"Quebec, the Laurentian Prov ince," by Beckles Willson, is well written and may in some sections of the Dominion be a factor in eliminating prejudice with regard to the French-Canadian. He knows the country, its characteristics and its

BOOK REVIEW

Some writers, either because of their environment or education or racial dislike, have roamed Quebec but to vilify, malign and condemn. They have made him a dreamer, unprogressive and ill-equipped to meet his English brethren on equal terms. Placing him in a back-water they vent scorn upon him and hold him up to the derision of the ignorant and thoughtless. This is the method of some "missionaries" who regale audiences with fairy tales and incidentally manifest? their willingness to bear false testimony against their neighbors. But Mr. Willson tries to see things as they are. He garnishes statistics with humor, and his pictures of Quebec are full of action and color. Here and there we hear a false note in his sympathetic impressions, but it is neither loud ner insistent. But for what the French-Canadian is to day in the Province of Quebec let us, he says, as Canadians, be grateful. No one who has trav. elled through the province and observed the manners and customs of the people generally but must have sighed for an approximation of their virtues in his own race. And he goes on to say that the superiority of Jean Baptiste consists in sincerity and simplicity, in courtesy and devoutness. What the French have now in Quebec they have won in the course of centuries. There is a rare historic quality in their achievement which makes it precious and worth at any price the keeping. Or, to quote Cardinal Bourne, who, while insisting on the undoubted position of English as the dominant language of Canada, said that the country would be poorer "were that tongue, so long the one exponent of religion and culture in this land, ever to lose any portion of the consideration and cultivation which it

## THE EASTERN TOWNSHIPS

now enjoys in Canada."

Mr. Willson does not shed tears over the English speaking depopulation of the Eastern Townships. Unlike others who have written on the subject he says that the cause of this rural depopulation is that the west and the great cities have drawn away the erstwhile tillers of the soil with The English have a magnet's force. departed and the French have come to replace them—paying a good price for these newly acquired farms. It is quite true that the Eastern Townships were originally colonised by the English, but the French cannot be blamed for not allowing their lands, which they vacated, from lying fallow And might it not be held that French Catholic expansion ought reasonably to obtain within the limits of Quebeco which was discovered by the French, founded by the French, and is to-day chiefly governed and peopled by the

French? For my part, Mr. Willson says, I deplore these racial and sectarian destructions; the men of Quebec should join hands, link their interests, and, like the people of other bi-racial, bilingual and bi-religious countries, strive to achieve a common destiny.

There is ample room in the fertile eastern townships for thousands of British settlers and hundreds of thousands of pounds of British capital, whose coming alone will restore the balance disturbed by the westward migration of the original settlers from this "Garden of Quebec."

## THE ORANGEMEN

Mr. Willson refers to the editor of the militant "Gleaner" as an individual who has as keen a scent for Popish plots as Titus Oates himself ever enjoyed. Commenting on his remark that the diffusion of French-Canadians in Quebec is a pure tragedy, Mr. Willson says "that he would be more convincing if he could prove that man for man those Mr. Willson gets into deep waters French-speaking Britons of another religious sect (sic) were less law. Church in Quebec but Rome itself must be."

abiding, less industrious, less honest than the mass of his fellow-Orange men, and I might add less amiable. I might venture to suggest to him that a little toleration, and perhaps a little humour, might conduce to a moral unity and alternately even to a racial unity which would be greatly to the advantage of the Province." We think, however, that this kindly suggestion will be unheeded. The politician pulls the wires and their puppets either do a no Popery dance or jump to the ballot boxes to give proof of immunity to good-will and enlightenment. And as for humour it is a lost art with them. Their ancestors may have had the saving gift, but the dyed in the wool Orangemen of the present day take themselves seriously even to the baring of teeth and rage-convulsed features when the Church is mentioned. Perhaps they are not altogether to be condemned. As reason.

their own, instead of accepting charges as first principles and doing their thinking by proxy; but a protracted sojourn in the wilderness of bigotry and ignorance has made them look upon the phantoms that afflict their vision as realities. Some day they may find a path into the broad, open spaces aglow with the sunshine of toleration and truth and see with unshackled eyes the

able men they should investigate

and endeavor to have opinions of

worthlessness of their previous imaginings. There are signs that their awakening is near. In some quarters men look askance at the Pontiffs of Orangeism who fulminate and enact laws, solemnly and bompastically, after the best manner of Right Worshipful and Great Mogul of some organizations.

