he had acquired by the erty

sin of Cain! Still the connection of his dream continued. He entered on the gay and dissipated course of life which had been for so long a time the object of his ambition. He kept hunters attended and bet at race-courseswon and lost at cards-indulged in all the varieties of what he had regarded and heard spoken of by others

as a life of pleasure. He did not however find it such In the midst of his tumultuous delights remorse haunted him, and the memory of what he had done was for ever present to his soul. It was in vain that he shut out reflection at one sense, she instantly re-entered through another, and as he hurriedly swallowed cup after cup of the intoxi-cating waters of delight, she was for ever present to mingle bitterness and

anguish in the draught. Wearied out by the incessant strife, sick of his disappointed hopes, and stung almost to madness by tormenting recollections, a settled gloom and melancholy at length took possession of his mind. Every kind word that had been ever spoken to him by his brother in their days of familiar intercourse, every gentle tone and mild forbearing glance came back upon his mind, and pierced it through with The love which in childhood he had felt towards his brother re vived with a more than redoubled force, and as he reviewed his whole career of quiet generos-ity and kindness, he experienced a torment somewhat similar to that he might imagine of a lost spirit, remembering the happiness which it slighted, and which it could never more regain.

One evening, scourged in spirit by such thoughts, he sought relief by walking out alone by the river side Insensibly he found himself pursuing the same path, which he had actually followed during his walk on the pre ceding evening. On arriving within view of what, in his waking moments appeared to him to be a ruined church, he was surprised to behold it he was surprised to behold it thronged with people as at the celebration of some great festival.

Making inquiry at one of the doors, he was told that a most holy priest, celebrated throughout the country for his skill in directing consciences, was within, and engaged in hearing the confessions of the people. Immediately the idea occurred to him of seeking relief from his remorse, by acknowledging his guilt at the feet of this saintly minister. Entering the church with this intent, he was however diverted from carrying it into execution by the extraordinary sight which he beheld within. The people were on their knees and praying in silence; a great number of candles were lighted on the altar, before which stood a priest with his back turned, and engaged in the most solemn part of the Mass. While he stood fixed in wonder, with his eyes riveted on the officiating minister, the latter slowly turned as if to give a benediction to the people, and re vealed to the conscience-stricken Richard, the ghastly inexpressive features and meaningless eye of his murdered brother!

The terrible dream continued with the same consecutive distinctness He now thought, that while he still gazed as if spell-bound on the features of the awful figure, it returned his gaze, and slowly descending the steps of the altar, approached the spot on which he stood, bearing in his uplifted hands the silver chalice which he used during the sacred ceremony. The people gave way in silence, and formed an open passage between the brothers, along which Richard saw the figure still approach. He thought to fly, but all power of motion had deserted him, nor could he even avoid the cold and fearful glance that met his own. At length the figure stood, and presenting to his lips the sacred which now he saw was filled with blood, said with the gentle smile which he so well remembered :-

" Drink my Brother !"

At the same instant one universal ery of execration burst from the asembled multitude. Some rushed upon him with hideous looks, some enaced, some railed loudly at him while one dipping his fingers in the silver vessel and drawing them forth all steeped in blood, with a smile of sharp contempt, sprinkled some drops upon his face and dress. His senses could no longer support the oppres-sive vision; He awoke with a cry of terror, and springing to his feet, for a time could neither remember where was nor whether he still slept. The darkness contributed to bewilder him; he could only discern the open sky alone, where a few stars twinkled faintly between the masses of clouds and the broken outlines of the roofless walls around him. The night had changed in his sleep, for the wind now rushed hoarsely through the trees, and drove a mizzling rain upon his person; circumstances which had probably some influence in producing the latter changes in his dream. So strongly was the intense feeling of terror still upon his mind, that one of his first impulses was to fly, suppos ing that the dreadful scene might be renewed. He darted through the open doorway, and again involuntarily paused as he reached the grassy slope outside. He gazed around him. Gradual recollection stole upon him, the ruin, the distant river, the little valley, every new sight restored him to himself, and as the thrilling idea, "It is only a dream!" flashed upon his mind, with a wild cry of ecstasy and gratitude, he flung himself upon his knees and gave vent to his feelings in a burst of joyous weeping.

His ecstacy was not of long duration. Recollection awoke, the occur rences of the preceding evening re turned to his mind and filled him with alarm.

"What!" he exclaimed—"A dream? This hour—this very instant all may become real. Already—"

Without waiting to give full expression to the terrible doubt, he started from his knees, and forgetting even his hat, which had fallen from him in his sleep, he rushed with the speed of madness through the fields.

While this was passing Father John continued his journey towards the place appointed, still unable to persuade himself that any evil was really intended him. The night had already changed to wind and rain. On arriving at the cross, he found as has been led to expect, a person waiting for him on the road. The man answered his question without embarrassment or hesitation, and recommended him to dismount as the way was rather difficult to ride. Mr. Magrath, who saw nothing to be gained by any show of distrust, at once complied, and accompanied the messenger on foot, conversing cheerfully as they proceeded. About a quarter of a mile from the common road they reached the house, a miserable cabin, in which they found only the man for whom the clergyman's assistance was required. The loneliness of the place, the discomfort of everything, and the deserted look of the house, in which scarce even a spark of fire was lighted on the hearth, added nothing to the confidence of Mr. Magrath. A wretched partition divided the hut, on the inner side of which the sick man lay on a low pallet, covered by a tattered quilt. These particulars the clergyman was enabled to discover by the glimmer of a rushlight stuck in the fissure of a cleft stick, which was handed him by the messenger. Hav-

countenance, and gazing with fiery eye-balls on the last speaker—while he placed his clinched hand on the table to express determination: "I most emphatically, sir, deny the correctness of your last position. Crimes take place in Ireland as in all countries, but I deny, sir (with a slight rap on the table) — I deny "Two or three voices called perceive what was done by the pre-tended penitent, who arose softly from his pallet, and drawing from beneath the bed-clothes a large and pointed knife, he lifted the right 'order" and "chair!"

The political union man still kept "It is most incorrect," said he, "to charge a whole country with the deeds of individuals, and most un true to say that Ireland exceeds, aye or equals other countries, either in the number or quality of the crimes which stain her soil. You may smile, sir, in the consciousness of your own fancied superiority, but I tell you (another rap on the table) that nothing but the most engrossing spirits of monopolyuproar. At the word "monopoly,"

was Richard "This was the signal for universal storm arose, in the midst of the vehement gesticulation only the political union man, and the words "temerarious," "foul calumny," astonished clergyman the figure of and "sinister intentions," which at the Pounder, fully dressed, and with intervals were heard to escape lips, were all that gave a hint of the nature of his oration. Amid tumul-For some moments all tuous cries of "chair!" "order!" deafening calls for "silence." "order !" and out speaking. The baffled assassin foreman arose like Neptune, amid and glanced from one to another as if doubting which of the two he should the breakers, in the first book of the Æneid. select for the object of his assault, while the clergyman lifted his hands

Prospiciens, summa caput extulit unda, but had not the same facility in obtaining silence. Having procured a hearing, he en Richard pointed out the detected ruffian with a look of deprecation and eavoured to reconcile all parties, by reminding them of their covenant but for a time in vain, one party in still irresolute accomplice, addressed him in a low and agitated voice : sisting that the patriot sh ould ex plain what he meant by the word "monopoly," and the other demanding a retraction of the calumny your accuser, who have more reason upon the character of the country At length both were prevailed on to explain, each paid the stipulated fine. The fellow arose with a sullen look and after muttering something which

and quiet was restored. The incarcerated tourist, who lay all this while in the lower cupboard, much diverted by what he conceived to be so frivolous a dispute amongst fellow-countrymen, was now doomed to experience the truth of that adage which tell us that "listeners hear no

good of themselves."
"There is one thing at all events, said a juror, in the calm which fol-lowed, "which all will readily admit. Whatever may be thought of crime n Ireland, I believe everybody will allow that it is not half so bad as it is at the other side of the Channel. To this there was a general and immediate expression of assent. Every one agreed that, let people say what they would of Ireland, she

was not half so bad as England. "There is something naturally bad about all the English," said one. You read every day in the news papers of crimes committed in England, the like of which are not so much as known in this country."

"Gentlemen," said fhe juror, who had given rise to this discussion perceiving that all those remarks appeared to be directed toward his side of the room, "you must understand me. When I alluded to the condition of our own country on the score of moral offence, I was far from designing to insinuate that the case was at all so bad as it is in England.

'Ah, we all know that," exclaimed a number of voices. "Except a man was out of his senses he couldn't

think that.' It may be imagined what feelings agitated the breast of the tourist. so affecting, yet wild withal; so while he was thus compelled to hear deeply wrought, and uniformly susly necessary to mention it. Touched his native country spoken of in such by some impulse, the nature of which was known to few besides himself, he surrendered himself into the arose to his lips, when he was recalled to his senses by one of the jurors asking. "what was that of his piracies. By some kind of tacit understanding with the authorities?" to which another having replied that "he believed it was a rat the first speaker flung a sod of tur at the cupboard, remarking that the whole town was pestered with them On reflection, he judged it better to remain quiet, consoling himself with the thought that whatever they might say of his country, he had often heard their own as ill spoken of at the other side of the Channel "and perhaps," he candidly added in his own mind, "with as little justice or due balancing of circumstances after all.

Harmony being perfectly restored. the fifth juryman was called on for his song, which after a little pause he gave to the company as follows:

The merriest bird on bush or tree Was Robin of the grove, When, in the jocund spring-time, Sang to his nesting love.

Methodic numbers vain, But as each varied feeling came He wove it in his strain. With freedom gay He poured his lay, While heaved his little breast of fire To rival all woodland choir.

Unknowing he the art of frame

Upon a day, a luckless day, When drove the wintry sleet, Some urchins limed a willow spray To catch poor Robin's feet. They sought by measured rule and

II

To change his woodland strain ra, mi, fa, he heeded not, He never sung again! His joy is o'er; He sings no more, Nor knows the genial kindling thrill, That only freedom's children feel.

You who would dull the poet's fire With learning of the schools,

Gay Fancy's feet with fetters tire And give to Genius rules. d bounteous Nature's counsel hung

Upon your will severe, Tom Moore had ne'er green Erin sung, Nor Burns the banks of Ayr

O'erawed I ween Both bards had been, Nor dared to strike the simple lute In your majestic presence mute!

When the fifth Juryman had ended his song, which was received, as the playbills have it, "with the most unbounded applause," the Juryman next in order was called on for his The sixth Juror, after surveying

the company for some moments, with an air of gravity and importance, as if deliberating with himself whether or no he should resolve his thoughts into words, and striving to form an estimate of the frame of mind of the company, to which he was about adlressing himself, said :

Mr. Foreman, and gentlemen may I be allowed to ask you a question '

Certainly," said several voices. 'I wish to know them," he said before I begin my story, such as it s, whether you object to impossibil ties in the tales we are to tell?"

'Object to impossibilities!" ex claimed a juror in astonishment How can you ask such a question Why impossibilities are the very life and soul of fiction, and for aught know of history too. By no means whatever. It is in describing impossibilities that the genius of an author appears in all its splendor. Was here anything in all the wars of Hanibal at all comparable to his melting a passage through the rocks with vinegar? For my part I candid y confess to you I would not give a button for a narrative that had not three or four good stout impossibili ties to show the author's mettle, and keep one from falling asleep over the course of the tale."
"All depends," said the foreman

upon the genius of the author. There are some writers who will de scribe a journey to the moon with a greater air of verisimilitude than others can throw into their account of a trip from Dublin to Liverpool One can make a lie look like truth, another will maul the truth in such a manner, that the whole world shall take it for a lie. So in the hands of a stupid dunce, an every day fact will wear all the awkwardness of an impossibility, while in those of another better skilled in the use of language a physical or moral impossibility will ead as smoothly as an every day read fact.

"Since that is your feeling gentle men." said the sixth Juror, "I will no longer delay, but supply my lack of invention by relating for your en tertainment, as closely as my memory will enable me to do, one of thos numerous ancient Irish romances which are at this day circulated so extensively in their original language in the cottages of the Irish peas antry, but for the most part so totally unknown in any other circles,

hether literary or polite.
"The one I am about to relate is. erhaps, the most popular of them, nd a purely literal translation of national romance, the great antiquity of which is indisputable, must be regarded as a literary curiosity. You have all heard of the mournful his You ory of the children of Lir, if not its riginal language, at least autiful melody of our island bard, which commences:

Silent, O Moyle, be the roar of thy waters,

a narrative, in the original, of pathos so affecting, yet wild withal; so ined to its close, that an Irish peas ant at this day cannot hear it named

The attention of the company being excited by his preamble, a general silence prevailed when the sixth Juryman commenced the story.

TO BE CONTINUED

THE HOUR OF VICTORY

Excitement ran high at Davis Academy, for the names of the pupils fortunate enough to be allowed to enter the contest for the Davis scholarship were to be ready to-day. Only those having an average of 80 per cent. for the four year's work in the academy were allowed to compete. Mr. Davis, the donor of the scholar ship, had made that condition. The scholarship provided not only for four years' tuition in any college or technical school of the winner's choosing, but also for necessary living expenses.
"Of course, Coulson will get first

place; he'll win sure," said John Hartley, president of the senior class. "I hope I get on the list, though. My folks will be pleased, and it means honorable mention."

The names were read, beginning with the lowest allowed. John Hartley's was called, and he could scarce ly disguise his delight. He was on the list.

The last average was 85 per cent. Now there is a jump from 85 per cent to 90 per cent., which is first place.' All eyes turned to Coulson. for first place there are two contestants, George Coulson and Joseph Darcy A murmur of surprise went about

the room. "Joe Darcy!" As a possible candidate he might have a place, no one had dreamed of such a thing.

Perhaps the least surprised was Joe himself. He knew his own standing, his abilities and his limitations very well, and day by day, year by year he had worked faithfully to obtain this reward.

His teachers had noted that Joseph Darcy never failed in any kind of re-view. But he was slow of thought and slow of speech, and his classmate George Coulson, who was quick to grasp, often profited from Darcy's hours of patient labor by suddenly jumping at a conclusion and taking the honor which did not belong to

Again and again he had done this. Joe never could understand just how. In his heart he knew that Coulson was an adept at bluffing, but the bluff always succeeded. Now, for once they stood equal.

they stood equal.

The theme was assigned, "Chivalry," and the pupils were allowed three weeks of preparation. Then they were to come into the class without notes and write the theme under supervision. Five hours were to be allowed for the actual writing. Good news travels swiftly. As Joe Darcy entered his home his mother met him at the door, her eyes shin-

ing proudly. I'm very, very glad, Joe." Joe brightened with pleasure. thanked her gently, then passed in side to receive the greetings of his

brothers and sisters.

The news had also reached the great mills by the river, where his father worked. Your boy is giving the Governor's grandson a run for the prize," said one of his fellow-workmen, and it went from man to man until he was overwhelmed with

congratulations.
"Tell the lad to do his best; our good wishes are with him," all said. Feeling ran high in the academy. The "Hill Fellows," a coterie of boys who lived in the aristocratic Hill section, rallied around George Coulson. Those whose homes were in less pretentious "Milltown" favored Joe Darcy. The wise counseled, "Let the best man win," and it was generally conceded that the

best man was George Coulson. The three weeks of fervent prepar ations were not long in passing. evening before the Friday appointed for the writing of the theme Joseph Darcy wearily laid aside his books. 'It's of no use," he said dispiritedly. 'Unless a miracle happens, Coulson wins. It isn't in me to do anything brilliant enough to beat him."

"Cheer up, boy," said his father; "the fight hasn't begun yet. Do your best, and you'll win. Of course, it's in you." He dared not say how much he wanted him to win.

His mother placed her hand affectionately on his arm. couraged, Joe. We are all praying or you. Do your best.'

Joe sat for a minute with bowed nead, then burst forth vehemently No one can understand how much I want to win! It's been pinch and grind ever since I can remember, and f I get the opportunity for a technical training it will mean so much to you all! I ought to get it. I've worked hard-harder than Coulson ever dreamed of working, yet he will step in and take the prize. The con-temptible snob! I'd just like the

chance to get the better of him." "Joe, Joe, don't talk like that," his mother said: "It's wrong. Beat him if you can do it honestly, like a man, but if you can't win, take defeat prayely. It's the test of courage. Don't lose your self-respect or selfcontrol. They are better than any

She trembled with excitement

Joe stood shamefaced before her.
"I'm awfully sorry. I should not have said so much "-"that's the way I often feel now."

This little display of passion strengthened in his mother a vague uneasiness which had been on her of late—that Joe was growing away from When the young people had gone to bed she sat brooding over her sewing. She recalled Joe's face with the flashing eyes, the firm mouth, and the mother's heart prophesied:

"There will be no half way with Joe." Then as a sadden, sinking fear took possession of her, she whispered God grant it may be the right way. "Unless a miracle happens, George Coulson will win!" Joe Darcy echoed this remark again the next day as he laboriously strove to express his thoughts on paper, and glancing up for a moment he saw George Coulson writing with that

free, graceful sweep of his. When the bell rang Coulson was the first to rise from his place, his theme done. They still had fifteen minutes for finishing touches, but the discipline was relaxed and conversation was general.

"Whew, but it is hot!" George Coulson exclaimed. He raised the window and stood enjoying the stiff breeze which blew in upon him. Joe busily fastening his papers, caught this remark:

"Yes, I had half a mind not to enter at first, but the folks at home want me to have the honor. I don't care much either way. I can pay my way through."