### LOYALTY TO THE FLAG

The French-Canadian, says Mr. Willson, acquiesces cordially in British institutions. He obeys British laws, and has long been continuously faithful to the British Crown. To expect him to renounce his character, his language and his ancestral religion is to expect too much from a proud people. Rather than ask him to exchange his courtesy, simplicity and prudence for Anglo-Saxon vulgarity and materialism, would it not be better to seek to emulate his virtues. And it may be remarked here that the French Canadians have given examples of toleration which Ontario would do well to imitate, We content ourselves with reference to one fact-the election of the late Mr. Justice Wurtell and Sir Henry Joly in overwhelmingly Catholic constituencies. Indeed the author tells us that the English declare that French-speaking compatriots are the most cheerful, the most honest, the most obliging and least quarrelsome race in the world. Athough their form of religion is different they never quarrel nor exhibit the least intolerance over it, in which respect they offer a striking contrast to the dwellers in Ulster, South Africa, New England and elsewhere.

## THE CHURCH IN QUEBEC

In his chapter on The Church Mr. Willson shows that either his vision was blurred or he was mislead by others. He somehow or other mislaid his mantle of dispassionateness and forgot for the moment that accuracy is the badge of scholarship. He may not seek to leave the impression upon his readers that the French-Canadian is priest ridden, but from this chapter that inference is legitimate. We have seen our French compatriots at close range, without ever witnessing the spect-The acle of clerical dominance. priests are respected and loved, but they are not regarded as despots. They are, and for many reasons, entrenched in the hearts of the people; but their influence is never exercised save for the good of the individual and community. To-day they are as they were in the time of Lord Durham, who, in his Despatches. Canada, paid them the following

tribute: P" I know of no parochial clergy in the world twhose practice of all the Christian virtues has been more universally admitted, and has been productive of more beneficial consequences than the Catholic priesthood of this province."

when he says that not merely the the mother of any of God's priests

claims the right of restricting free dom of every kind-of worship, of speech, of the press, of education

and even of conscience." Where did the author learn this? Who uttered the words enclosed within the quotation marks? Coming from some quarters they would not elicit surprise, but they are not worthy of the lips of a man who is disposed to be fair in his presentation of facts and has not been inoculated with the germ of bigotry. Perhaps the author fell into a snare laid by some Evangelical with the open Bible whose inspiration he cannot prove. But whatsoever the cause of this outburst he should in all fairness recognize that the burden of the proof of this assertion is upon him. Had he consulted some French-Canadians he would have written more sanely, more accurately on this matter.

Further on in the chapter he juotes M. Siegfried, who, while admitting the beneficial influence of the Church, says : " Are not the intellectual bondage in which the Church would keep them, the narrow authority she exercises, the antiquated doctrines she persists in inculcating, all calculated to hinder the evolution of the race, etc."

This is very old stuff, Mr. Willson Why ask another to fashion and throw the barb of insult and misrepresentation? Why not have the courage to allow the burden of vilification to rest entirely upon your own shoulders? These "antiquated doctrines" are the source of much that Mr. Willson admires. They are the principles—the roots which send forth the flowers and fruitage that fill homes with the odor of sweet content even as they guard them against desecration and produce these virtues that alone can make for permanent national stability. We must say that this chapter is written in a rambling, inconsequent. ial fashion. He quotes words about antiquated doctrines" and then lapses into a dream about the economical dangers." Prescinding from any discussion of these "economical dangers" are they the result of a belief in antiquated doctrines? The author does not vouchsafe the information because we think, charitably of course, that in writing the chapter he got upon strange ground and lost his bearings. Mr. Willson should continue to go up and down with his note book and inscribe therein his impressions of things and men, but he should flee the company of those who seek to have him sponsor charges which are mossbacked and decrepit. Again, as proof of his thesis, he says, in his chapter on "The Church," that according to Mgr. Langevin "Those who do not obey the hierarchy are no Catholics." etc. Mr. Willson cannot fail to see the unscholarly nature of such an argument as this. He does not tell his readers where they may be found: he scissors them out of either address or pastoral to fashion an argument. He gives not the faintest intimation of what that pastoral was about. To take an excerpt, without any allusion to the context, is akin to the methods of a special pleader. Mr. Willson should rewrite this chapter in the interests of accuracy and truth, and remove the suspicion that he approached this subject with preconceived ideas. We agree with him that a language is a precious instru ment, and each of us naturally cherishes his own. But it is an instrument only for mutual understanding, and the Canadian of the English race who uses the French language

## WHY IT WAS CALLED "DARK"

to unlock the hearts of his compat

riots of Quebec, is inviting a rap-

interest repay.