There was a significant pause, and Joe bit his lip and bent more closely over his work as Coulson's sneering voice continued :

"I suppose if I had dropped out it would have made a big difference to some people—not mentioning any names

Joe's face burned with an angry flush, but he said nothing. Some of his friends turned from the speaker in disgust. Suddenly George gave a hasty exclamation. He had been so interested in making his classmate uncomfortable that he had carelessly left his manuscript on the window ledge, and a particularly stiff breeze had caught the papers and whirled

them away. George dashed down the two flights of stairs after it. Several of his friends followed him, but a diligent energetic in their action, and, being

provided with ample means, royally

generous in their support of Catholic

interests. This year the assembly

was more numerous than ever, the

speeches were excellent, and there

was a happy mixture of the eccles

astical and lay elements. Several Catholic deputies were present

among others M. Grosseau, who, in a

standpoint, they can, in a certain

We have already had occasion to

notice, but the point is one that is interesting to insist upon, how, since

the separation with Rome, the Catho

lics have learnt to speak and act

more boldly. The two camps are

France is daily gaining in strength

and meetings that so frequently take

THE LATE FATHER BAILLY'S CAREER

nounced in the Catholic Times, has

died in Paris in his eighty-first year.

the telegraph department. During the Crimean War he was attached to

the private service of Napoleon III. Through the influence of Pere d'Al-zou, founder of the Fathers of the

Assumption, he decided to become a

regiment of the French Papal Zouaves

and followed his men on the battle

field of Montana. In 1870 he was military chaplain to the French

troops. During the campaign in the

western provinces he was taken prisoner. After the war, Pere Bailly,

who had entered the Order of the

Assumption, threw himself into the

battle that the Catholics of France

THE POWER OF THE PRESS

was an important factor for good or

for evil. In 1883 he founded the

newspaper La Croix, which was criticised even by Catholics on ac-

count of the crucifix on its first page

but its far-reaching influence could

not be denied. Under the name of

the Monk, Pere Bailly wrote in the

Croix and many other papers. He was a devoted and humble ser-

vant of the Church and never ceased

repeating: La Croix est Catholique

Apostolique et Romaine. Never perhaps did he give a greater proof of

submission than when, on one occa-

sion the French government, having

succeeded in influencing Pope Leo

XIII. the latter requested Pere Bailly

for the sake of peace, to cease writ

ing in the Croix. His obedience

was unquestioning, and from his lips

passed no word of complaint The last years of his long

long life were saddened by the dispersion of his Order, the loss

of his community life and the perils

that threatened La Bonne Presse.

which, without the generosity of M

to destruction. Then by degrees,

mained undiminished, his physical

strength declined, and he had to re-

linquish his hold on the occupations that had filled his life. His brother,

Father Emmanuel Bailly. Superior of

the Order, gave him the Last Sacra-ments. "I am nearing the end," he said, "What happiness! God be

THE MOTTO OF THE ASSUMPTIONISTS

AS A WATCHWORD

The motto of the Assumption Order

'Adveniat regnum Tuum," was Pere

Bailly's watchword and inspired his

work. In his eyes, the best means

now of advancing the reign of God is

the Press. Hence, his tireless efforts

to make the Catholic Press of this

country efficacious in its campaigns

against the spirit of evil. His absolute devotion to his ideals, his kind-

ness of heart, brightness and good

temper, won the esteem even of those

who belonged to another party, and on the occasion of his death, the

French Press was unanimous in its

expression of esteem. The Temps,

a Protestant and a government paper

recognizes in its former adversar

the gifts of a first-rate journalist.

Other newspapers underline the fact

that he was one of the first Catholics

who grasped the enormous influence

that is now wielded by the Press. He

was a journalist born and he devoted

his gifts to the defense of the cause

that he loved with an entire devo-

tion, an ardour and an absolute dis

interedness that commanded the re-

spect of all, even of those whose opinions he felt himself called upon

oppose with his untiring pen

As we stand by the seashore and

watch the huge waves come in, we retreat, thinking we will be over-

whelmed; soon, however, they flow back. So with the waves of trouble

in the world; they threaten us, but a firm resistance makes them break at

our feet.

praised!"

were

waging against the anti-cleri-

He served as chaplain in the

place.

doubt that the Catholic party

whose pretended neutrality is falsehood and a snare.

search failed to locate the missing manuscript, and the warning bell sounding over the campus sent them scurrying back to their class-room to

pass in their papers.

George Coulson made his report to the principal, saying that the manu-script was missing and telling the

circumstances. I'm sorry, George," said Mr. Wilson, as he made a neat pile of the ac-cumulated manuscript. "I hope you cumulated manuscript. "I hope you can find it. If it is handed in by Monday at 9 A. M., it will be accepted.
Good afternoon." He bowed to the
pupils as he passed out.

Joe walked home like one in a

dream. "Supposing Coulson did not find the papers!" The miracle had happened.

That evening as he joined the crowd at the post office waiting for the evening mail a notice was pointed out to him. It read:

\$25 REWARD

A reward of \$25 is herewith offered to the person or persons finding and returning the manuscript written by George Coulson in the contest for the

Davis scholarship.

"He wants it pretty bad, doesn't he?" one of the boys remarked.

"I don't blame him," said another. "If my chances were as good as his

I'd offer it." Thus they discussed their class mate's loss, while Joe reflected that it was now Friday evening, that the manuscript had not been found and that every minute narrowed down

Coulson's chances. On Saturday searching parties, stimulated by the offer of the reward explored every inch of the school grounds and the adjacent places, but the search was unfruitful. Younger brothers of the household brough the news home to Joe, and he could hardly sleep that night. He, with the others, had conceded the palm of victory to George Coulson, but he knew well enough that he came second, and if the papers were still missing he was the prize winner without a doubt.

He arose Sunday morning very happy. It was a perfect June day as he walked to church trying not to be too jubilant, but profoundly grateful to the young people who smiled and wished him well; and to the older people, too, who looked after "Jim Darcy's boy" with a fervent "I hope lad wins." Milltown was very

proud of its representative. Inside the cool church he was vividly conscious of the beauty of the altar gleaming with candles and fragrant with flowers in honor of the feast of the Sacred Heart. It was all so in keeping with his mood. Afterward as Father Cotter preached an earn-est sermon on the love of the Sacred Heart, his words came home to Jo with a new, deep meaning. thought of the theme, "Chivalry," and the ballad of Sir Galahad, which had entered into his composition:

O just and faithful knight of God, Ride on, the prize is near.

"Son, give Me thy heart." Father Cotter's earnest voice repeated the divine words of entreaty. Joe felt the blood stirring within him; life stretched before him so happily.
With trained mind and skillful hands life would open with still fuller, fairer beauty. It was all his to take in a short time. He felt as one of the knights of old as he knelt and vowed it all-all he could do in the wonder ful future stretching before him, "all for Thee, O Lord."

It was so easy to promise with the gleaming tapers, the fragrant flowers pefore him, the earnest words of the priest in his ears, so easy to kneel

and adore.

After Mass he returned home slowly, happily. The younger folks danced out to tell him that the manuscript was still missing. have given up searching Joe.' As he entered the house, his mother

hot and flushed in her preparation of the Sunday dinner, called out to

Joe, will you hear Ted's cate-I have been so busy chism lesson? I haven't had time."

He took up the little book and glanced over the lesson. Ted, a child who seemed all nerves, hopped about delightedly, exclaiming.

"This is the last lesson, I have finished the catechism, Joe. I can say the long answer, the last in the book, every bit ot it. Hear me, Joe, and he rattled off glibly. "What doth it profit a man if he gain the What doth it profit a man if he gain the thought of it again, and, unconscious whole world and suffer the loss of his soul, or what exchange shall a man she whispered a prayer: "God grant soul, or what exchange shall a man give for his soul ?" etc.

Joe tried to keep a sober face as his small brother recited the words, standing on one foot and then on the other, or dancing about, words almost meaningless to him now, but which would perhaps come back to him some day with strong significance What doth it profit a man?"

In the afternoon Joe wandered into the woods alone, happy in his bright asked. dreams of the future, outlining plans in his busy brain. The strong, clever hands felt victory within their grasp. As the day wore on the sky grew overbut a storm was almost upon him before he noticed the change,

On one side lay Milltown, with the big Davis mills, and on the other side the town proper. On the outskirts of the woods the nearest shelter was the Davis Academy. He hastened his walk, and as he felt the wind rising he broke into a run. The trees groaned and shrieked in the wind : the lightning grew vivid, and the clouds broke torrent of rain just as he reached the shelter of the academy

The beautiful old ivy on the wall had already been torn from its hold in places by the violence of the

scattered where they had been driven in by the wind. He kicked some of aside that wonderful dream, and with body, enlightened in their methods, them aside, and this motion exposed a steady purpose faced the future. a piece of white paper. He stooped His heart almost and picked it up. stopped beating, he leaned against the wall for support, for there, where the storm had driven it, was George

Coulson's missing manuscript.

There in bold handwriting was the owner's name, and with a feeling of lespair he glanced over the sheets He understood now how it had happened. The wind, instead of carry ing it downward, had blown it over the portico, where it had lodged in the thick vine. It was so far from the window that no one had thought

of that possibility.

Mechanically he glanced through the pages. To his distorted imagination the words seemed the most won-derful George Coulson had ever written. His own manuscript beside this piece of work seemed the bungling of the merest amateur. Despair-ingly he thought how the finding of robbed him of his opportunity. Suddenly a thought crept into hi brain. He glanced about; no one was in sight. Quickly he placed the hateful papers inside his coat, and as soon as the storm allowed he hur-

ried home. His mood at supper was so different that the vague uneasiness re-turned to his mother. As soon as possible after supper he stole off to his room. He took the manuscript in his hands. It was the only obstacle between him and the prize and it was in his power to destroy it. He looked out the window; a slow drizzling rain was falling. Why had he not left the manuscript where he had found it? The rain would ruin it before morning. Even now

could return it. He was not responsible. It was not his duty to look after the papers

if he did not wish. He would not be injuring any one, for George Coulson could easily pay his way through any college. He himself deserved the prize. In all fairness it belonged to him; he had Fate had thrown the manuscript at his feet; he would be a fool not to take advantage of it.

Thus he reasoned as the moments He knew his reasoning was false, that only one way lay straight and true before him, but he could not

bear to look that way.

Then he thought of the morning at Mass, the soft radiance of the candles the fragrance of the flowers and the words of entreaty, "Son, give Me thy heart." He rose to his feet and began to pace the room. Before his mind swept the thought of what it would mean to give up the paper. There in the valley lay the mills. If he did not win the scholarship next month he would go there to work, to commence what to him would be a life of slavery.

And for what? That George Coulson, an insufferable snob, who had more than once cheated him of honors, who had mocked him and sneered at him, should have yet one

"I cannot do it," he declared pas-sionately. "I cannot give it up. I will throw it back where I found it more honor. in the rain. Let some one else find

it in the morning."

He put on his rain coat, concealed the manuscript beneath and went down the stairs. His mother was just going to bed, and she looked at

"Is there anything I can do for you, Joe?"
"No, mother; the walk will do me

He felt miserably guilty as he walked on. He knew that his mother would wait up for him and he tried to hurry, but a thought which per sistently tried to be uppermost in his mind caused his footsteps to slacken It was the words of little Ted's catechism lesson: "What doth it profit a man? What doth it profit a man?" it chanted "if he gain the whole world? What doth it profit a man if he gain the whole world and suffer the loss of his soul?"

Over and over again the words repeated themselves. On one side bright dreams of the future, on the other the slavery of the mills. And now the unceasing chant: "What doth it profit a man?"

"There will be no half way with Joe: he will be very good or very bad," his mother had prophesied that night over her sewing, and nov as she stood by the window she it may be the right wav!"

She waited anxiously moments passed. What can be keepng him?" she wondered.

At last she heard his welcome foot steps on the stairs, and he stood before her, calm and pale as one who passed through a terrible struggle

Is your head better, Joe?" she

"Yes, thank you," he replied wear-The next morning Davis Academy

was alive with excitement. George coulson's manuscript had been found in the letter box outside the door of his home when the morning mail was taken in. Of how it came there there was not the slightest clue. All sorts of stories spread about, but it gradually subsided into one of the

unsolved mysteries. Perhaps Mrs. Darcy had a slight suspicion of the truth, but she kept

her own counsel.

And there was no half way with
Joseph Darcy. He had made his
silent renunciation, and he wasted
no time in idle regrets. In the two
weeks which intervened before the her own counsel. in places by the violence of the graduation a new manhood grew up sterm, and the leaves lay thickly within him, which rose superior to

dull, and drear as it seemed. Graduation day came, and never before had the hall been so crowded. When the diplomas had been given out Mr. Wilson spoke of the Davis scholarship. He

"Graduates and friends, it gives m great pleasure to announce that the hemes in the contest for the Davis scholarship were all of excellent merit, but the prize goes by unanimous consent to Joseph Darcy,"

One moment of overwhelming sur prise, and then the senior class took

possession of the hall.
"Darcy! Darcy! Darcy!" echoed on every side. Cheer after cheer rang out, the class president leading the wild tumult. Mr. and Mrs. Darcy stood unashamed of the tears of joy in their eyes as Joe was carried by on the shoulders of his classmates their delighted cheers attesting the popular choice. "Our Joe's hour of popular choice. victory," said Mr. Darcy proudly, but Joe, carried as a hero through the throng, flushed with triumph, knew in his heart that this was not his hour of victory. That had come on that Sunday evening in the drizzling rain, when he had fought perhaps the greatest temptation of his life — and won. — Margaret E. Donnellman in The Magnificat.

CATHOLICS STILL GAINING IN FRANCE

According to a time-honoured cus tom, the French Academy has had an annual distribution of "prix de vertu. These prizes, which consist in sums of money, more or less considerable were as our readers probably know, instituted by M. de Montyon and other philanthropists, in order to reward acts of courage and self-sacri-

This year, as usual, Catholic priests and nuns were well to the front; among the prize-winners was the Abbe Richard, who last year, when an autobus and his living freight fell in the Seine, saved the women and children by swimming to and fro at the peril of his life Other prizes were awarded to a number of Catholic associations France to several missionaries in the East, and the largest and most important prize, 8000 francs, was given to Mlle. Genin, the directress of the Red Cross Hospital, that was founded in 1903 by one of the three Cross" associations, and that is conducted in a Catholic spirit, as well as according to the latest require

ments of science. AN ANTI-CLERICAL GRIEVANCE The fact that priests, nuns, or even ractical Catholic laymen, had so arge a share of the rewards given by the Academy is a standing grievance with the anti-clerical papers, and the Radical bitterly remarks that 80 per cent of the prizes went to "bien pensant" candidates, priests, monks, brothers, sisters, or sociations that are known to be clerical. It deplores the fact that ree-thinking associations seem to have no part in the favours, that they go to "the enemies of a State that is republican and separated from the Church." The French Academy is an independed body. numbers many members who are not practical Catholics. If it chooses to reward "clericals" it is because real self-sacrifice, persevering devotion to a great cause, disinterestedness and generosity are oftener to be found in their ranks than among their adversaries.

THE ANTI-MILITARIST MOVEMENT The revelations made in the French | Feron-Frau, would have been doomed Chamber by M. Messimy, a Radical and a Socialist, have unusu ance, coming, as they do, from a member of the advanced party Speaking of the disastrous influence exercised among the young soldiers by the emissaries of the "Confederation Generale du Travail," he proved by facts that this influence is essenally anti-patriotic and that, in case of war, there would be cause to fear for the safety of the railways. These would be threatened, not by spies or agents in the pay of a foreign power, but by the "criminels of the Confederation Generale du Travail," and, in answer to M. Messimy's appeal, M. Poincare confirmed his assertion. certain emotion was produced in the Chamber when M. Messimy added that, from 1890 to 1900, during ten years, on an average, 4,000 Frenchmen had shirked their time of military service and 1,900 had deserted, and that from 1909 to 1911, in the space of only two years, there were 2,600 deserters and 10,000 "insoumis," that is to say, rebels against the military

The source of these abuses, which, in time of war, might cause the gravest evils to the country, is, on the one hand, the extraordinary leniency of the government in its dealings with the "Confederation Generale du Travail" and, on the other,

REVOLUTIONARY SPIRIT OF THE LAY

SCHOOL MASTERS whose attitude at the Congress of Chambery was commented upon in the columns of the Catholic Times some months past. Curiously enough, in spite of the indulgence with which the lay schoolmasters are treated, their profession, according to their own testimony, seems at a discount and the government inspectors re-gratfully acknowledge that their canlidates are diminishing in number every year. In 1906 there was 4,909 candidates; in 1908, 4,579; in 1910, 3,200, and this year there are even

The Catholic Congress at Lille was an unqualified success. The CathoCATHOLIC IMMIGRANTS

INTERESTING ANNUAL REPORT OF THE CATHOLIC IMMIGRATION ASSOCIATION OF CANADA

ORIGIN OF THE ASSOCIATION

In April last, while I was in charge of the parish of Esterhazy, in the of Regina, His Grace the Archbishop of Quebec invited me to convincing speech, proved to the Catholics that, even from a legal come to Quebec to receive the Catho lic immigrants who enter Canada through that port. measure, influence the lay schools,

I consulted the Bishop of Regina and with his approval, accepted the invitation, and immediately proceeded to Quebec and entered upon my new duties at the opening of naviga tion on the 20th on April last. In compliance with the Immigra

tion Law, all immigrants must under go a medical and civil examination now clearly defined, and there is no at the port of disembarkation, before being allowed to proceed inland These examinations are not mer formalities, but are systematically

and importance; the fact is proved by and proclaimed in the congresses carried out and take up a good deal of time, so that the immigrants, as a rule, stay five or six hours at the port of disembarkation.

I found that during these few hours Our readers know of the valuable much could be done for their future work done by the newspaper La Croix and by the Maison de la Bonne Presse, once directed by the religious of the Assumption and, welfare in Canada, by giving them good advice, both of a spiritual and temporal nature, by distributing to them leaflets containing useful Cathsince their expulsion, the property of olic information, and especially by the well-known Catholic, M. Paul Feron-Vrau. The founder both of La Croix directing them to Catholic ments, instead of allowing them to disperse themselves at random all and of La Bonne Presse, was Father Vincent de Paul Bailly, who, as anover the country.

NEED OF CO-OPERATION

I quickly discovered, however, that to give effect to my instructions, and His long career was devoted to the service of the Church. He was born to make my work really practical, it would have to be followed up when on the 2nd of December, 1832 (he died on Dec. 2nd), and, as a young the immigrants reached their destiman, was a distinguished member of nation.

This need of co-operation naturally suggested the idea of establishing some great Catholic Association throughout Canada which would de vote itself exclusively to the care of immigrants.

APPROVAL OF ECCLESIASTICAL AUTHOR-

His Excellency the Apostolic Delegate, the Archbishop of Quebec, the Bishops of Eastern Canada warmly welcomed this idea, while in the West the ground had already been prepared by a most zealous and en ergetic Catholic layman, Mr. T. Sted man, who had for some time pas taken a great interest in immigra tion, and with whom I had been collaborating in the preparation of the Catholic Immigration Map of West ern Canada.

ASSOCIATION FOUNDED AT QUEBEC AND WINNIPEG His Grace the Archbishop of Boniface and the Bishops in the West gave the proposal their support and it was in response to this un of approval, that the expression of approval, that the Catholic Immigration Association was founded simultaneously in Quebec and Winnipeg. It has developed rapidly, and is to-day firmly estab lished in all our principle cities from Halifax to Vancouver, and has already a few representatives in the United Kingdom. Its aim and object are indicated by its motto, " Pro Deo et Patria " and its role may be summed up as fol lows:

The Association is neutral, for the present, on the subject of emigration -it induces no one to leave their country or their province, but addresses itself to those who have up their minds, to emigrate somewhere; it makes but one exception to this rule, in favor of Canadi ans settled in the United States, whom it encourages to return to their native land.

To Catholics of all nationalities who desire io come to Canada, it undertakes to furnish reliable information to enable them to select for their future homes, places which not only offer the best chances of success but also the least danger for their faith. It tells them the truth about certain regions, which some agents are apt to describe in too brilliant

colors. ADVANTAGE TO CATHOLIC IMMIGRANTS There can be no doubt that immigrants thus enlightened are more likely to succeed than those who set out without first ascertaining whether they are fitted for the work they propose to undertake and who, when they fail drift to the towns and be come discontented spirits ever ready to join in any Socialist agitation.

The Association cannot promis success to every individual, for suc cess depends too much on the individual himself, but it can most cer tainly help him to attain it.

The Association neither advance noney, nor gives pecuniary aid to immigrants. It has no desire to im pose its views on anyone and does not refuse help and protection to those who will not listen to its advice, but prefer to follow their own indgment

Such is the present programme of the Association, and it endeavors to carry it out in the following manner: CATHQLIC IMMIGRATION MAP

In the first place, it began by compil ing and publishing a large map of the Western Provinces, on which are shown by a red cross the places where a priest resides and by a red dot the missions served at more or less frequent intervals. This map obviously greatly facilitates the group ing of Catholics in country districts It was printed last April at the expense of the Western Councils of the Knights of Columbus, to whom, and especially to Mr. Stedman, the credit

of this publication is largely due The first edition of 2,000 copies w practically exhausted, but it is hoped that a second and far more complete edition will be published at

an early date. A large number of these maps wer sent to European Catholic Immigra-tion societies and to the Bishops of the United K!ngdom, in order to enable them to furnish intending emigrants to Canada with information prior to their departure.

PAMPHLETS

The Association is now publishing in England, in concert with the Cath olic Emigration Association of Eng land, a small pamphlet for the use of Catholic emigrants to Canada, which will be placed in their hands before they leave the country, and which contains useful information, both of spiritual and temporal nature. Similar pamphlets, in guages, will be prepared for the use of our foreign immigrants

CATHOLIC BADGE

A small ribbon with the Papal colors, yellow and white, will be en elosed in the pamphlet, and immi-grants are invited to wear it on land ing to facilitate their identification at the port of disembarkation.

CARDS OF RECOMMENDATION There they are met by a priest who nterviews each one separately and nakes a special report to their future parish priest, when the circumstances

sary. In ordinary cases the priest gives each immigrant a printed card which reads as follows:

of the case render this course neces

Catholic Immigration Association of Quebec (St. John or Halifax.)

Date-To the Resident Priest or Represent ative C. I A. of Canada at-Dear Sir or Father,

I recommend to your care, Mr. who landed here to-day and intends to settle in your vicinity

I am Yours faithfully, (Signed)

Representative C, I. A. of Canada Cards of a similar description printed on one side in English and on the other in Polish and Ruthenian are given to the Poles and Ruthen-

USE OF CARDS

The immigrant on arriving at hi destination presents this card to the Representative of the Association, whose knowledge of the locality and experience are of considerable assist ance to the new-comers.

This is the course I followed dur

ing the last season at Quebec. I have every reason to believe from the numerous letters I received from immigrants, that these cards have proved to be very useful to them cards in a spiritual and temporal sense, and the thanks of all Catholics are due to our representatives for their co-operation in this good work. PIOUS OBJECTS

The priest also distributes to im migrants, and especially to those who cannot read, scapulars, medals, beads etc., all of which are most gratefully received, and will doubtless produce an excellent impression on them.

STATISTICS

The number and nationality of the Catholic immigrants who land at each port is noted and entered in a book kept for that purpose. The statistics for the season which has just ended at Quebec are as fol-

lows:

Number of Catholic immi

grants who landed at Quebec from the 20th April to 20th November, 1912: 1.177 French.. 1.198 Italians..... Other Nationalities..... 1,845 26.955 Total.....

THE IMMIGRATION PROBLEM . When one considers that in addi tion to these 26,955, thousands of Catholic immigrants are entering Canada through Halifax, St. John, Portland, New York, and other ports and also across the American bor der, one realizes the magnitude of problem which confronts the Church in Canada, and the most serious feature of it is that the num-ber of Catholic immigrants to this country is not likely to diminish for ome years to come, for I recently made a tour in the West and every where found the settlers so prosper ous that they will doubtless invite their friends from the old countries to come and share their prosperity and therefore it seems more probable that the number of immigrants will

rather increase than decrease It is hardly necessary to say more to emphasize the need of some great Catholic organization to deal with such a grave problem, and it is hoped therefore that all Catholics will co-operate in the great social work which the Catholic Immigration Association has undertaken.

MOST URGENT NEEDS

There is much to be done, but will only mention at present the three most urgent needs, viz: The establishment of Catholic Informa tion Bureaus in our principal cities secondly, the provision of homes for the reception of Catholic immigrants and thirdly, the formation of classes among our young foreign Catholics to teach them English and show them that we take a real interest in their welfare.

UTOMOBILES, LIVERIES, GARAGE

R. HUESTON & SONS Livery Richmond St.

BARRISTERS AND SOLICITORS FRANK J. FOLEY

The Kent Building, Corner Yonge & Richm TORONTO FINANCIAL

THE ONTARIO LOAN & DEBENTURE CO'Y. Capital paid up, \$1.750,000. Reserve \$1.350,000 peposits received, Debentures issued, Real Estate oans made. John McClary, Pres; A. M. Smart, Mgr. Offices: Dundas St., Cor. Market Lane. London.

e arranged and carried out loyally, according to the needs and resources of each locality. It should, more-over, be taken in hand without delay, for in Canada, like everywhere else, Socialism, threatens to paralyze every industry, and unless our foreign immigrants are properly looked after and warned against this menacing evil, they will surely fall an easy prey to the Socialist agitator.

OUR DUTY TO OUR NEIGHBOR

It is our duty, therefore, both as Catholics and as Canadians, who have the welfare of their country at heart, to do our utmost to properly educate our foreign immigrants, and no organization can do so more effectively than the Catholic Church, with the active co-operation of the

In conclusion, I may mention that although the Catholic Immigration Association has no salaried officials yet certain expenses for printing and postage. etc., must be met, and the cost, as a matter of fact, of printing cards and pamphlets, in foreign lan guages, is somewhat heavy. We shall be grateful, therefore, if those who take an interest in necessary work will kindly help us.

The Rev. Dr. Kidd, Archbishop's Toronto, and Mgr. Tetu. Archbishop's House. Quebec, gladly acknowledge the receipt of any sum sent to them.

P. H. D. CASGRAIN. Priest.

Director Catholic Immigration, Association of Canada, Quebec. December 28th, 1912.

DIVORCE IN ENGLAND

The Archbishop of Canterbury and the Archbishop of York have been talking about the reports of the Divorce Commission. They advised their hearers to view the matter, not as Churchmen, but as Englishmen, to consider, not what the Church of England teaches, but what the nation requires. The ordinary man thinks that if the Church of England has a divine mission to the English nation the matter of divorce is one on which it is bound to speak out very clearly. But the ordinary man can not presume to share in the peculiar mentality of an Anglican Archbishop. A rude person might call this muddled. We would not say as much: but when we hear the Archbishop of York saying that "the report would focus much fluid sentinent," and ponder over his figure of speech, wondering how even a Proestant Archbishop can conceive the focussing of fluid, we feel that the rude person should not be blamed altogether. But perhaps the Times report is wrong. Instead of "focus" the Archbishop may have said hocus. This would have been vulgar, but it would have made better sense.

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nore to invest. The book tells of a line of business that has and is paying enormous dividends, and which is being suported by Catholics to the extent \$75,000,000 a year. It contains most complete facts and figures relating to this particular business and the as-tonishing dividends paid stockholders. It shows how Catholics may, for the first time, now become stockholders and receive their share of the profits of this great business. The stock of old established companies in this line is worth ten to twenty times par value, and original investors are receiving 100 per cent. dividends.

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tive investor.

If you would like to have a copy of this book, address Philip Harding, Dept. 614 H, Box 1301, Philadelphia,

Ps.

Mr. Harding requests that no one write simply through idle curiosity and unless you are a member of the Catholic Church the book will be of no interest to you, because only Catholics will be permitted to hold stock in this particular institution.

The Catholic Record

Price of Subscription—\$1,50 per annum.
United States & Europe - \$2.00. " "
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50 cents.

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stters only.

Subscribers changing residence will please give old swell as new addiess.
In St. John, N. B., single copies may be purchased om Mrs. M. A. McGuire. 249 Maine street

LETTERS OF RECOMMENDATION

Apostoltc Delegation Ottawa, June 13th, 1905. Mr. Thomas Coffey
My Dear Sir—Since coming to Canada I have
been a reader of your paper. I havenoted with satis
faction that it is directed with intelligence and
ability, and, above all, that it is imbued with
strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the
teachings and authority of the Church, at the same,
Following these lines it has done a great-deed of
good for the welfare of religion and country, and it
will do more and more, as its wholesome influence,
reaches more Catholic homes. I therefore, barnestly recommend it to Catholic families. With my
blessing on your work, and best wishes for its conlinued success.

Yours very sincerely in Christ, Donatus, Archbishop of Ephesus, Apostolic Delegate

LONDON, SATURDAY, JANUARY 25, 1913

TWELVE GOOD MEN AND TRUE " And wretches hang that jurymen may dine" describes other times and

conditions.

" Wretches" sometimes get great consideration from jurymen. Frederick W. Stair, manager of the Star Theatre, Toronto, was arraigned for permitting a grossly immoral and obscene play to be produced in his theatre last February. The play was so bad that the man who simply described it, and wished to call attention to its demoralizing effects, was convicted of sending obscene literature through the mail.

When the case against the theatre manager came to trial the other day, the jury after about three hours and a half's deliberation reported disagreement. Sent back by the judge, after deliberating another hour or so the twelve good men and true deliberately acquitted the defendant, but, saved their faces thus:

"It is with exceeding great difficulty that we bring in a verdict of not guilty, but the jurors wish the citizens to know that they feel that the proprietors and those in charge of show houses cannot be too strongly censured for allowing such plays a this, suggesting anything that is immoral, indecent or obscene.

We congratulate ourselves, and with reason, on the high character of the Canadian Bench. That the Judge in this case should dissociate himself entirely from the jury's jumbled conception of the obligation of their oath, mercy to the sinner and duty to the public, was inevitable. But Judge Middleton's comments were such that we venture to hope some at least of the listening twelve jurymen must have writhed in self-conare good reading:

"I assume from the fact that you have taken so much trouble with this verdict that it is honestly and conscientiously arrived at. I may frankly say that I entirely disagree with it. I cannot see how any reasonable man could have any doubt that that play was anything else than immoral, indecent and obscene, and I cannot see how you found that even on the defendants' evidence you could arrive at any other verdict. The rider that you have added to your verdict indicates that you have some doubt : and while now it is my duty to discharge those accused, I hope they will recognize the fact that it may be difficult to find another jury that will take a similar view when a play of that kind is again produced. I hope that those in charge of the Morality Department of this city will not regard this verdict as in any way condoning the laxity that has prevailed. I do not think that we can be proud of the censure that permits the production of a play so vile and unclean as this play. The Department of Justice has been brought into disrepute by this trial. The man who drew the attention of the public to this and who described what took place in the theatre in a way that seems to be substantially undisputed has been convicted of obscene literature, while those who produced the play have been, by the opinion of this jury, acquitted. nevertheless my duty to direct that they should be discharged."

The Judge concluded his remarks and abruptly dismissed the court, leaving the room in apparent deep

The Globe says editorially:

Toronto awakens to-day to the knowledge that because of the official laxity or the guilty connivance of its police department, and because of the conduct of a jury of its citizens, justice itself is brought into disre-

pute and the good name of the city is dishonoured. Let this ugly faccome home to Mayor Hocken and the City Council and to all decent citizens : Toronto is a place where immorality, indecency, and obscenity may flaunt themselves publicly under public license, and recognized by the police authorities, and yet those responsible for the proved vileness and uncleanness are, by the

verdict of a Toronto jury, acquitted. How utterly disgusting is this whole business! The verdict of the ury reads like a self-contradiction Their verdict is "not guilty," brought they say, "with exceeding they say, "with exceeding they add: "tizens to great difficulty.' The jurors wish the citizens to know that they feel that the proprietors and those in charge of houses cannot be too strongly cen sured for allowing such plays as this. suggesting anything that is immoral ndecent, or obscene." Then, in the name of intelligence, reason, and the the jurors make their verdict agree with what they say "they feel" Out of their own mouth the jurors condemn themselves as well as the defendants whom they pronounce not guilty.'

It stands to the public discredit of the Chief of Police, Colonel Grasett, and to the public discredit of the Board of Police Commissioners, to whom the Chief and the censor were responsible, that for more than ten ears "immorality, indecency, and obscenity" have been allowed under their license and censorship, and that it was finally left to private citi zens, almost in defiance of the paid officials of the city, to set in motion the law which it is the sworn duty of the police authorities to administer As Mr. Justice Middleton so rightly The Department of Justice

has been brought into disrepute." While endeavoring to get some clue by which we might begin to unravel this mystery, a Sherlock Holmes at our elbow says :

"Sanctity of their oaths," "Sworn duty!" There are oaths and oaths entailing conflicting obligations. If you wish to solve this apparent mystery, begin by finding out the lodges to which-

But the suggested solution could not be true in Toronto. A mystery the verdict must remain.

Some time ago we read in the press that a Montreal judge, investigating case of juvenile delinquency, refused to accept the evidence of several children eye witnesses, because they did not understand the nature of an oath. Could not some Toronto jurymen be induced to give special summer courses to Montreal children on the subject?

While the Stair verdict may reveal condition that might easily become a festering sore on the body politic, there are consoling features in evi dence. Where the self-stultifying verdict calls from the Bench such stern rebuke, and from the press such outspoken and fearless criticism, things are far from being as bad as they might be. One could almost pardon the jurymen for providing the occa-

THREE CENTURIES OF ROM-ANISM IN SOUTH AMERICA."

Our old friend Robert E. Speer, of the Student Volunteer Movement for tempt. We reproduce in full the Foreign Missions, has published a he gives his readers an impressionist picture of a Futurist Inferno. And the Presbyterian Witness of Halifax finds the book much to its liking and warmly commends it as wholesome spiritual reading, while it solemnly warns good Presbyterians against Pastor Russell's private interpretation of the Scriptures.

Robert E. Speer it was who a couple of years ago proved his favorite thesis of the moral degradation of the clergy and people of South America by producing an encyclical from the Pope recognizing that conditions were such as he had described them. After two years of patient effort, Father Martin of Cleveland Ohio, traced this bogus encyclical to its foul source. And even Mr. Speer ungraciously acknowledged that he had been humbugged.

The Witness says that "no church in any land or in any age has had such opportunities for dominating the life of a whole continent" as the Church of Rome, which has been 'the established church, with unrivalled powers, in every South American country for more than three centuries."

This is probably the honest opinion of the Witness. If so, it only shows that ignorance, dense and crass, of the history of South America, is not a critic's best equipment.

But let us take up one charge at a time, for instance the "unparalleled unprogressiveness of South America." 1. How did the Protestants of North America solve the Indian prob-lem? Why in the simplest and most

Of the Bible should be taken in by
the grotesque fads and fancies of
Millennial Dawnism as set forth in

ated the aborigines. Some remnants of the ancient possessors of the continent, it is true, still remain, but they give no trouble.

In South America there are millions of the aboriginal races, probably a majority of the whole population, civilized and Christianized.

That they are not so enlightened nor so progressive as white races with a thousand years more of Christian civilization, is not so very surprising. Meditation on the subject of the treatment of the native races. South America compared with North America, is recommended to the Witness as a cure for pharisaism.

2. Tropical climate has always had, and always will have, its effect on tropical civilization. The temperate zones, where the necessity of providing food, fuel, clothing, shelter, affords a constant and unfailing stimulus to activity, will always produce the most energetic races

3. The flood tide of immigration during the past century, was directed to North America, principally to the United States of America. To this is due the marvellous development of the resources of the United States. Until quite recently Americans pointed to the woeful lack of progress in British North America. Now Canada is getting her share of immigrants. So is South America. The consequent development of natural resources is not less marked in South America than in Canada.

Taking into account the foregoing considerations it would not be so very astonishing if the South Americans were as unprogressive as Speer and the Witness say they are. But can we accept the testimony of those who glory in the shame of bearing false witness against Catholics? All looks yellow to the jaundiced eye. In rebuttal we shall summon just one witness, a Protestant, and one of Canada's ablest sons. We quote from our own columns a resume of an interview given by John S. Ewart to the Ottawa Evening Journal:

Mr. John S. Ewart, K. C., is just nome from an extended trip in South America and is much impressed with the evidences of development in that part of the world. He says: The twentieth century belongs to

Canada, but the South American Republics will loom largely in the pictures.'

In 1910 the exports and imports for the ten Republics amounted to \$1,750,000,000. Coming home a number of young Brazilans travelled Ewart on their way to American universities. A consider able number come up each year mainly to study engineering, the development of these countries opens up an immense field

Mr. Ewart believes that in the larger countries, at any rate, the period of revolutions is at an end and one of great development under stable government is assured.