According to the Christian Year "The Middle age was called 'dark' for the same reason that Africa was called 'dark' and : on account of the ignorance not of the age, but of the cientists who did the naming."

## A PRIEST'S MOTHER

"We always regret," says the Western Catholic, "when we have to publish the account of the death of a priest's mother—for the reason that this old world of ours is made poorer and sadder by the loss of such a noble and Christ-like character as

#### AN UNAPPRECIATED FAVOR

FORMER BAPTIST MINISTER TELLS WHY THE PUTRIDITY OFFERED BY THE MENACE IS NOT A WELCOME DIET

One of the most forceful illuminating expressions of con-demnation of the diabolical conspiracy to bring about in this country a persecution of the Catholic Church, such as she has experienced France and Portugal, through a paign of slander, incessant and wide spread, comes from the pen of Mr. W H. Sloan, who was for twenty-four years, the head of Baptist missions in Mexico and India, and who is the author of a concordance of the Bible Mr. Sloan became a Catholic five years ago, and is now the editor of the Catholic Banner of Las Cruces, New Mexico. In the May 29 issue of his paper Mr. Sloan says : Some unknown friend who prob-

ably desires our "conversion" back to one or more of the two hundred and eighty forms of the Protestant religion, sends us once in a while a copy of The Menace, a vile and unprincipled sheet published somewhere in Missouri, whose aim is to calumniate and vilify the Cath-olic Church. We would like to to the unknown person who favors (?) us with the publication in question that it contains nothing new o us. We were ourselves engaged in writing and preaching such stuff probably before the editor of The denace was born-for his articles show that he is yet in the puppy age as well as of the puppy characterand we know all about the origin and source of the lies and calumnies

that he gives the public every week. We have ourselves waded through all the disgusting mire of slanderous attacks on the priests and the nuns we have anathematized the Bishops who wanted to take public funds from the treasury for the support of Catholic institutions; we have cried heaven to defend our Public schools against the insidious attacks of Rome; we have accused the Pope of lying awake at night to devis some way by which he might surreptitiously win over the United State "Romanist" cause; we have painted the ignorance of Mexico and South America in most lurid colors, and have reason to believe that much of the bigoted drivel now going the rounds of the "Guardians of Liberty" press and heard in bigoted Protestant pulpits had its origin in our sopho moric declamations years ago, when we traveled through the States and inveighed in most bitter terms against the "superstitions, immoral ity, ignorance and vice" as found mong the Catholic, people where we

labored. We were not entirely to blame we were paid for doing it (as is the editor of The Menace), and we were was all the easily persuaded We learned the truth after a while. A compassionate God took violent hold upon us, lifted our feet out of the mire and placed them upon the Rock. We have since sought to know the truth before reviling the religion of any man.

We hope, then that the unknown sender of The Menace will save his postage stamps and our patience. We want none of his mendacious twaddle. We finished with that years ago, and now seek to live in a purer and healthier atmosphere If he can live and thrive on the putridity offered by The Menace, he is welcome to it; we do not care for such a diet.

#### AN ENGLISH BISHOP AND SUFFRAGETTES

TELLS THEM THE CHURCH CONDEMNS THEIR PRESENT METHODS AS SIN-FUL AND WHOLLY INDEFENSIBLE

In a communication published by the Catholic Times, of London, the Right Rev. J. S. Vaughan, D. D., Auxi-

liary Bishop of Salford, says:
"I have read Miss Blanche Smyth-Pigott's letter in your last issue with mazement. She leaves the general eader under the impression that my brother, Cardinal Vaughan, as well as Cardinal Moran, approved of the ini-quitous tactics of the suffragettes. So et me take this opportunity to deny that implication as absolutely false These two Princes of the Church (like nany other excellent men) may have approved of women seeking, in a legiprochement which posterity will with timate way, to secure a vote, or pos sibly even a seat in Parliament, but no Catholic, without breaking the law of God, can approve of incendiarism or the wanton destruction of

property and so forth. It is a universally recognized principle taught by every theologian hat it is never lawful to do evil that good may come. Not only Cardinals and Bishops, but every priest who has studied theology knows, and every properly instructed Catholic ought to know, that it is never and can never be right to seek even the most lawful end by unlawful means. The suffragettes act on the prin-

the end justifies the ciple that means." Let me assure Miss Smyth-Pigott and all concerned, firstly, that such a principle is utterly false;

Cardinal Vaughan nor Cardinal Moran (nor indeed any Catholic who knows and practices his religion) would or

could tolerate it for a single instant "It is quite beside the mark to point to New Zealand and Australia. The Church is quite satisfied that women should enjoy such privileges as they have been given at the antipodes, and that they should enjoy the same here, too, if they can them without breaking the law of God, but she absolutely condemn their present methods as sinful and wicked and wholly indefensible."