It is interesting and gratifying to know that from close observation this distinguished lawyer gives us a better impression of South America than is usually conveyed by returned missionaries

Where the jaundiced eye of ignorance and bigotry sees yellow, unprogressiveness unparalleled in any nominally Christian land, Mr. Ewart's lear vision sees in South America the rival of Canada, whose assured rapid development is attracting the world's attention. Sixteen years ago Canada's foreign trade was \$250,000-000; now it is over a billion. A few years ago the statement that "The Twentieth Century belongs to Canada," was considered a picturesque and patriotic if somewhat pompously exaggerated profession of faith by a great and optimistic Canadian. Now no one smiles at its extravagance. The world recognizes that it expresses a great and sober truth

And looming largely in this picture of Progress will be the "unprogressive" South American Republics!

BY WHAT AUTHORITY

From the Presbyterian Witness we clip the following:

"On another page will be found a etter from Rev. A. F. Thomson, callng attention to the character of Pastor Russell's 'Studies in the Scriptures,' which his agents are diligently palming off on good Pres byterians and others as a trustworthy commentary on the Bible. These books are utterly worthless as an exposition of the Scriptures. They are the veriest trash, useful only as an illustration of the absurdities to which an ill-balanced and uneducated mind sometimes runs. We would advise those who want to know more about this Russell and his methods to write to the Brooklyn 'Eagle' for a copy of their issue giving an account the divorce trial of 'Pastor' Russell and some of his advertising and other schemes. It is amazing that any person of ordinary intelli-gence and who has any knowledge effective manner. They extermin- 'Pastor' Russell's 'Studies in the

Scriptures.' Mr. Thomson has only referred to a few points of Russell-ism; but he has said enough to show that this teaching is utterly anti-Christian.

The right of every man to interpret the Bible for himself is the fundamental doctrine of Protestantism. Pastor Russell is simply exercising that right. If in accordance with sound Protestant principles he feels called upon to add Millennial Dawnism to the long litany of sects, can he not claim for it the same foundation as the others, namely, the impregnable rock of Holy Scripture? In what do his credentials fall short of those of John Knox?

Divorce, for sooth! Have not the greatest Reformers of religion been mixed up with divorces?

Money making schemes! In contending that Protestantism is the best religion, have we not offered as proof positive, conclusive and final the fact that Protestant nations are wealthier than Catholic nations?

Dishonest! So in every wealthy nation the collossal fortunes of the few and the degrading poverty of the many are evidence of dishonesty wholesale and systematic.

No, no! Even though we begin, at this late day, to insist on honesty and moral character in the founders of new religious sects, we must at least preserve something. So long as Pastor Russell claims scriptural warrant for his preaching we must concede that he stands well within his rights as enunciated by the great Protestant principle of Private Judg-

SCHOOLS IN QUEBEC

A subscriber sent us a marked copy of the Presbyterian Witness with comments which we shall not publish. This paper exemplifies a type of pharisaism, naked and unashamed. that happily is passing away. It is quite possible for Protestants to discuss their differences with Catholics without sanctimonious cant or a too conscious self-righteousness; but the Witness has not discovered the way. South America and the Province of Quebec are happy hunting grounds for the editor. There he see what he wants to see. The mercury falls low in Quebec, or rises high in South America; Voila! the "reactionary," 'obscurantist," "blighting" influence of Rome! (We cull these few adject-

ives from the editorial columns of the Witness.) realize the importance of education," the Witness is "seriously concerned" of Quebec."

Witness.—"The percentage of illiteracy in the province of Quebec is higher than in any of the other provinces of the Dominion.'

So is the birthrate; if the illiterates include those under school age, what does it show? Simply that in Quebec there is a high conception of wifehood and motherhood. Race suicide, which degrades wifehood be- One of the most inexplicable condiyond the power of decent language describe, begetting the callous selfishness which shirks motherhood, has no place in the Province of Quebec. "Rome" again, dear Witness

might be noted with regard to these remarks about illiteracy in Quebec. They are not borne out by the census figures. Where does the Witness get its information ?

Witness.—"The average attendance at school is less than two-thirds of the number on the roll."

Horrible state of affairs; due, needless to say, to the blighting influence of Rome.

In Ontario the average attendance is still lower, 60.84 per cent; and we Ireland. were congratulating ourselves that we have steadily increased every year since 1867, when the percentage was

40.82. Witness.-" Many of the teachers are poorly equipped. In some of the districts six out of ten have no certificates of any kind, and, of those who have permits, a large proportion are d as incompetent.

If those who have permits were not comparatively incompetent, it would not say much for the regular training. We have had the same difficulty in Ontario. In Quebec the facts noted are not less true of the Protestant than of the Catholic schools; and this takes the point from the Witness remarks.

Witness.—" The salaries are too small to be an inducement to young men and women to fit themselves for the teaching profession."

The salaries are pitifully small, we admit, especially in rural districts; but does it follow that the teachers are correspondingly incompetent?

education in so far as this is provided in the schools?

Perhaps there is some other explanation. We venture no opinion for the moment.

We have, however, a very distinct ecollection of emphatic statements that large numbers of Protestant ministers receive totally inadequate remuneration for their services: that many of them receive less than is earned by manual laborers.

Does it follow that the class of men that fill the pulpits are correspondingly incompetent? Or that their hearers set a low value on their services?

Perhaps here, also, there is some other explanation. But the inference should hold good in one case as in the other. What is sauce for the Catholic goose ought to serve for the Protestant gander.

We have no desire or intention of making the Quebec schools better than they are. We do not feel called upon to justify or explain the situation in Quebec with regard to primary schools. That Catholic schools that province are in any in way inferior to the Protestant schools, will not be maintained by Quebec Protestants who know whereof they speak.

The whole problem is a concrete one, not to be solved by prejudiced theorists, ignorant of conditions that must necessarily be taken into consideration.

That the people charged with the olution of this concrete problem are alive to its importance is evident from the active interest of the government, the increased grants to schools, and the constant discussion of principles and conditions carried on in the press and elsewhere. There is no reason to doubt that the problem will be worked out in a manner satisfactory to the people most, if not exclusively, concerned.

ERRATUM-In "A Restricted View of History," last week's issue, the Catholic Englishman's defence of his forefathers should have read: "The English people did not apostatize; the faith was stolen from them."

AT LAST

After weary years of waiting and despite the bitterest opposition on the part of the Orange garrison in Ulster, and the mass of the English electorate who were purposely kept in ignorance of the real condition of things Just now in common with "all who in Ireland, the Home Rule Bill has passed the House of Commons by the handsome majority of one hundred about "the deplorable inefficiency of and ten. It has been sent to the the common schools in the province House of Lords, but there is no hope of its passing that body. Inside of a year it will be adopted again by the Commons and will then automatically become the law of the land. There are of course threats of violence on the part of the misled people of North. East Ulster, but few think they will go to that extreme. They know the consequences. A 12th of July demontions of our day is the fact that otherpawns on the political chess board by such charlatans as Sir Edward Carson. Men like him who, for selfish Another important little point purposes, seek to perpetuate religious hatreds of long ago are but criminals of the meanest type. After the passage of the Home Rule Bill the Irish leader, Mr. Redmond, made a

notable speech. He reiterated what he had stated during the debate on the first reading of the bill, i. e., that the Nation alists accepted the bill as the final solution of a vexed question. He thought it would lead to the reconciliation of all the interests at stake between the north and the south of

Regarding the financial provisions of the bill, although they were less liberal than had been expected, they had come automatically to an end and there would be no opportunity of revising it.

Mr. Redmond declared that the Nationalists refused to regard Ulstermen as anything but brothers, and he invited them to join with the Nationalists in the emancipation and the government of their common country. He went on :

"I believe that in spite of the House of Lords the Home Rule bill is going to pass into law within the lifetime of this Parliament. The to throw it out, but although the Lords still have teeth they cannot bite.

Mr. Redmond concluded: "For Many of us have sat in this House with one single object in view for more than thirty years. We have met with disaster, defeat and discouragement, but never, even when their abolition as far as possible. To that case he might as well advocate sholish titles of honor in Canada is of our greater incomparable leader, the late Charles Stewart Parnell, did Or that the people set a low value on we despair of the arrival of this day.

country in the civilized which will not welcome as glad tid-ings of great joy the announcement that this powerful British nation ha at last been magnanimous enough and wise enough to undo an old national wrong. In the words of the late William E. Gladstone, "the tide has once more run out and the star of Ireland has mounted in the

Prolonged cheers greeted the Irish eader at the close of his speech.

A MISSIONARY

week from Rev. P. H. D. Casgrain, of Quebec. The good priest was in ex cellent health and brim full of en thusiasm in the splendid work he has on hand touching the settlement and welfare of Catholic immigrants arriving at the ancient capital. It were difficult to estimate the amount of good that has been accomplished by the hard, earnest and persistent work of this apostolic missionary. Indeed his labors forcibly remind us of what we have read of the achievements of those great men who labored for Christ in the early days of New France It is his intention, we believe, to appeal to the Knights of Columbus for assistance, that the work which he has in hand may be carried on poor unfortunate victim of the with more effectiveness and that the poor Catholic immigrants coming to the Dominion may be given a new start surrounded by the protection of instantly killed. To quote the writer the priests of the holy faith in which they were born. Father Casgrain is a true missionary, for he voluntarily gave up tempting prospects in the material world that he might devote his life to the cause of religion. From a soldier of the King he became a soldier of Christ.

After taking grades at Kingston College he served in the North-west rebellion in '85. Gazetted as lieutenant in the Royal Engineers in the same year, he became captain in 1894 and major in 1902. He took service in the Manipur, India, expedition and in the South Africa war, where he won two medals. He was for some time a British embassy attache in Japan. He retired from the army in not only his life, but his privilege of 1911 and soon entered the priesthood. He is a clever linguist.

We shall be much mistaken if that splendid organization the Knights of Columbus will not enter heartily in to the work Father Casgrain has in hand and lend him material help.

In another part of this week's issue we publish a lengthy account of the work he is doing in Quebec.

A REAL YELLOW JOURNAL

Some one has sent us a marked copy of a Montreal paper containing an article dealing with some state ments of the official organ of a mischievous politico-religious secret society. We ask to be excused from noticing anything contained in that paper. It has a mission—a mission to lift into high places some men who are not noted for personal worth or talent, and whose only hope of attaining their ends is to roundly himself to curse another, not only in abuse the Pope and their Catholic this world, but in the next, for givellow citizens. The existence of this order is a bad asset for the Dominion, but the men on the town lines will, we hope, not allow themselves to be humbugged all the time by these Canadian Sairey Gamps. Our Protestant fellow-citizens in centres of, population, too, especially in Toronto, judging by reports in the daily papers, will be forced to take steps to cestors of some of its modern journalput a term to the undesirable condi. istic guides were writing their imtions brought about by the schemes of some of the members of this foreign-born conspiracy against good neighborhood and good citizenship.

West Peterboro and Mr. Edw. A. of Commons from the fact that they them freak bills. They are not party any uneasiness amongst the front They are put forward merely to give House of Lords, we know, is going an opportunity to the honorable ample by making a change in its make boast of independence from tiful eulogy over the remains of those myself and my colleagues this is a party thraldom. Mr. Burnham whose lives were notoriously bad. very serious and solemn moment. people and that the principles of the blameless that proceed from an inabolish titles of honor in Canada is the abolition of the law courts, for is

the heading of his little bill. Be it not all the evil in hum n nature the

remembered that it was not fear result of our inheritance of original

Mr. J. H. Burnham is member for

I believe there is not a people of any such mark of distinction coming to the member for West Peterborough that prompted him to promote unadulterated democracy in our favored Domínion. What we cannot understand is that men who glory in the traditions of the past, who strive to make the old flag hang high at all times, who revel in imperialism and who dearly love a Lord, should speak so slightingly of insignias of worth distributed from time to time by good King George. But, after all, as long as the world endures, we may ex-We had the pleasure of a visit last pect to have fads and faddists.

THE OMNISCIENT EDITOR It is surprising with what facility

some newspaper men can dogmatize on points of Catholic doctrine. Let it be Ne Temere, bogus Jesuit oaths, or apocryphal encyclicals, everything is grist that comes to their mill. And as for the most part their only qualification for their self-constituted office of censor is a superlative degree of ignorance of the subject in question, they generally succeed in making themselves ridiculous. A very good illustration of this is supplied by a recent paragraph in the Toronto News. It would seem that a drink habit, after indulging in a drunken carouse in an Ontario village, was run over by a train and in the News: "He was very drunk." Now it is the invariable discipline of the Church to refuse Christian burial to those who die in public sin. In accordance with this custom the unfortunate man in question was buried in an unconsecrated grave. One would naturally think that there was nothing very sensational about all this. But the News was on the trail of a sensation, and, of course, found it. The parish priest of this victim of intemperance, knowing from sad experience the dire results of continued indulgence in liquor, felt it his duty to warn him against it, but in vain. "His disobedience of the priest," says the News." cost him Christian burial." What subtle reasoning. We are to sup pose that the priest had the train waiting there especially to kill him? But not only did this terrible priest run him down with the train, but, to quote another Toronto journal, he "ordered that he be buried in an unconsecrated plot, that no headstone or other sign should mark his grave, and that his wife, upon her lemise, shall not rest beside him." Now if these worthy knights of the pen had even a nodding acquaintance with what they were writing about, they would know that the priest in question had no more to do with depriving this man of Christian burial than they had. He was buried in an unconsecrated grave, not because he disobeyed the priest, but because he died in public sin. The omniscient editor goes on to remark: "What right has any man to take on ing way to an appetite which, perhaps, was inherited?" May we be permitted to answer his question by asking another? What right has every penny-a-line scribbler to lecture the heads of a Church that for nineteen hundred years has been striving to uplift humanity, and that was teaching mankind when the anpressions on their arms and legs? And we would also respectfully ask him to tell us how does it follow that, because in accordance with the discipline of the Church, the priest refused him Christian THE TWO MEMBERS FOR FADS burial, therefore he was cursed "in this life and the next?" In our opinion there is nothing in the Lancaster member for Lincoln and nature of a curse implied in the Niagara. Both gentlemen have priest's action. The Church does attained some notoriety in the House not presume to judge the souls of men. She merely refuses to show are in the habit of introducing from the same respect towards the remains time to time measures of a highly of public sinners and those who original character. Some people call strive to follow the light of conscience. Like any other merely human measures—not calculated to create society she punishes an infringement of her rules. And it is not so long benchers on the right of the speaker. ago that we read that the Anglican Church was about to copy her exmembers, when holding forth on burial service so as to put an end to their constituency platforms, to the absurdity of pronouncing a beaubelieves that titles of honor It would seem as though the writer are getting tacked on wrong in question would hold all acts best democracy in Canada demand herited weakness of the will. In

Our omniscient friend very truly remarks that there is but one unforgivable sin, that against the Holy Ghost, but we doubt if he really understands what this sin against the Holy Ghost is. We had an idea that it was final impenitance, or an utter refusal to correspond with the grace of God. And we are old-fashioned enough to be of opinion that a person who meets instant death whilst under the influence of drink is not in the very best possible state to elicit an act of repentance for his sin. "Let us hope," concludes this amateur theologian, "that the heads nate belongs may see with clearer vision ere long, and that this curse may be removed." May we not also express the hope that our editorial advisers may see fit to take a course of instruction in some junior Catholic Sunday school before again presuming to lecture us on our wrong doing? COLUMBA.

NOTES AND COMMENTS

IN ADDRESSING the students of St Joseph's College, Toronto, on the occasion of his first official visit to that institution, Archbishop McNeil appealed to them to undertake the partial support of a Mission School recently established for the Japanese of Vancouver. This was making a practical application of his own call to the Catholics of Ontario to enlarge their vision and their sympathies. It was also voicing the inherent missionary spirit of the Church, and may be taken to mark the re-dawning of that same spirit as regards foreign peoples amongst the Englishspeaking Catholics of Canada.

"You were ambitious of public honor and position in the service of the public. All this is now a thing of the past; you must hereafter hang your head in shame instead of looking to your fellows in the face with pride." "The fact that you held the position of Chairman of the Board of Education has told against you, and I am not sure that I am not too len ient. That you, whose duty it was to care for the youth of our land, should be a party to the circulation of these debauching books, is unpardonable. There is no doubt that the book circulated was filthy and obscene, and calculated to do much harm to those open to its influence."

This is part of the judgment delivered by Mr. Justice Middleton at the Criminal Assizes in Toronto, in pass. ing sentence for the offence indicated. We should be sorry to appear to gloat over the downfall or humiliation of any man, however vicious or depraved. But we cannot forego the reflection that the judge's words contain small comfort for those members of the Board of Education who, under the leadership of their chairman, organized themselves into a "Protestant Slate" for the purpose of waging war upon all Catholic teachers in Public schools, and of raising the Twelfth of July to the dignity of a school holiday. Such a spirit, as we have always contended, is not fostered in reputable circles, and does no honor to those who espouse it.

THE MORAL conditions in many cities of Canada unveiled by an alderman of Calgary, and given publicity in the daily press of the country, are, if even only partly true, humiliating to our national pride. and shocking to a degree. The conditions referred to by Alderman Frost as existing in Calgary—the running wild of young girls on the streets after nightfall, and the systematic processes for their ruination carried on by depraved and de signing men-is an evil calling for prompt and effectual suppression Of what avail is it to combat the White Slave Traffic from abroad, when the thing is being prosecuted vigorously and shamelessly under the very eyes of the police in almost every city of considerable size in Canada? That Calgary does not stand alone in this respect must be apparent to everyone whose avocation takes him through the Domin ion and who has eyes to see. It is a monstrous thing, and no Canadian imbued with zeal for the honour of his country and the sanctity of its firesides can view it with indiffer ence or apathy.

A WRITER in Munsey's Magazine who had been on a tour of inspection through Indiana tells how he found in three of its counties one hundred and fifteen Protestant ministers who were receiving but \$50 a month, the wage, he says, of an unskilled lab-"In point of fact," he remarks.

that is all they are, in many cases. Of the ministers laboring in these three counties, 72 per cent. do not possess a college and seminary education; 57 per cent. do not have college training of any kind; and 37 per cent. never went beyond the common school." It is perhaps fortunate that had already suffered, from popular this did not emanate from a Catholic credulity, to look on in silence. He source, in which case it would have been put down to narrowness and a desire to score a point at the expense of truth. But as the writer's, (Mr. Joseph H. Odell) Protestantism seems unexceptionable, that plea cannot be called into requisition. of the Church to which this unfortu- Lacking refutation, therefore, it must stand as a frank admission the entire period of the epidemic, that all the culture and scholarship Clement displayed all the zeal and of the religious world is not confined charity which became his office. to the ministerial ranks of Protestantism. In view of the repeated assurances we receive from such quarters that clerical ignorance and illiteracy is a purely Roman quality, this ad mission is not without instruction.

COMMENTING upon Mr. Odell's re

velations our New York contempor ary. America, remarks : "Hundreds of Catholic priests in this country live, as is well known, on less than \$50 a month, but they are not 'unskilled laborers' by any means. For the Church does not ordain her clergy till they have completed at least two years' college work and fol lowed successfully in the seminary a five years' course of philosophy, the ology and asceticism." And this is true not of the United States, Canada and Great Britain only, but of the whole Catholic world. The difference is this, that in the Catholic Church something more than mere scholarship is required in candidates for the priesthood, while, if we may judge from sectarian press and pulpit utterances, this constitutes the principal, often the only requisite for the Protestant ministry. Again, it is not the Church's practice to shout the scholastic attainments of her clergy any more than their works of charity from the housetops, while of all outside the Catholic Church publicity is the very essence of being And the parallel, or the contrast holds good all through. Genuine worth in learning as in virtue is not mere froth on the surface. Still waters run deep. The Indiana revelations, therefore, might be utilized to advantage by those concerned if made to apply upon their current notions of modesty and humility.

WE HAVE had occasion more than once to remark upon the pre-eminence of the Roman Pontiffs as friends and protectors of the Jews during the more trying periods of the Middle Ages. St. Gregory I., Alexander II., Calixtus II., Alexander III., Innocent II., Gregory IX., and Gregory X. were all cited as defenders of the ancient people against the insolence of truculent nobles, and the misguided war, pestilence or social upheaval. And these are but a few of the long line of the occupants of Peter's chair who stood between the wandering is the judgment of Israelite and those who, mistakenly or not, were in periods of abnormal excitement prone to impute to him some connection with these and other visitations which from time to time came upon them. We say mistakenly or not, not as condoning a delusion, but as a reminder that the Jew, by his hereditary predilection for unpopular trades, and identification always with usury and oppression, was himself largely responsible for the evils that befel him. But that, this notwithstanding, the Popes, in keeping with their office as universal pastors, held over them their protecting arms, is an outstanding fact in the history of modern civilization.

It is not necessary to go over the story again, but the publication by an English exchange of some incidents in the life of Clement VI., one of the exiles of Avignon, recalls the part that pontiff played in the amelioration of the condition of the Jews. In the midst of the political contentions arising out of the Avignon captivity (for as such the residence of the Popes in the French city has ever been regarded by ecclesiastical historians) the Great Pestilence, coming from the East, spread over Italy, France, Germany and England. It is estimated that nearly two-thirds he of the population were swept away. And to their everlasting honor be it remembered, that the clergy were well-nigh decimated.

As IF to add to the horrors of the found widespread credence. A gen-

eral slaughter of the unfortunate of the great order of St. Sulpice, in race then began in Switzerland, Alsatia and in all the Rhine Provinces. Clement VI. was too enlightened a Pontiff to credit such charges, and his fatherly heart was too deeply wounded by the persecutions they accordingly threw over them the mantle of his Pontifical authority, and by a Bull of the 4th July, 1348, decreed that the Jews should not be made victims of groundless charges, that they should not be molested in their persons or property without the sentence of a lawful judge. During And severe as was the plague at Avignon, the Pope remained at his post through it all.

LIKE A good shepherd, says our contemporary, Pope Clement continued to go in and out among his stricken flock. He paid physicians to minister to the poor, supplied out of the Pontifical purse the funds for a regular association to remove and vigilant care to check the progress of the contagion. The plague lasted for two years, and during that entire period the Pope ceased not to minister to his own people, and to the equally stricken Jews. This fact has been acknowledged by their own his torians, and what the Holy See did in Clement's day it has ever done through the whole course of Europ-

THE LATE BISHOP McDONALD

SERMON FOR THE MONTH'S MIND SERVICE, BY REV. JOHN F. JOHN-STON, CHARLOTTETOWN, P. E. I.

A Bishop must be without crime, as the stewa A Bisnop must be without crime, as the site God: not proud, not subject to anger, not, wine, no striker, not greedy of fithy lucre: en to hospitality, gentle, sober just, continuous trine, that faithful word which is according that he may be able to exhort in strine, that he may be able to exhort in strine, and to convince the gainsayers." (Ti

We have come together here, my

dear friends, to celebrate a month's

mind service for our good bishop We are assembled in this sacred ed fice to pray for a father prayers so often ascended to the throne of God for us; and we have drawn around this altar to offer sacrifice for the repose of the soul of him whose pure hands were wont to raise aloft the Victim of Calvary in propitiation of our sins. When we consider his long and laborious life when we remember the many virtues which adorned him and rendered him a burning and a shining light in the house of God; when we call to mind that stainless purity of life which might defy the world's censure; when we think of the humble confiding faith with which he clung until death to his Saviour's cros and of the many deeds of Christian charity which that faith urged him to perform, we feel the impulse of hope carrying our minds beyond th region of the suffering that cleanses. to contemplate the joy which passions of the multitude in times of pared for the good and faithful But yet, my dear friends, the burden of the priesthood is a heavy one and heavier still is the the world. We must remember our own frowardness which may have forced his heart into too much forbearance with our faults. We may fear that he suffers now because his over-gentleness and too considerate must remember also the humility the prayers of even the least of his children and then from hearts grateful as they are sorrowing will go forth a prayer for his eternal repose a prayer that his brow, on which the shadow of death has rested, may brightened by the everlasting light of God's kingdom. "Requiem aeternam dona ei, Domine, et lux perpetua luceat ei."

lamented Bishop, my deal friends, was born in June, 1840, in the parish of St. Andrew's—that parish which has given so many holy priests to this part of God's vineyard. youth and early education, little need be said, for there, as ever, all that was most precious in his life and holiest in his virtues, was hidden with Christ in God. Suffice it for us to know that that youth was passed in inno cence which turned his heart in early years towards God's holy sanctuary In 1866 he entered St. Dunstan's College to prepare for the vocation to which God called him. Here his ors soon recognized and developed.

eedily he fed on the solid food of Christian knowledge and in his mind stored up great and wonworld few could tell, for he was which filled the whole capacity of his plague a wild rumor, that the Jews had been the cause of the corruption, found widespread credence. A gen
found widespread credence. A gen
Grand Seminary at Montreal, that celebrated house—the head-quarters in sound doctrine in sound doctrine.

this country, which has done so much for the instruction of American Catho There he studied the faith which Divine Providence had destined him one day to teach others, and he came back to labor among us here, to win souls to Christ, to struct us by his word and by his example, to teach us how to live and how to die. In the month of July, 1872, he received the sacred order of priesthood. His first appointment his Bishop-the late Bishop McIntyre-was to a professorship in St. Dunstan's College, where he re mained for two years, and in 1875 Father Charles, as he was then called. was given charge of the missions of Georgetown and Cardigan Bridge We know, my dear friends, with what faith and zeal he always discharged the laborious duties which make up the sum of a Catholic priest's min He was always ready to receive the penitent sinner in the holy tribunal of Penance, to counsel those who came to seek counsel, to encour age those who required to be reminded that, however great the guilt and ingratitude of man, the mercy of God is as infinite as His Infinite Being and can never be restricted by human infirmities. know how assiduous he was in teaching his people those sacred truths which it behooved them to know and regular association to remove and those sacred duties which they were bury the dead, and exerted the most bound to practice. This good pastor was not content in calling sinners to repentance. His arms were extended to receive them. Warmly he wel

comed them. If weak in spirit from long habit of sin, this good physician anxiously watched over them, regulating their lives, prescribing the needful remedies, until the life and strength of grace returned and then his joy was to lead Christ's loved ones in the path of perfection. Ah! yes, we have many things to praise in our dead departed, for, faithful he was in the house of God. O! were I to asl the older residents of Georgetown and Cardigan Bridge to tell me their recollections of the holy priest who watched over their childhood, nany a grateful voice would be raised to speak his praises

The venerable prelate who then governed this diocese was heart and soul in the work of education. He wished to do something for the young men of the diocese — something of f he worked upon marble it would erish, if he worked upon brass time tself would efface it, if he built emples they would crumble into dust, but if he worked upon the immortal mind, if he imbued it with principles, with the just fear of God and love of fellow-man, he engraved upon that tablet something which would brighten to all eternity. In this work he wished to see his college foremost among all the colleges of Canada. He fixed upon Father Charles as the one best fitted for this great work and appointed him rector in For the duties of this new position he was eminently qualified and discharged them with singular ad vantage to the institution and to the diocese. He had formed in himself the model of a Christian priest and it was now his business to form it in others to train up young men for every wall in life, but especially for the Seminary to teach what he had learned to faith ful men who might be fit to teach

But now the venerable Bishop Mc Intyre, on whom the infirmities of age were pressing sorely, obtained from the Holy See the privilege of a coadjutor. He turned his eyes on the Rector of St. Dunstan's College burden of the episcopacy and severe as the man whom God would choose for this high office. Father Charle was accordingly recommended to the authorities at Rome who were pleased to place upon his brow the mitre of a Pontiff and on August 28 1890, he was consecrated Bishop of Irina. On that day the over-gentieness and too considering nor late Archbishop O'Brien, together love would spare us suffering nor with his suffragans, assembled in the with his suffragans, assembled in the old Charlottetown cathedral to lay which, in life and death, would ask their consecrated hands and pour the sacred unction on the head of one of the holiest and humblest of God's ministers. In the following May, on the death of Bishop McIntyre, he became Bishop of Charlottetown. How did he bear himself in his new office? With modesty as sensitive as ever adorned a Christian, he shrank from ostentation and display. Even the pomp and majesty with which religion invests his sacred office, he would fain lay aside and work like an ordinary laborer in the vineyard of the Lord. Many a time have I seen him, during the seven years I was with him at the palace. hurrying to the church to take his place in the confessional, or, with a sick-call satchel, slung over his shoulder, hastening to bring the consolations of religion to some poor dy ing soul. If there was one suffering he could not bear-one trial to which his patience could not submit—it was to be an object of attraction or attention, to be gazed at or talked of calm, clear, comprehensive judgment by his fellow men. Hence, the fittest panegyric I could speak over him would be a simple recital of the words of St. Paul which I have quoted for my text, wherein he traces for his drous treasures. Whether or not disciple. Titus, the portrait of a he possessed the learning of Christian Bishop, for, he was blame. less as the steward of God, and he altogether the man of God was not proud, nor overbearing, nor and, like the Apostle, he seemed, or given to self-indulgence, nor greedy rather wished to seem, as knowing of filthy lucre, but he was hospitable nothing but Jesus Christ and Him and gentle, sober, just, holy, con-Crucified. This was the knowledge tinent, embracing the faithful word which is according to doctrine, that soul, and made him ever a model of in sound doctrine he might exhort

state. The story of one of these days | bishop builds the school and leases it | may be used in the simplest service is the story of them all.

I cannot close, my dear friends. without referring, very briefly, indeed to the great work of his episco pate. Look around you and admire this magnificent cathedral, and tell me if it is not a fitting monument to his piety and zeal. Yes, it is sufficient in itself to cause all those who come within its portals to remember good Bishop McDonald and pray that God may give a dwelling in heaven to him who provided for them the dwelling of God in this world. Though he has left us, my

friends, we are not to forget him

We believe that no matter how well a man may be prepared to die, there may yet remain some little stains upon his soul that would prevent him mmediately entering into the enjoyment which God has prepared those who love and serve Him. It is for this reason that Mass is offered up to-day in this church for the repose of his soul, and it is for this reason also that I now call upon you, my dear friends. up - not only to-day but long as you live and come into this magnificent temple—your prayers for the repose of the soul of him who spent himself in rearing this noble edifice to the glory and the worship of the living God. Should you ask me now, where is the reward of all his labors? Where is the recompense of his humility? Where now the wisdom of that choice which led him to prefer what this world despises to what it prizes and esteems? Go forth into his sepulchre and think of Him Who is life think eternal and the resurrection; go look into his grave and see how much s there of Divine Providence and Christian hope and weep not, you who were his friends, for he is not dead but sleepeth. He waits but the sound of the resurrection trumpet to be raised again from his slumber and put on immortality; he waits but the hour when all who are in the grave shall hear the voice of the Sor of God and shall come forth, they that have done good things, to the resur-rection of life. He knew while living that his Redeemer liveth and he trusted in His Word. All honor, then, to the gentle memory and God's own peace to the saintly soul of Bishop McDonald.

THERE IS NO REASON FOR MISAPPREHENSION

Under the heading: Trustees not sure of exact wishes of Catholic citizens," the Free Press printed a report of a discussion b members of the Winnipeg School Board at its last meeting. And ac cording to the Free Press one trustee asked the question: "If we take the schools over and conduct them as we do out other schools, which seems to be what our petitioners request, where will they be improved?

They don't ask for their schools to be taken over and run as Separate

schools.

The trustee to whom the Free Press report referred, must not have read the petition presented by the Catholic laymen to the school board. This petition is couched in language unmistakable for its clearness and we cannot conceive of any trustee not being able to comprehend its full The petition contains the following in part: "Your petitioners are informed that in the province of Nova Scotia and New Brunswick co-religionists for time labored under similar disabilities to those which exist in Winnipeg, but some years ago the Public boards in those provinces did what our petitioners pr pose to you here and since then, for fully twenty years past, the arrangement has worked satisfactorily to both parties." And And again: "We are advised that no legal difficulty exists under the Public Schools Act which would prevent your board from complying with our

It is quite clear that the Catholics of Winnipeg ask for an arrangement similar to that given the Catholics of Halifax by the Halifax School Board. In Halifax the Public School Board ase the Catholic schools and pay Catholic teachers to teach Catholic children in these schools. The teachers employed are Catholics holding a certificate from the Department of Education. The Public School curriculum for the province is followed and the schools are inspected by Public school inspectors appointed Provincial Government, by The rangement entered into by the Pub lic school Boards in Nova Scotia on the one hand and the Catholics on the other is giving satisfaction. Here is what a leading Nova Scotian has said on this point. Addressing the House of Commons, of Canada, during the debate on the Alberta and Saskatch ewan Autonomy Bills in March, 1905 Mr Fielding, a staunch Protestant, who was for many years Premier of Nova Scotia, and later Finance Minister of Canada from June, 1896, to September, 1911, said: "We have no Separate schools by law in Nova Scotia, but I say that we could not have brought about that happy condition if we had not been disposed to meet our Catholic brethren in a generous spirit, with due regard to their religious convictions. There is no Separate school system by law n the Province of Nova Scotia, but I tell the House to-night that the principle of Separate schools is more emphatically recognized in the Province of Nova Scotia than it is to-day in the Northwest territories.

"Come with me down to the fair city of Halifax and what will you find? The Roman Catholic Arch-

down there. The Sister of Charity teaches in our schools wearing the garb of her order, and many of the Sisters are among the best teachers in our province. There are schools pointed out to you as Roman Catho-lic schools and so they are. The Prime Minister once when in Hali fax visited one of these schools and he alluded to it as a Separate school and one of the Sisters interrupted him and said, 'No, sir; it is a Public school of the Province of Nova Scotia. And so it was, but it was a which was recognized as a Roman Catholic school, and it attended only by Roman Catholic pupils, and it was taught by the Roman Catholic Sisters of Charity wearing the garb of her order and the cross upon her breast. We have made concession to our Roman Catholic brethren in the Province of Nova Scotia. Why, if a vacancy occurs in the teaching staff of one of the Catho lic schools of Halifax, the Protestant commissioners have no vote in the selection of a successor. The Catholic commissioners only have the right to vote. Such is the system in Halifax and substantially the same system exists in many of the larger commun ities in the province, because it is only in a large community that this condition can be brought about Hansard for Mr. Fielding's

speech.) This is what is known as the Halifax arrangement. The Catholic petitioners, in addressing the Winnipeg School Board, made use of the fol lowing language: "Some years ago the Public school board in those Pro vinces (Nova Scotia and New Brunswick) did what your petitioners pro pose to you here.' The language used by the Catholics is clear be question and the Winnipeg School Trustee who expressed himself as not being sure of the exact wishes of Catholic citizens of Winnipeg must not have read the petition.-Northwest Review.

BISHOP BUSCH DE-FENDS THE CHURCH

PROTESTS AGAINST THE USE TERMS IN CONNECTION WITH THE EPISCOPAL CHURCH

Some time ago an announcement was made in the public press that the Rev. William Hicks, pastor of All Saints Catholic Church, a fashionable place of worship in Spokane, had stopped his parishioners who were dancing Church fair. The impression was conveyed that Rev. William Hicks was a Catholle clergyman whereas, in reality, he is Dean of All Saints' Episcopal Church.

The report from Spokane was called to the attention of the Right Rever end Bishop Busch, of Lead, who wrote a letter to the Lead Daily Call in which he objected to "the promis cuous way in which the words Father, Catholic, Priest and Mass are being used in connection with people fo whose sentiments and actions we do not care to be held responsible

The letter called forth a reply from the Rev, David C. Beatty, Rector of Christ's Church, Lead, who maintained that the words in question are as applicable to the Episcopal Church, its ministers and services as they are

THE ANGLICAN POSITION

According to him, "The Anglican Church (of which the Episcopal Church in the United States is the successor) has an ancient and pure lineage in orders and jurisdiction. The Roman Church and the Episcopa Church derive their orders by direct succession from the apostles, without which 'orders' in true Apostolic suc cession, there is no 'Church.' The Church of England was in existence long before the Magna Charta, A. D. 1215, the opening words of are: 'The Church of England shall be free and have her whole rights and liberties inviolable."

The Church of England and the Church of Rome, equally independent were once in more or less harmony, mutually recognizing each other and exchanging ecclesiastical courtesies.