### CHURCH HANDICAPPED

LACK OF ENGLISH-SPEAKING PRIEST IN CHINA KEENLY FELT

"China's choice of the English language as second only to the national tongue and its use as a medi; um of education has given an over whelming advantage to the Anglo American Protestant missionaries denied in a great measure to the Catholic priests of the Latin races.

Their schools, colleges and universities overflow with students; the output of their press inundates the country; their Young Men's Christian Association is patronized by the highest in the land; their hospitals, served by the ablest physicians, bring them into sympathetic touch with all

classes of society.

Not that the light of the Catholic Church is hidden under a bushel. It is the only religion that overawes by a mysterious power, which is its di-vine light. In the eyes of the most enlighted of the nation's leaders, it is China's sole hope; its self-denial, the only cure for the universal selfishness which opposes the existence of a prosperous state. But the dearth of English-speaking Catholic missionaries handicaps the Church in its strenuous endeavor to keep abreast with Protestant missionaries in the vanguard of progress China's awakened millions."— F " - Rev. Hugh Scallan, Shensi, China.

#### VISITS GOTO ISLANDS

BISHOP COMBAZ TELLS OF HIS TOUR

AMONG CHRISTIAN JAPANESE Bishop Combaz, of Nagasaki apan, writes: "Since April 13, 1 Japan, writes: "Since April 13, I have been visiting the Christian villages of the Goto Islands, the nearest of which is some 60 miles west of Nagasaki. The name 'Goto' nearest means '5 islands,' but besides the chief ones, to which the name refers, there is a multitude of others scattered here and there for about

120 miles. 'Wherever you go you find a few straw stacks huddled together-the homes of Christian fishermen or farm ers. To the vigorous faith of these Christians and the untiring zeal of my comrades in the ministry cannot begin to do justice. When see so many of these Christians coming miles to Mass and then remaining for hours at a time in the Church, I am honestly ashamed of

myself. 'In all the islands together we have 14,178 Catholics. There are European and Japanese priests directed by a former missionary, a man as rich in zeal as in experience; still young in spite of his sixty-five years. Thus far on my tour I have confirmed 1,050 persons and blessed a few cemeteries and small churches. With favorable weather I shall complete the journey.'

## THE KNIGHTS

In the address made by Arch bishop Ireland at the opening of the Knights of Columbus club house in St. Paul, recently, he reminded his hearers that it was in St. Paul the solemn approval of the Church was given to the order. "There was a time," said the Archbishop, apeaking of the order, "when its purposes There was were not properly understood and valued, when writers censured the organization and even the clergymen lreaded lest its ideals be not always in harmony with those of the Church. On what occasion and where was solemn approval given? In St. Paul, when the Knights of Columbus were among the staunchest Catholics who eservedgreatestencouragementfrom Holy Church.—Sacred Heart Review

#### GRATITUDE OF A LOURDES CONVERT

The Brooklyn Tablet relates that prominent and wealthy Protestant lady of New York City sails this week to visit Lourdes in France Week to visit Lourdes in France. The trip is being made for a special purpose. The reason is a striking one. Two years ago this Protestant woman visited Lourdes, and whilst studying the interesting phases of its devotional life and admiring the intense faith of its pilgrims and at tendants, was instantaneously cured of a malignant affection in her arm. She is grateful indeed for the favor received through the intercession of the Queen of Heaven, and ever since has been pondering over the best way to show appreciation. Her resolve is now taken. She has gone under instructions in the Catholic faith in New York and sails to France on the good ship Madonna— a happy title—and will be baptized secondly, that it is condemned by the Church, and, thirdly, that neither Already she has volunteered and people.

been accepted as a nursing attendant or "brancardier." The entire sum-mer will be spent in the charitable office of nursing and caring for the sick pilgrims who seek favors at the celebrated grotto. The example of woman is admirable. this good Faith and health have come to her. and with a proper appreciation she is to make a fitting thank offering of her own personal services.

#### FATHER FRASER'S MISSION

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

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

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

God.
The CATHOLIC RECORD gladly accedes to the request to receive sub-scriptions, which will be duly acknowledged and ferwarded to Father Fraser.