"There are these great 'Catholic Churches; the English Church, the American Church (commonly called Episcopal Church) the Roman and the Greek Churches. There are some smaller independent churches which are equally 'Catholic' in so far as they have the 'Apostolical Suc-'Catholic' in so cession.' There are also a number of Catholics' in Europe who are known 'Old Catholics' who maintain their own succession through their own Bishops.

The American Church, commonly called "The Protestant Episcopal Church in the United States of Amercalled ca" has a true priesthood traceable with absolute certainty back to the Apostles by lines of succession both independent of and intertwined with the Bishops of both the Roman and Greek Churches. Its priests has equal power to 'declare and pronounce to his people, being penitent. the absolution and remission of their sins.' It has not only the two sacraments ordained by Christ, 'as generally necessary to salvation,' but also the other five rites commonly called sacraments, confirmation, penance, orders, matrimony and extreme orders, matrimony and extreme unction. It has the beautiful ritual of a National Catholic Church which

to the school trustees. What would or in the extreme ornateness as may they say to that in the Northwest? be the more beneficial to the temper The Roman Catholic authorities receive consideration, and this is one Church was made for man and not of the means whereby we bring about that happy condition which obtains of Lead are ready for it, when it becomes helpful to make better Christians and as the means to do so are forthcoming, the Rector of Christ Church stands ready to give them all the help he can by still more beautithe city of Halifax which will be ful appointments in equipment and inted out to you as Roman Cathoritual. He will always stand ready to serve them as a priest of the 'Catholic Church, according to the use of the 'Protestant Episcopal Church careless whether they call Father' or not.

> THE CATHOLIC POSITION STATED To this Bishop Busch made the fol-

lowing reply: To the Editor of the Call:

May I be permitted a word in reply to the remarks, called forth by my objection to the "promiscuous use of the terms: Catholic, Father, Priest and Mass" as being misleading. dently the Rev. Mr. Beatty, for whom I have the highest and sincerest respect, does not consider the matter too trivial to deserve serious

I am sincerely sorry if my objection gave pain to any one, but with St. Peter I must say : We cannot but speak the things that we have seen and heard." For the fact remains, as Rev. Mr. Beatty says, that the church which he calls American Catholic " is "commonly called the Protestant Episco Church in the United States Episcopal America.' Indeed, this is its official title and therefore such terms as are commonly used by the Catholio Church, will be commonly understood as referring to this church, and if used in connection with any other, justice to the public requires that some qualifying term be added to avoid mistakes. Were a stranger to enquire simply for the Catholic Church in Lead, I venture to say that nine times out of ten he would be directed to Seiver Street, rather than to Main Street (at least for the present). It is for this reason that I objected repeatedly to this "promiscuous" use of these terms in the newspapers and now object again to the unqualified use of these terms in connection with any other church than It has happened here, that members of my church have acceptthe ministrations of Christ's Church," possibly in good faith, though we consider these ministrations in OF DISTINCTIVELY CATHOLIC valid, and it has happened that the members of the Protestant Episcopal Church have approached Holy Communion in a Catholic church, a thing we consider sacrilegious.

I do not question Rev. Mr. Beatty's good faith in the matter, but I must be true tomyresponsibilities and protect the members of my church and the Sacraments of my Church, or I some of the new-fangled dances at a would be a traitor to my own convictions.

I sincerely wish that I might share Rev. Mr. Beatty's convictions as to the validity of Anglican Orders, with out which validity there can be no 'Church" as he says correctly. the highest tribunal of my Church has settled this question absolutely in the negative, after a most painstaking investigation, a fact that caused a very great number of the Anglican clergy to abandon that communion and be re-ordained, or rather validly ordained, in the Catholic Church. This controversy between the churches cannot be adequately discussed in a newspaper article and for a full the Catholic position I would refer to the Catholic Encyclopedia, which should be in our Public Library. Church of England in 1215 was entirely subject to the Pope of Rome, for how else could Langdon of Magna Charta fame have Cardinal? With my Church I hold that the orders of the Anglican church were conferred from 1552 1662 according to the Edwardine Ordinal, which was insufficient, and understood and administered in an anti-Catholic spirit and therefore they were invalid. This Ordinal used for one hundred and ten years. caused a break in the Apostolic succession too great to be bridged over by any Bishop validly ordained before 1552 who could have used the corrected Ordinal in 1662. Since therefore Pope Leo XIII, has declared the Anglican Orders absolute ly null and void, I must in obedience to my office insist that the primitive church be not confounded through ambiguous language with any that may dispute her claims. But if the term Catholic is used with such modifications, as American (though this is a contradiction in itself), or Old Catholic or any other distinguished term, I willingly withdraw my objection as long a my Church is left intact.

JOSEPH F. BUSCH

Bishop of Lead.

Our whole life should be nothing else but a Lent to prepare ourselve against the Sabbath of our death and the Easter of our resurrection.

If people are to live simply and to work unselfishly for the good of others, it must be for a better reason than that this is the wisest and noblest thing for the life that now is That thought may help, but it will not inspire. The supreme and moving force can be found only in the life that is to come. To make life here a better and happier thing comes a noble aim, inspiring to high service only when the conviction is firm that life here is an entrance into life hereafter.-Rev. Charles.

SEXAGESIMA SUNDAY THE USES OF TEMPTATION

"My grace is sufficient for thee; for power is mad perfect in infirmity' (2 Cor. xii. 9.)

To all who are striving fo lead a good Christian life the example of the saints is a powerful means of en-couragement, and the more so when see in the saints themselves the evidences of our common human nature, when we see them encountering the same difficulties and struggling with the same temptations which we ourselves experience. Their great deeds and miracles exalt them to a sphere far above us, and, while they fill us with admiration, would yet have a tendency to discourage us were it not for those other passages in their lives when they seem to be brought down to our own level by contact with those evil influences which are ever seeking to sway our fallen nature. The fact that the fallen nature. The fact that the saints have had to engage in conflict with the basest passions is so far from lowering them in our eyes that it only erves to make them dearer to us and to stimulate us to a more faithful imitation of them.

And so St. Paul's account of himself in the Epistle of to-day has been a ground of encouragement to many a soul that has grown weary of an incessant warfare with temptation. The Apostle tells us that, in spite of the wondrous revelations and heavenly which he had received from God, he was yet tormented with temp tations of the flesh. "And lest the greatness of the revelations should puff me up, there was, given me a sting of my flesh, an angel of satan to buffet me. For which thing I thrice besought the Lord, that it might depart from me; He said to me: My grace is sufficient for thee; for power is made perfect in infirmity." To every soul struggling with temptation God speaks these same words of com-What if you are weak and the temptation is strong? My grace is sufficient for you. My power shall be shown forth through your weakness, for what you could never do of your own strength I can and will do

for you with My grace."

Many are the lessons we can learn from this text. When we see the great Apostle of the Gentiles engaged in a hard conflict with the demon of impurity, it shows us that God does not spare in this respect even His most chosen servants. On the contrary, by refusing to grant the prayer of St. Paul that he might be delivered from this sting of the flesh, God es us that temptation is often a special mark of his favor, even as a general would place his best and bravest soldiers in the thickest of the fight. We are also taught that, no matter how vile the suggestions of the evil one, they cannot soil the heart of him who resists them. as soon as the sinfulness of the foul thought or imagination is realized. resistance be at once begun, and kept up until the suggestion is banished we may be sure we have not yielded, especially if we have had recourse to prayer. From the shield of prayer the arrows of the tempter are sure to glance and fall harmlessly to the

ground.
But, on the other hand, these temp tations teach us what we are in our selves, or rather what we should be without the aid of God's grace. Paul tells us that God permitted those buffetings of satan to preserve in him the virtue of humilty, the greatness of the revelations should puff me up." The evil imaginations arising in our minds show us to what a depth we should sink were God to withdraw His grace from us and leave us to ourselves. We should, therefore, n tations an occasion of humility, ac-knowledging our own worthlessness, our own weakness, yet glorifying, as St. Paul did, in the power of God's grace, which is able to make us strong, and endow us with supernatural merit. And here lies the greatest value and use of temptations—God's power is made perfect in our infirmity. A crown of merit is the reward victory in the fight. Without temptation we should not have had the merit of overcoming it. In the hour of trial, then, take courage from these words of God to St. Paul: "My grace is sufficient for thee, for power is made perfect in infirmity.'

TEMPERANCE

THE EVILS OF INTEMPERANCE

The campaign, which is being waged against alcoholic intemper ance in almost every country in the civilized world, is resulting in much good. There is a marked contrast in the attitude of the people at large in England—to instance a Europe country—and the England of the time of Fielding, Sterne and Smollett when every one from the highest to the lowest indulged more or less in alcoholic beverages. In the time of these writers and even much later a man's standing in the community was to some extent based upon the amount of the drug he could imbibe without showing its effects. Now on the contrary a man's standing in the community rests greatly upon his temperate habits. For no matter how good a worker may be how brilliant his professional attainments, if he indulges periodically in bouts of intemperance he is passed over for the less qualified but steadier man. Positions requiring trustworthy men will no longer be filled by the man who drinks. There can be no place made for them because in our modern industrial life so much depends upon every unit of the vast organizations that the in-

FIVE MINUTE SERMON efficacy produced by the alcohol is harmful to the whole system. Time was and it is not far removed when physicians prescribed alcohol indis-criminately for almost every complaint, but with proper understanding of its action upon the organs of the body and the dispelling of the idea that it was good for every condition a reaction has set in against it, and the modern physician of any cientific training is very careful to whom the drug is given.

We speak of people addicted to the use of opium, morphine, cocaine and other narcotics as drug-fiends, for-getting that alcohol, the basis of all the common intoxicating drinks, is also a drug, and one the desire for which is very easily acquired. view with amusement, sometimes with disgust, the individual stagger ing along our streets under the in fluence of this nerve destroying poison. Many there are — and our pity goes out to them-who view the same individual with dread for the kind-hearted sober father often makes a cruel-hearted drunken mon ster and well the poor wife and help less child know it. The sin, miser and economic loss due to the intem perate use of intoxicating liquors is being realized more and more every year. Legislation in this country a well as every other is being enacted towards curbing its effects. Much remains to be done and it is our duty to help the good work. - Montreal Tribune.

TEMPERANCE NOTES Too many people confound cele-

Personal prohibition is the most effective kind; but legislative prohibition is an excellent aid to per sonal prohibition at times.

Even the most rudimentary know ledge of the requirements expected of a Catholic would show that drunk enness and disorder are not prope to the celebration of New Year's Day which is also the feast of our Blessed Lord's Circumcision.

A man who prays "Lead us not into temptation" ought to do something himself to keep away from places which may prove occasions of sin. The man with a weakness for the conviviality of the saloon ought to keep away from the "good fellows," for however "good" they may be to the saloon-keeper they are cer tainly no good to him.

Blessed is the man who needs not to turn over a new leaf in the matter of temperance on New Year's Day But to him who has fallen into the habit of drinking to excess or even of spending for drink a little that might be better expended in other directions, there is no leaf-turning like that of resolving to "cut out liquor for the year 1913.

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HELP OF CHRISTIANS

HOW THE TITLE ORIGINATED-DUE TO TURKISH ATROCITIES

"Help of Christians," one of the Many beautiful titles of the litany of the Blessed Virgin, is very familiar to Catholics. The recent events in Turkey which indicate that the Turkish career as a European power is doomed, remind us of the historical events that led to the institution of

the feast Our Lady Help of Christians. The early sixteenth century were anxious years for the rulers of the Catholic Church. They were appalled by the gradual rise to power of one of the most formidable enemies of the Christian name—the Turkish nation. The Turks were beginning to cast a broad shadow over the fair face of Christian civilization. From time immemorial they were freebooters and marauders in the east, passing quickly on their horses from a to the Caspian Sea, dealing death and destruction on every side, and propagating their fanatical beliefs at the point of the sword. In vain did the gallant lances of the Crusaders smite them. In vain were they hurled back for a time from the walls of Constantinople. In vain were they scourged by Timour and the terrible Zengis Khan. They vercame all obstacles, pressed close

on the west, and swore to wipe the earth. In this obstinate enmity to Christianity the Turk seemed to stand alone. The fierce Goth, the Vandal. the Lombard—all these races were converted. The German tribes acknowledged Christ in their forests, and the Celt and the Saxon listened to the teachers sent from Rome. in some indescribable way the Turk seemed to be cast in an unchange able Mould of unbelief. His seems to have been the dark mission of trampling on the Cross of Christ, of beating out from the breasts of thousands the sacred deposit of Christian

ity. And in the early sixteenth century the Turk was at the zenith of his power. His mighty fleet scoured the Mediterranean, Europe was divided. and there seemed, humanly speaking nothing to prevent him from sweep ing all before him, from stamping out the Christian civilization of sixteen

At this moment, when final victory seemed to be within the grasp of the Turk, Pope Pius V, bereft of all human aid and hope, turned to the

WITH THE AGONY

"Fruit-a-tives" Cured Her Kidneys



MOUNTAIN, ONT., DEC. 14th. 1910 "I desire to let the world know the

"I desire to let the world know the great debt I owe "Fruit-a-tives" which saved my life when I had given up hope of ever being well again.

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and all said it was Kidney Disease and gave me no hope of getting well.

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Mother of God, and by one of thos astonishing interventions of divine Providence the Turkish power was completely and finally broken at the battle of Lepanto. Nor was it merely a defeat, it was the turning point in the long history of Moslem conquest Since then the Turk has steadily de clined, and the defeats and humili ations he has recently experienced at the hands of the Balkan allies are but the completion of his overthrow at

Thus the Turkish hosts that for ages had poured down upon Europe were at last foiled and defeated by a feeble old man at Rome, Pope Pius V. who had called upon God and His Blessed Mother. A deadly peril was rolled back at its height, and the fair name of Christendom was saved from Turkish pollution, and in remem brance of this great deliverance the feast of Our Lady Help of Christians was instituted.-Catholic Truth So-

THE CHURCH IN CHARITY

THE SPIRIT OF THE GOSPEL-THE GOLDEN AGE OF CATH-OLIC CHARITY - MODERN FORMS OF CHARITABLE ENDEAVOR

At the conference of Catholic Charies, held at the Catholic University, Washington, D. C., Right Rev. Mgr. Shahan, D. D., Rector of the Univerlowing interesting growth and extension of the work of the Catholic Church in charity in the different centuries of the history of the

"Scarcely had the gospel of Christ been preached in the cities of the Greek and Roman heathen when a new spirit was enkindled, the hearts of many were deeply touched by the the Mediterranean was the scene of a its thousand cities was a little Christian church, where a place of honor was made for the poor, the slave, the widow, the orphan; where the sick and the helpless were comforted phy sically and spiritually; where each was held brother to his neighbor, but by deeper ties than any human relationship; where it was understood that the wealth of all was a divine gift for the common welfare; where the social inequalities of daily life disappeared, and all were one in the divine banquet whereby they were united with Christ Jesus, the Lord of heaven and earth.

"It was in this ancient world that the Catholic Church gained her first laurels as the mouthpiece and the model of Christian charity. For the first time in the history of mankind virtues were not only preached, but were actually lived out, and not by a few philosophers, but by countless

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every condition and rank. The new and irresistible Christian virtues faced Roman societies at all times particularly Christian charity that, like an atmosphere, or an odor, soon permeated all ancient life.

Men and women did not cease to be Greeks and Romans, perhaps with all they were now ensouled with a new spirit, breathed with a new temper, for they had risen through the per-fect gospel of Christ to that higher and holier citizenship which embraces

"Great, however, as were the works of charity inaugurated and conduct ed by the Church in her earliest days they are surpassed by the gigantic labors of the centuries that followed her triumph. The great state, once her enemy, now her ally, was enter ing on those evil days that always await a career of pride and wasteful ness, selfishness and social injustice reforms delayed and abuses crystal The Roman Empire was going down in economic ruin amid the collapse of all the public virtues, political and military, that had once distinguished it.

GOLDEN AGE OF CATHOLIC CHARITY "It may be said without fear that these three or four hundred years, during which the Roman majesty gradually shrank to the pitiful nucleus, were the golden age of charity in the Catholic Church. Her clergy alone came to the succor of broken municipalities, for this ancient world was a complexus of about one thousand cities, in which were centered all local authority, all industry, commerce, and the social order generally. In each city the Bishop was the recognized friend of the poor, the sick, the persecuted, and the laws consecrated what custom created. His pulpit resounded with daily appeals for alms, and we yet read with emotion the charity ermons of a Chrysostom, a Basil, or a Gregory. These men created the theology of almsgiving rather than that of practical Christian charity, and after fifteen or sixteen centuries they seem faithful echoes of the gospel of Christ in all its primitive force and charm. What pen could describe the charitable activities of the Catholic Church in the Middle Ages-those ten wonderful centuries during which she was mother and nurse to the new peoples that divided among themselves the Roman State and became the great nations of to-

day?
"In her countless monasteries the poor were fed and cared for, the afflicted were nursed and consoled, the traveler and the pilgrim were housed and refreshed, the agricultur al arts were preserved and taught. In addition the ancient charitable institutions of the Church and her tra ditions of social service, though greatly modified by the new political and economic conditions were kept alive. The State was yet, every where, a raw and loosely ordered creation, in which the coarse and savage individualism of the northern forests contended with the civilizing legalism of Rome and the spiritual forces of Catholicism. Its prevailing feudalism aided notably the growth of charitable institutions, for each of the thousand independent centers that detained the high splintered civic sovereignity created its own ecclesiastical works and devoted to them no small share of public revenue and private generosity. Christian pity, that lovely virtue, the root of so much progress in charity, grew apace under the teachings of the Church, ever the same from Otrando to Drontheim, and as it grew and Shahan, D. D., Rector of the University and President of the United Catholic Charities, delivered the following interesting growth and extension of the University of the Univ great river of primeval times, burst

> Europe.
> "The four centuries that have elapsed since the discovery of the New World exhibit a varied develop ment of Catholic charity. The pro found changes of the sixteenth tury, religious, economic, political, social, called for a new spirit, a new zeal, and a new temper in the Church and nowhere were these more evident than in the vast province of charity Every missionary who penetrated the solitudes of the New World was indeed, a herald of the Christian faith but he was also the accredited agent of the Church for the introduction of her numerous works of relief, consolation, correction and encouragement DEVELOPMENT OF CATHOLIC CHARITY

all obstructions and over-ran all

"And while Catholic charity found an unexpected development in the missions of the New World, likewise of India, China and the Philippines, in its native Europe it took on a marvelous growth. After the Council of Trent there arose whole orders and associations of Catholic men and women devoted to the relief of the sick, the destitute, and abandoned Out of the century of economic and political devastation which Louis XIV. worked in France and largely in Europe, arose St. Vincent de Paul, the greatest of all modern apostles of the greatest of all modern apostles of charity, and when he passed to his reward his Sisters of Charity were covering all France with their holy works; nor have they ceased their herculean labors until the whole world is bound by the network of their institutions that relieve every kind of human misery. When Whittier wrote his "Angels Buena Vista" he may not have reflected that for two centuries these angelic women for two centuries these angelic women had followed the battlefields of Europe with their holy and welcome

ministrations.
"In the seventeenth and eight-

PRESIDENT

was long famous as the chief center of Europe, and we can point with pride to the Hotel Dieu of Montreal, as the oldest institution of its kind in venerable Mademoiselle Mance, and tries loan banks to the poor were of progress, a large measure of effieient work, and many strong personcharity and education

"ONWARD, CHRISTIAN

lymn which figured in the recent political campaign, was written by the Rev. Sabine Baring-Gould, then a curate of the Church of England. The hymn was composed for an Easter confirmation service and was submitted for approval to the Bishop of the diocese. The Bishop was of decidedly Low Church opinions, and

> Marching as to war, With the cross of Jesus

the first stanza:

he objected to the word "cross" in

He argued that its use implied 'papistical tendencies." 128500 8
"Very well, sir," said the author, 'I will change it. How would this

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yet an active servant of God and mankind. In Mediterranean coun opened that permitted them to obtain small sums by pledging their modest belongings at a very low rate of in-terest, and proved an efficient offset to the ravages of usury. Prison reform, the separation of the youthful criminal from the aged, and improved prison architecture, are owing to the Popes of the eighteenth century, and in general, despite the wretched politico-ecclesiastical conditions, a spirit alities, mark these two centuries of Catholic life, although the Church was at this time more than ever pinched and harassed for the means of carrying on all her great works of

SOLDIERS

"Onward, Christian Soldiers," the

"Onward, Christian soldiers, Going on before.

do?" and he recited these lines:

"With the cross of Jesus Left behind the door.

The Bishop did not agree, and the Rev. Dr. Baring-Gould soon found himself without a curacy. While

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CHATS WITH YOUNG MEN

SELF-CONTROL

Prove to me," says Mrs. Oliphant that you can control yourself, and I'll say you're an educated man; and without this, all other education is

good for next to nothing.

The lack of self-control has strewn history with its wrecks, it has ruined multitudes of ambitious men, men of rare ability, fine education, and im-

mense promise in every way. Every day the papers tell us of the tragedies that have been exacted when the blood was hot with anger!

Ask the wretched victims in our penitentiaries what the loss of selfcontrol even for a moment perhaps has cost them. How many of these unfortunates have lost their liberty for life through a fit of hot temper The fatal blow was struck, the cruel shot was fired, the trigger was pulled in an instant, but the friend or brother man returned never, the crime could not be undone.

Many a man has lost a good position, has sacrificed the opportunity of a lifetime, in a fit of bad temper. He has thrown away in the anger of a moment, perhaps, the work and experience of years in climbing to his

Think of one's whole life being marred, of feeling oneself handicapped at every turn, forced to strangle ambition, to stifle aspiration, to be looked upon as a nobody, just because one can not control his temper, and yet to possess power and brain force equal to that of the giants

who are heading great enterprises ! I know a very able writer who has occupied splendid positions on the best and greatest dailies in the country. He is a forceful, vigorous, masterful writer on a great variety of subjects, fine historian, and warm, tender-hearted man, who will do anything for any one in need, and yet he is almost a total failure because of his explosive temper. He does not hesitate, in the heat of a moment's anger, to walk out of a position which it has taken him years to get. This man is conscious of great ability, yet he has drifted from pillar to post, hardly able to support his family, going through life with the full consciousness that he is the slave of a bad

Everywhere we see victims of ar uncontrolled temper tripping themselves up, losing in a few moments all they have gained in months, or maybe in a lifetime. They are continually climbing and dropping back-

I know several old men whose whole careers have been crippled by hot tempers. They could not refrain from giving people with whom they had differences "a piece of their mind." No matter how adversely it affected their own interests, or what was at stake, they would let their tongues and tempers run away with

A pretty costly business, this of giving another person "a piece of your mind" when your temper is up!

very able business man in New York has practically ruined his reputation and his business by his passion for telling people what he thinks when he gets angry with them. When his temper is aroused there is nothing too mean or contemptible for him to say. He calls them all sorts of He raves without reason or sense. He drives his employees away from him. It is almost impossible for him to keep in his employ any one with any spirit or ability.

I have seen people in the grip of passion or anger act more like demons than human beings. I recall one these terrible fits of anger, would smash everything he could lay his hands on, and pour a volley of the vilest abuse upon any one who got in his way, or attempted to restrain him. I have seen him in his rage almost kill animals by striking them with clubs or fence-stakes. His eyes would glare like a madman's. When this demon of anger had possession of him, he was for the time a maniac and did not seem to have the slightest idea of what he was doing. After his passion storm had subsided, although a robust man, he would be completely exhausted for a long

A man in a fit of uncontrolled assion is really temporarily insane. He is under control of the demon in him. No man is sane when he cannot completely control his acts. While in that condition he is liable to do things which he would regret all the rest of his life. Many a man has been obliged to look back over a scarred, discord ant life, a life filled with unutterable mortifications and humiliations, cause he did not learn to control him-

What writer, what artist could ever depict the havoc which the whole brood of evil passions—anger, jeal-ousy, revenge, and hatred—have played in human lives? just think of the effect on one's character of harboring for many years the determination, the passion to get square with an imagined enemy, of waiting for the opportunity to reap vengeance

Think how much a violent explosion of temper takes out of one's entire system, mental and physical Much more than many weeks of hard work when in a normal condition. And then picture, if you can, the terrible after-suffering, the humiliation of it all, the remorse and chagrin, the loss of self-respect, the shock to one's finer sensibilities, when one comes to

A fit of anger may work greater damage to the body and character than a drunken bout. Hatred may leave worse scars upon a clean life to swim!

than a bottle. Jealously, envy, anger, uncontrolled grief may do more to wreck the physical life than many years of excessive smoking. Anxiety fretting, and scolding, may instill more subtle poison into the system than even the cigarette.
"Many a soul is in a bad condition

to-day because of the fire of anger which recently burned there."

trolled temper shortens multitudes

Some people fly into such a rage that they will tremble for hours after-wards and for a long time be wholly unfitted for business or work.

I have known an entire family com pletely to upset their physical ditions and to make themselves ill by a violent quarrel. They would al most tear one another to pieces by their explosive passions. In a short time their faces were transformed; you could see the demons of passion fighting. We all know that such quarrelling, as well as back-biting. twitting, denunciation, and criticism will play fearful havoc in any life.

How many people, at the mercy of an uncontrolled passion, have slain friends, or members of their own family, whom ten minutes before nothing could have induced them to harm! What fiendish crimes even good people have committed when blinded and drunk with passion!

When jealousy once gets possession of a person it changes and colors the whole outlook upon life. Everything takes on the hue of this consuming The reasoning faculties are paralyzed, and the victim is completely within the clutches of this thought-fiend. Even the brain strucis changed by the harboring of this fearful mental foe.

Every little while we see accounts of people who have dropped dead in a fit of passion. The nervous shock of sudden and violent rage, no matter what the cause, is so great that it will sometimes stop the action of the heart, especially if that organ is weak. Violent paroxysms of anger have often produced apoplexy. A temper storm raging through the brain develops rank poison and leaves all sorts of devastation behind.

We often suffer tortures from the humiliation and loss of self-respect we bring upon ourselves by indulgence in fits of anger, in jealousy, hatred, or revenge; but we do not realize the permanent damage, the irreparable injury we inflict upon our entire physical and mental being.

Because the mental forces are silent, we do not realize how tremendously powerful they are. We have been so accustomed to think of disease and of all forms of physical ills as the result of some derangement in the body, and have so associated their cure with drugs or other remedies, that it is difficult for us to look upon them as caused by mental disturbances or discords.—O.S. M. in Success.

REAL MANHOOD Daniel in Babylon, and Joseph in Egypt show us that high character and unswerving manhood cannot be crushed by outward conditions. No modern city, however debased, can parallel the moral perils through which these heroes of faith passed to victory without a single conces sion to wickedness or one compro mise with the evil current about Them. They rejected firmly that false dogma that necessity knows no law and stood confidently on the high conviction that the law of godliness and righteousness knows no neces sity. In this faith they came off more than conquerors from all their conflicts.

OUR BOYS AND GIRLS

HOW DAVID WON

"Fourteen, fifteen, sixteen strokes! Good boy, Roger!" David generously applauded as, dripping and shivering, Roger climbed over the slippery edge of the float.
"How many?" chattered Roger.

Sixteen. Two more than yester-

day. "Goody! How many strokes can you take?

Oh, six or seven, I didn't count. "I wish you'd try again, David. We cannot have that little skiff for our own until we can both swim twenty-five strokes. You know what father said."

"Huh! I can swim alright, but I go to the bottom, and you stay on top, where the folks can see you. a crab, I guess." David splashed his legs up and down in the water with a fine show of indifference. "Anyhow, it's more fun to dive. It's fine way down under the water. You can see all sorts of queer things, kelp and

ea-moss and lobsters!" My! It must be lots of fun! But how do you stay down so long?"
"Ho! That's easy! I take a good

long breath, and then I just hold on." Father, who stood some distance away, smiled when he overheard this conversation. He knew David's ability to "hold on." and he hoped the plucky little fellow would win. He knew that in spite of his "don't care" air, David did try hard to learn "He's younger than Roger" ather, "so it may take him thought father, "so it may take him longer, but I believe that he will stick to it until he learns how.'

The days passed, and before long Roger could swim his twenty-five strokes, but David although the better diver of the two, still swam "like a

All this time the much-coveted little skiff lay at the steamboat wharf a mile away. The boys visited it often. They adjusted the rowlocks handled the tiny oars, and took im-

Then one day something happened How it happened neither Roger or David could tell very clearly, but mother at the door, and father in the motor-boat, heard a cry, and saw two struggling little forms in the water the float; then the bobbing heads disappeared beneath the surface. Mother could see one sturdy brown hand clinging to the ring in the corner of the float. "Can he hold on" she whispered, as she hur-

ried down over the rocks.

Father was there first. He caught the clinging little hand and drew up on the float not one boy but two. David was holding fast in his left hand a corner of Roger's bathing suit. Mother clasped them both in her arms without a word.

"Well, how did it all happen?" asked father, a little later, when the boys sat toasting themselves before

the open fire.
"Oh, I caught my foot in a rop when I was trying to dive," said Roger. "I pretty nearly went under the float, but David dived and caught

Father stroked David's curly head "I'm proud of my son," he said.
"Oh, I didn't do anything," proested David, much embarrassed

I just held on." That evening, after the boys wer fast asleep, father took a trip to the village, and came home towing something behind the motor-boat.

When the boys looked out the next morning, the dear little skiff lay at the moorings. A big sign that stood upright in the stern read:

Roger and David.' But I can't really swim, father. said David, trying to conceal his de

"That's all right, my son," returned father, heartily. "You will soon learn. I have no fear for a little lad who can 'just hold on!'"

—Mary E. Jackson in Youth's Com-

THE CELTIC CROSS

In many parts of Ireland there are large stone crosses which were erected in the early ages of Christianity, when the Missionaries and scholars of Erin carried the light of the gospel to many parts of Europe. Scenes from the Old and New Testaments are carved on some of the crosses, while on others the drawings are purely symbolical, and even the most learned archaeologists have been unable to decipher them. one peculiar feature of the Celtic

A pretty legend is told of the origin of this cross. One time when Saint Patrick visited the Monastery of Saint Brigid, the venerable abbess begged him to, remain and celebrate Mass for the nuns in the morning. Saint Patrick consented, but the next morning when he was ready to perform this sacred duty, he found that ne had overlooked bringing the paten. Saint Brigid felt very sad, and tears filled her eyes as she knelt on the steps of the altar. God heard the prayer of the saint, and sent an angel to her bearing a golden paten. Brigid immediately sent for Saint Patrick, who said the Mass, using the angel's paten. In the center of the paten was a cross and circle, and Brigid asked Saint Patrick to explain

the meaning of this symbol. "The cross," said Saint Patrick.
tells the story of man's redemption, and the happy eternity for which we are destined has, like the circle, no end. (The circle is sometimes used as a symbol of God, having no beginning nor ending. From this time the Irish used the cross and circle in loving remembrance of the great saints who did so much for them .-Sunday Companion.

WHEN WE SAY WE ARE SORRY How few of us are really sorry for deeds and how many of us are only sorry for consequences? But we say It was a mean thing we are sorry. you said about your neighbor. When gossip whispered it in her ear, you were sorry. You summoned your courage, mustered your womanliness and asked her pardon. Then you fitted your head to a new halo and hought yourself a saint.

But you thought an even meaner thing about her than you said, and you never felt a twinge of sorrow

You did her an injustice and you never repented of it because she never knew it.

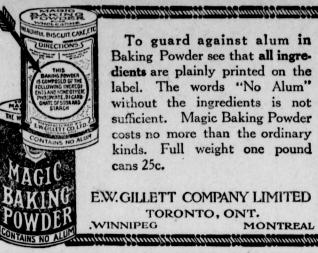
So many of us veneer our piety and try to pass it off as solid mahogany. We are not content with trying to fool others but we stupidly try to fool ourselves. We join the great congregation in repeating "forgive us our trespasses," and then fancy that we thus wipe out the past as easily as the schoolboy's sponge wipes from the slate the problem in which

he has discovered a mistake. Our religion teaches us that some where in the mysterious future there is a dark closet in which all disobedi ence will be punished. So often it is the thought of the sin which gives the voice a little more pleading and pathos as we say "forgive us our tres-passes." We gather our frightened sobs and forced prayers and label them repentance and faith.

When the heart looks upon the loved face of one whom it would give the world to arouse from the long sleep to catch the sobbing whisper "I'm so sorry" then this is true re-pentance which puts to shame the veneered pretense whose only purpose is to win favor or avoid penalty.

-Catholic Sun. THE HOLY BEGGAR

For many years the people passing in and out of the Church of Saint Clement in Rome, were edified by a poor beggar, whose cheerful manner won for him the love of all. From



his infancy Servulus was afflicted with the palsy, and he was never able to stand or, sit upright. The poor man was never able to lift his hand to his mouth, or turn from one side to the other, but he was never heard

to complain. Every day his mother and brother brought him to the steps of the Church of Saint Clement, and he had to live on whatever was given him by kind passersby. He took great delight in listening to the words of the gospel, and he would beg some charit-able person to read a paragraph or two from the Bible, and he listened with so much attention that he learned the gospels by heart. He also learned to sing hymns of praise and thanksgiving, in which he was often joined by some of the devout wor-

shippers of the Church. One day, feeling that his end was near, the holy man begged those who gathered around him to join him in singing hymns. All of a sudden he cried out, while his eyes were fixed on Heaven: "Silence! Do you not hear the sweet melody and praise which resound in Heaven?" after this Saint Servulus died, and his pure soul was carried to Heaven by angels on the 23rd of December, in the year 590.

FLOWERS BY THE WAYSIDE

A young girl visiting the country, was following the farmer's wife along winding half overgrown path amid a tangle of wild flowers. The young visitor exclaimed at their beauty. "I mean to gather all I can carry

when we come back and I have a little more time," she said. "Better pick them now if you want them, said the older woman. "Tain't like y we'll come back this way." It was one of those simple, homely

incidents that sometimes seem to epitomize life. We must pick now, if we want them at all, the flowers that God scatters along our way. The pleasant hours, the dear friendships, the offered confidence, the happy gatherings—all the brightnesses and blessings that we so often push aside but mean to find leisure to enjoy sometime—we must take them by day as they come, or we shall lose them altogether; we never can turn back to find them .- Sunday Com-

A QUEER "UNION SERVICE"

One of the inexplicable anomalies of contemporary Protestantism is the "Union Service."

How men believing in doctrines

Protestantism may pretend to explain. A "Union Service" is an official recognition, by each of the denominations taking part, of the truth and claims of all the participants in the 'Service." If any one of the denominations is teaching false doctrines how may the others justify themselves in recognizing this denomina tion as teachers of the truth? And when often the participants in a "Union Service" teach directly contrary doctrines, how can they

true, be the teachings of Christ? How absurd these "Union Ser-ices" become! How illogical vices' How absolutely un-Christian!

If truth is truth, and God is God how impossible they are before high heaven!

We are all worshipping the same God, they will tell us. But are we? We may imagine that we are. We may be worshipping the God of our imagination.

When we proclaim that there is but one God, we proclaim at the same time that there is but one religion. God is one; truth is one. That religion, and that one only, is the true religion which teaches the truths which God has revealed. Religion is not of man; it is of God. God has chosen to teach us what we shall be-lieve, what moral laws we shall oberve, how we shall worship Him. The religion which God ordains alone can be the true religion, and by it

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may we acceptably worship

Him' 'Union Services." are a direct con tradiction of the one God, a direct contradiction of the principles of Christianity. Man-made religions, the confused congeries of Protestant ism-are really an insult to God, im plying as they do the rejection of His truth and teachings. The God of truth may not be worshipped through the lips of contradiction and error. The religious Babel of Protestantism speaks every tongue except the language of God. They may erect their tower, but it is only to their own con

"Union Services" among Christian sects are illogical and unworthy enough, but how can we express the blasphemy of a "Union Service" of Christians with Jews?

Such "Union Services" are, indeed, a blasphemy for the Christians taking part, and a mockery and a delusion for the honest Jew.