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

#### REMITTANCES Previously acknowledged.....\$1,366 70 ohn Sullivan, St. John's Nfld ..... 1 00 Friend, Pine Valley .... Mrs. Thos. P. Gorman, Cobden..... S. J. Schelly, Brantford. Laurence Moss, Plate Cove, Nfld..... A Friend, Eganville..... Subscriber, Beaverton..... Rev. T. F. Fleming, Kearney A Lady Friend, Chesterville Subscriber, Orillia..... A Friend, Ottawa..... Subscriber, Alexandria...... Friend, Toronto diocese... John Fry, Niagara Falls..... Bessie McMahon, Merrickville..... ONE HUNDRED CONVERTS

The Paulist Fathers were congratulated to day following the ceremony Sunday at St. Mary's Catholic church, 001 South Wabash avenue, when 100 adults were confirmed by Bishop Mc-

This is said to be the largest num er of conversions ever made by any Catholic Church and confirmed in a single body in Chicago. It included

many well-known persons.

Dr. Charles P. Caldwell acted as sponsor for the men while Mrs. John Cudahy was sponsor for the women. Rev. Edward T. Mallon had charge of the instructions for the converts, while Rev. Owen A. McGrath and Rev. John J. Burke assisted the Bishop at

the service. Rev. P. J. O'Callaghan, pastor of the Church was unable to be present He is in the east on community bus-While in the east he will at tend the celebration of the class of '88 of Harvard, of which he is a member.—Chicago Daily Journal, June 17.

## WONDERFUL CONVERSIONS

FOLLOW EUCHARISTIC CONGRESS HELD AT MALTA

London June 1.—Some interesting details of the Malta Congress have reached this country. Firstly, we have had a deputation of the islanders in London to approach Premier Asquith on the subject of Home Rule for Malta. Then Catholics have been delighted to hear some of the fruits of the congress. These number several conversions. Amongst them is a whole Protestant family, who placed themselves under instruction the day following the final blessing. Then a Protestant clergyman in a small church at Slems who got into trouble with a section of his congregation because he had the bells of a church rung during the great procession, has made his obedience to Rome and hopes to enter the priesthood. Still more won the conversion of a Jew. the local director of the tramways of the island. This gentleman had the trams decorated with the Papal colors during the congress, and a few days after it had closed made his abjuration in the church at Floriana.

#### WHERE THE GERMAN-AMERICAN EXCELS

Dr. Andrew Carnegie declares that we have no more patriotic Americans than the German people. once the good doctor is correct," remarks the Southern Guardian. "The German-American is not only industrious and frugal, but he attends strictly to his own business. This is a lost art in some sections and among some of the

## CATHOLIC NOTES

1810

Among the most ancient monasteries in Bavaria, is the Benedictine one of Beuern. It was founded in 740, in the episcopate of St. Boniface the episcopate of St. Boniface by three noblemen brothers, Lanfrid, Wulfram and Eliland, who became successively its abbots

The ancient Order of Hibernians are more numerous in Donegal than in any other county of Ulster, yet a Protestant, Mr. Swift MacNeill has for more than twenty-years been the Parliamentary representative Parliamentary representative for one of the electoral divisions of the country, and was elected every time without opposition.

This summer, London will have Catholic open-air processions of societies, guilds, sodalities and the like. The Guild of Ransom is organizing pilgrimages to sacred places of pre-Reformation days, such as Canter-bury, St. Albans and sites of martyr-

doms, abbeys, etc. The Rev. Franz Maximilian Wilhelm Schneeweiss, formerly an assistant at St. Mark's and St. Clement's Protestant Episcopal Churches, Philadelphia, was received into the Catholic Church on Wednesday, 11 nst., at the Dominican monastery in

Washington. A new association of Catholics, called the Catenians, is spreading rapidly in England. It has united Catholics of varying political beliefs with a greater warmth and sense of brotherhood that any existing organization. Among its projects is that of a Catholic hotel and clubhouse for London. Its aims are said to be somewhat like those of the Knights

of Columbus in this country. The Rev. Reginald F. Ekins, M. A., for the last five years curate of St. Augustine's, Kilburn, England, was received into the Catholic Church at Manresa House, Roehampton, early last month. Mr. Ekins is a son of the late General Ekins, and was educated at Lincoln College, Oxford and Ely Theological College. It is understood that Mr. Ekins is leaving for Rome in the autumn to study for the priesthood.