We read in the American Israelite of such a "Union Service" recently held in our own State; we confess we read it with a blush of shame for its

essential hypocrisy :
"At Paterson, N. J., a union service of Jews and Christians was held in Barnert Memorial Temple. The key-note of the meeting was struck by the Rev. Leo Mannheimer in his address of welcome when he said: 'If the Churches, instead of directing their attention to those doctrinal dif ferences which will never be settled by mankind, directed themselves to the improving of our city so that the children of this and the coming generations should have a more beau tiful and healthful environment to soon we would make of this an ideal

"The opening prayer was by Rev. H. B. Howe of the Second Presbyter ian Church; benediction was given by Rev. Dr. Joseph F. Shaw of Trinity M. E. Church. Other speakers were Rev. D. Stuart Hamilton of St. Paul's Church: Rev. Arthur N. Bean, First English Lutheran Church; Rev. W. W. Walker of St. Augustine Presbyterian Church, and the Hon. John W. Griggs. The opening prayer was by Rev. Samuel A. Weikert of St. Mark's Church. The attendance represented all denominations and

completely filled the synagog." What must the Christian people of Paterson think and what must the sincere Jew think as they witness this travesty on religion? How they esteem these Christian ministers and this Jewish rabbi anything else than charlatans? What appeal may any of these clergymen make in the future in favor of religion? Are they not all demonstrating that their contrary and opposite can "unite" in a religious service is something which only the "logic" of modern Did not the rabbi, Rev. Leo Mann heimer, express the logical feelings of this pious group when he professed the doctrine of pure naturalism in

"If the churches, instead of directing their attention to doctrinal differences which will never be settled by mankind, directed themselves to the improving of our city so that the erations should have a more beauti ful and healthful environment to grow to mankind in, who knows how soon we would make of this an ideal

Doctrinal differences" forsooth What need for those who are willing to accept the plan of Rabbi Mann heimer to profess any religion? What need of a Church at all? Why not hand the whole matter over to a

committee of the Board of Aldermen We marvel how these Protestant ministers can face their congregations. How can they longer preach Christ and Him crucified?

Do they realize that they have vir tually denied the divinity of Christ? They have joined hands with those who honestly declare that they do not believe that Christ is God.

What consistency may either min ister or rabbi claim in this "Union Service?" What honesty for the minister to close his eyes to the fundamental doctrine of the Christian religion, and what honesty for the rabbi to pretend that with him it makes little difference whether Christ be God or not! How is the act of either compatible with common sense or religious consistency And to-morrow will these ministers

e eloquently preaching the Divinc Christ and Christianity, whilst the rabbi in his synagog earnestly repudiates both! Is it all a farce? Is re ligion only an instrument of liveli-

Is there no difference between Jehovah and Baal? Is Christ God to-day and to-morrow, at convenience. mere human being?

"Bear not the yoke with unbelievers. For what participation hath justice

with injustice? Or what fellowship hath light with darkness? And what concord hath Christ with selial? Or what part hath the faith-

ful with the unbeliever?
"And what agreement hath the temple of God with idols? For are the temple of the living God; as God saith: I will dwell in them and walk among them; and I will be their God, and they shall be my people.

Wherefore, go out from among them, and be ye separate, saith the Lord, and touch not the unclean

And I will receive you and I will be a Father to you; and you shall be my sons and daughters, saith the Lord Almighty."-(2 Cor. c. 6, v. 14-18)—The Monitor.

"CHARITABLE" CALUMNIATOR

When William Bayard Hale under-took, in the World's Work article to which we devoted some attention a few weeks ago, to create the impression that Catholicity was largely superstition in Central America and Hayti, he mentioned the case of a Haytian Bishop who approved of Voudouism and assured the interviewed that he was "Philip the Evangelist," who ascended to the chariot of the eunuch Queen of Sheba and converted him, "that St. John the Apostle was a particular friend of his." He proposed to give Mr. Hale a letter to the Queen of Sheba, and so

forth. Bishop McFaul took the trouble to write to Mr. Hale asking him for the name of the Bishop he referred to But Mr. Hale was charitable. His answer was: "On reflection, I am sure that you would not wish me to be so uncharitable as to make public the name of one who had fallen into such lamentable errors. I suppressed it in the article, and I regret that I cannot see my way clear to give it to

Mr. Hale had good reason for being so charitable. He had spoken of the Catholic Church all through his article, and the natural inference was that it was a Catholic Bishop he referred to. In his reply to Bishop McFaul he left this impression. But the doughty Bishop of Trenton was not satisfied to let the matter rest there. He wrote to the Coadjutor Archbishop of Hayti regarding this strange Bishop who had "fallen into such lamentable errors," that Mr Hale could not give his name.

The Archbishop was puzzled, as he knew of no such individual. He knew all the Catholic Bishops in that region and they were all sane, zeal ous and doctrinally sound. But, on reflection, he added: "There has however, been here a certain Bishop Monsignor Holly, an American from Mobile, a negro, representing the High Church of England and calling himself a Catholic, but not a Roman Catholic—a man afflicted with the sect of the Adventists, etc. Per-Adventists, etc. chance this is the Bishop to whom the writer of that article alludes; but the Catholic clergy have nothing to do with this Protestant."

The Archbishop is very charitable o Mr. Hale. He says that "perhaps" this is the individual to whom that writer alluded in his article. We would think it would be a safe gues that he is the man; and if so, how contemptible William Bayard Hale appears in leaving the impression hat the Catholic Church is respons

ible for this poor man's vagaries?
This is but a sample of the tactics pursued by the men who set to out write against the Church. They are very "charitable" when pressed for definite facts. They either have not the facts to give or else the facts tell against their argument. And so they suppress them. It is an old game

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BROTHER DUTTON. LEPER

The current issue of the London Tablet is authority for the statement that death had ended the career of Brother Ira Barnes Dutton, who was associated with Father Damien in his labors among the lepers of Molokai, and who after the death of Father Damien, took upon himself the care

of these helpless ones.

Brother Dutton was born of a New England Methodist family sixty-nine years ago. He served with distinc-tion in the Civil War and was promoter to a first lieutenancy and recommended for a captaincy. For a long time after the war he remained in the service of the Quartermaster's Department. In 1883 he was received into the Catholic Church by the Dominican Fathers of Memphis, Tennes While a lay brother at a Re demptorist Monastery in New Orleans he heard of Father Damien's apostolate among the lepers of Molokai and decided to join him in his heroic work. He arrived at Kalawayo in 1886, where remained ever since ministering to the needs of those afflicted with leprosy. He assisted Father Damien until the latter's death in 1889, and since then he has co-operated with those in charge of the leper settle-ment in the work of relieving as far as possible those helpless sufferers. About four years ago he was stricken with the disease, but continued his labors until the end.

INTERESTING MEMOIR

Last year a very interesting memoir on "Damien and Dutton" was written by Edwin E. Woodman, a life-long friend of Dutton, from which we take the following extract:

Dutton's scholarship, his business training and aptitude, fitted him for immediate service as quartermaster sergeant, in an office whence were issued all articles of military use, involving large responsibility and correspondingly extensive and accurate accounting. He was so facile in the discharge of these important functions that it early led to his promotion to a lieutenancy in one of the companies, with more strictly soldierly duties. Going on from success to success, before the war was over he had been promoted to first lieutenant and recommenced for a captaincy; and for a long time after the peace, remained in the service of the Quartmaster's Department, collecting the bodies of our scattered dead and relaying them in national cemeteries. This strictly historical chapter of Dutton's life may be read in the records at Washington and might be extensively filled out if this were a biography.

And now I come to a surprising mental change in him, a state to be approached only with delicacy of feeling, if at all, and I take off my shoes from my feet to mark it as holy ground. For there is no sanctity higher than a man's religion, his re-lation to his Maker. Here was a New England boy of Protestant parentage and education, of austere puritanic training, whom we find upon the career of a soldier, a novice in a monastery; and a year or two later, after humanitarian service in New Orleans and learning of Damien's work, selfexiled to Kalawao, going secretly and in poverty to uphold the falling hands of Damien, a name now resounding in every land where heroic sacrifice by a man for men is appreciated.

Such rapid and profound changes are so much matters of temperament as to be difficult of comprehension by persons of less spirituality than is a subject of them. I am thus hampered myself. The rich pageantry and sympolism of the Catholic Church do no deeply affect me, and perhaps never would have done so; though more probably this because I was reared in a colder school of sinners and did not feel its cultural power at an emo-tional period. But Dutton's mind must have been naturally pathetic to it, otherwise he could not have been swept away, in a burst of sympathy, into the same martyrdom with Da mien; in a spirit, I confess, immeasurably beyond my own strength of sacrifice. And though I lack a share of brotherhood in the august Roman Church, I am not a paynim to question the authentic truth of a religion that produces such heroes.

AMONG THE LEPERS

When the former Lieutenant Ira B. Dutton. re-christened Joseph by you learn to play. the Church, arrived at the leper settlement, Damien was already stricken and with but a short reprieve from death. The volunteer for the Union, and now for the work of an advanced player you will receive Damien, at once closed with his op- special instruction. portunity for human service, immediately taking charge of two churches and a number of lepers. He cared for Father Damien to the end of his sacrificial life, rounded his grave on the spot where he first preached to the lepers under a tree, send home the lepers under a tree, send home to pay only a very small amount harnessed upon himself the (averaging 14 cents a week) to cover pack of labors and cares that postage and the necessary sheet had fallen from the master. He was nurse in dressing the sores of every Lazarus; teacher in the derful offer. Tell your friends about school; lay brother in offices of the it—show this article to them. Church; was the disciplinarian and immediate hand of providence for every need of a large and childlike population—work requiring judgment, administrative tact, and, above all, a heart brimming with sympathy. I gleaned these details from letters of long ago in which he told an old friend how his hours were counted off by duties, and the friend read them shuddering, as if they had come from a like prison in a deep

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"The talent for affairs that appeared in Dutton, and matured so rapidly in war, has effected great enlargements and betterments of the accommodations for the lepers. devotion to humanity touched the sensibility of many persons of wealth, who gave liberally to the Baldwin Home, so that money was seldom lacking for any object of his desire (a salary for himself not being out), but flowed to the spot by pressure of a deep reservoir of philanthropy that surrounds the enterprise. Thus, as to buildings, food, clothing, medical attention, religion, education, occupation and amusement, these poor, afflicted, slowly disintegrading people generally pass their days in contentment, if not in happiness; for fortunately, their disease, though almost inevitable as to its end, and usually painful, is unable to destroy sociability in these light hearted native island children, fond of brass bands, phonographs, and every simple

CARE OF THE LEPERS

"In recent years the care of the lepers has become elaborately organ-ized with a superintendent, a medi-cal staff, many nurses and teachers, two priests, and the Board of Health Mother Mary Marianne and four Catholic Sisters on the women's side Dutton and four Catholic Brothers on the men's side, all giv ing their lives to the beneficence all, as Dutton describes them, "followers of Damien," and all exciting your reverence and mine. But it ought to be remembered that it was not always so. It is not so when Damien lay, as R. L. Stevenson pictures him, "that first night under a tree amidst his rotting brethren;" nor during the twelve years that he carried on the work alone, turning his skillful hands to every trade, and doctoring out of an old book, besides preaching; nor yet when Dutton went to Damien, and the two lived together, and worked together, and with their own hands built the first little home, forerunner of the extensive Baldwin Home after wards build under Dutton's direction, and that has always been under management, a home for the orphan boys, helpless men and blind nen, ground that he has not left in twenty years. It was under these ater conditions that a sectarian zealot criticized Damien as not having simself done much to improve the condition of the lepers, and the warm heart of Stevenson flamed at indigna tion at the charge, and his clear head said, in effect, "Damien has done it all; for without him nothing would have been done, no one would have moved." And Damien did do it all. in the sense Stevenson means when he aroused mankind to

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Twixt east and west, as this small island hides.

And now he is the spiritual father of Dutton, and of these other selfsacrificing men and women who have done it all in the same way since Damien's death.

A REMARKABLE MAN

And Dutton is the most remarkable man for the strength of his social interest that I have ever known. I believe he has never forgotten in the least particular any person he ever knew, either as to his name, or his family and other relations, or his movements and history. After twenty-five years of exile he now recalls them all, from Wisconsin to Louisianna, as readily as if he talked with them only yesterday. Think of the heart stress in reducing all these chords of association to mere memories that never can be realized again. Yet it may be that this trait of intense interest in humanity, and these old friendships, most of which have been mutually cultivated by mail, are part of the sustaining power that has kept him alive in his pitiful

When our war fleet went round the globe, with all nations in admiration looking on, that majestic pageant was at the request of Dutton deflected from the direct course and sent by day past Kalawao. It was a graceful attention paid to those innocent prisoners of the death colony, and to the old soldier of the Union and of the Cross who is their father

"Dutton once mentioned in a letter that he had had admonitions of a fate like Damien's, but never alluded to it again. In the course of some years I quieted my fears with the thought that perhaps at the worst his might be one of the "arrested" So after the annexation wrote, that we had now brought him back into his native land and he spending about \$150,000 yearly on the work; so that now there are visit. His reply was, "I never can visit. His reply was, "I never can leave the island."

"The words are filled with the pathos of Taps, the bugle call for "lights out;" which at thought of him, and of the fading light of other days, I venture to intepret

"Fare thee well! O farewell! O farewell ! O farewell and farewell! To the care of God's love Fare thee well."

HONOUR THE NEW ARCHBISHOP Toronto Globe, Jan. 16

The pupils of St. Joseph's Academy gave a delightful concert yesterday afternoon in honour of Archbishop McNeil. About two hundred of the senior girls, dressed in their black uniform, with white collars and cuffs, occupied the platform. The musical programme had a Scottish flavor must have delighted his Grace the new Archbishop, as, indeed, must the whole of the enter-tainment, including a dignified and beautiful address and a sheaf of flowers presented on behalf of the school by Miss Olga Wallace.

After the senior pupils, with Miss

Florence Tobin as soloist and Miss Kathleen O'Connor at the piano, had completed the musical part of the program, the tiny girls of the school trooped in dressed in white and when each had made her curtesy to the guest of honor little Miss Mathilde Masson presented a dainty basket of

It has been said that the secret of Archbishop McNeil's success is the fact that he never loses an opportunity of getting something done. On this occasion, after thanking the girls of St. Joseph's Academy for their kind welcome and congratulathem upon the beautiful way in which everything was done; he offered them the privilege of helping in the mission work of the Church, and placed upon them responsibility for the rent of a school which is being conducted for Japanese children in Vancouver, A little self-sacrifice in the way of sweets and hair ribbons, he said, would soon provide the necessary \$4. a week and accomplish

A THANKFUL HEART

How many of us ever make a sort of rosary of the words, Deo Gratias,
—"Thanks be to God"? We say our ordinary rosary for many and varied intentions, asking many favors from Almighty God through our Lady's intercession. Let us sometimes say on each bead a *Deo Gratias*, reflecting gratefully on the many tokens of His loving kindness that God has given

A thankful heart pre-disposes us to joy and peace, to resignation and hope. If a time of sorrow comes, a painful bereavement, a heavy cross, the truly thankful heart has become already so accustomed to the daily even hourly thought of God's stant kindness and His watchful love that even in bereavement it seeks out and speaks of the traces of that love that it has accustomed itself to see so frequently elsewhere. A house of mourning may become almost heavenly in its aspect, if such a heart of humble gratitude be there. And oh, what an example to others is this grateful heart; how it draws us nearer to God by its own nearness to Him!

Many of us have read these little maxims sometimes called "St. Teresa's Bookmark;" and are they

not descriptive of the grateful heart? Let nothing disturb thee. Let nothing affright thee. All passeth away. God only remaineth.
Patience possesses all things.

Who hath God loses nothing. For God is his all.

Such are the blessings that the grateful heart clings to; such is the joy that makes smiles to shine through tears. This peaceful, glad, continual seeing of God's care and love everywhere; this constant watching out for His benefits, first, in

all trouble; this leaning steadfastly on the thorough conviction that God is our good God forever and ever, and that behind the darkest clouds is the sunshine of His love; this is indeed a token that the soul is "firmly settled and grounded upon Christ."

How glad, then, is the thankful heart in the midst of temporal and spiritual joys, since it can give thanks also midst pains and griefs Such a heart learns to sing with fhe angels; such a heart becomes tender kind and charitable to all men; such heart carries sunshine with it, and is a benefit to the community in which it lives. Let us beg God to give to us, more and more, the true spirit of thanksgiving and a personal understanding of the joys of a grate ful heart!—Sacred Heart Review.

RUNNING THEM DOWN

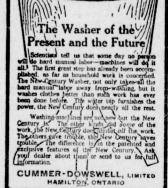
In Ireland they are vigorously carrying on the crusade set on foot there some time ago against immoral literature. Recently the "Dublin Vigilance Committee" had a meeting at which a pledge in the following terms was unanimously passed for general adoption :

"I promise not to buy or read any newspaper, periodical, book, or postcard, of an immoral character, and discourage the sale and circulation of such. I also promise not to purchase anything—or even good, though it may be—in any bookshop or other place in which demoralising publications, whether exposed to view or not, are known to be or

One of the speakers at the meeting suggested not giving advertisements to papers in which objectionable matter appeared. "Shout them down," said he, "run them down, and hunt them out of the country." Father B. Larkin, O. P., in approving the pledge, said that for four hun-dred years the Catholic Irish have been fighting for the principle now fought for by the "Dublin Vigilance Committee," namely, morality, and he recalled the example of St. Augustine who by reading a bad book fell. and by reading a good book - the Epistles of St. Paul-rose again and Church and of the Universal Church

The praiseworthy work of this 'Dublin Vigilance Committee" has been greatly helped by the co-operation of the Ancient Order of Hibernans, and by the Order on this side of the Atlantic much good work in the same line has been done in many parts, and needless to say

NEW CENTURY WASHING MACHINE



there are room and need for much more. Almost wherever there is "civilization" there is the evil of im-

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is soul rest in peace!

CHAMBERS-At his late residence Warminster, on Saturday, Jan. 4, 1913, John Chambers. May his soul rest in peace!

Chapped Hands — Rough Skin Toronto, Can.

A subscriber of the CATHOLIC RECORD wishes to return thanks to the Sacred Heart of Jesus the Blessed Virgin, St. Joseph, St. Ann, and St. Anthony for temporal favor received after prayers in their honor; also to return thanks to the Holy Souls for favors received.

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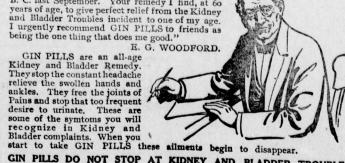
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