W. J. Burns, head of the American detective agency, which bears his name, accompanied by his wife, had an audience with the Pope recently. Mr. Burns said afterwards that the Pope's face was the finest he ever saw and he was deeply impressed by his appearance. The health of Pius X. Mr. Burns says is good and he shows no trace of his recent illness. He walks firmly and his voice is strong and clear.

The first military memorial Solemn High Mass ever solemnized out of doors in New England was offered up on Sunday, May 25, at Fort Independence, Castle Island, Boston Harbor, The beautiful and impressive ceremony was attended by a large num veterans of the Civil and Spanish wars, state militia, retired members of the National Guard, soldiers of the United States army and sailors of the Navy, besides a congregation of men, women and chilren numbering about 20,000.

A remarkable death-bed conversion was that of M. Besnard, the Radical Senator of Yonne. His life had been that of many parliamentarians. Ambition had led him to sign and vote for all the laws of spoilation against the religious congregations presented ity. On the point of death he called for witnesses and in the presence of several persons retracted and disavowed his votes. He then begged for a priest and received the last sacraments with admirable sentiments of faith, recalling with emotion the pious days of his childhood and the good Catholic education he had received from his mother.

The Italian Minister of War, General Spingardi, acting not only for his own department but also for the Naval Minister and representing the Government, has taken a bold, a startling step. He has delared war against Freemasonry in the army and navy. Answering questions put to him in the Senate, he said it was desirable and necessary that no one in the army or navy should be a member of a secret society. Both in the army and the navy phere ought to be one of brightness freedom and loyalty, so that the work in hand might be performed with the requisite liberty and that duty might be discharged without any other motive, open or hidden han because it was duty.

The Congregation of Rites has de cided in favor of the three miracles alleged to have been wrought through the intercession of the Blessed Joan of Arc and proposed for her canonization. The documents on which the decision is based form a quarto volume of one thousand, two hundred pages. This evidence was collected by a tribunal under Bishop Trouchet of Orleans during the summer and autumn of 1911. Since that time the evidence has been examined in Rome by doctors, advocates, consultors and others and their decision has been favorable. This is the first of three examinations, all of which must be favorable. On each occasion doctors, for and against, will engaged to assist the theologians with their lights. All this the Church in her prudence demands.

#### PRETTY MISS NEVILLE

BY B. M. CROKER

CHAPTER XI-CONTINUED When I had gained the retirement of my own apartment I slammed and locked the door, and, throwing myself on my bed, gave way to a torrent of tears—tears of anger and mortifi cation, tears of wounded pride and assion-but very, very bitter tears

all the same.

How blind I had been not to have recognized my position from the first—not to have seen that Maurice was an unwilling instrument in grandfather's hands. I had taken everything for granted, lived on at Gallow as if it were as much my home as ever! I loved the old place dearly. My stunned, shrivelled family affections had been repressed or put aside by grandfather, and I had invested them largely in stones and mortar, trees and grass.
I regarded Gallow and its sur-

roundings with a firm, faithful, and foolish regard. But it belonged to Maurice, every stone, every acre— nay, the very dress I wore, the meal I had fled from, were provided and I had fled from, were provided and paid for by him, and I had accepted all benefits without the smallest misgivings, and as my undoubted

Oh, miserable, shameless girl! a girl of seventeen, with the common sense, and worldly wisdom, and happy-go-lucky confidence in her surroundings of a child of twelve—I had never realized that I was one day to become Mrs. Beres-ford of Gallow. I put the idea of being engaged to Maurice in an outof the way corner of my brain, and rarely brought it forth - it would never come to anything, I felt cer-

tain; it was preposterous, impracticable, and incredible.

At last the veil had been torn from my eyes; now I beheld my true position with the most appalling distinctness; now I could easily under stand grandfather's anxiety to save, to hoard money—it was for me. Now I readily interpreted the cause of Maurice's pale, averted face, that dim autumn evening just three years ago—I was the cause of that

My mind was in a perfect chao as after a while I roused myself, and sat on the edge of my bed with my head buried in my hands; but even so, and in the dark, hot flashes raced up to the very roots of my hair, as I thought of grandfather's bargain.

'Hates you! detests you! forced to marry his pauper cousin, to save his mother from starvation"-these sentences kept ringing in my ears till my brain felt downright giddy. There was no sleep for me that night-actually none for me, who might have gained a medal among the Seven Sleepers. My heart bear so fast, and in such a wearisome little pat, pat, pat that it gave me no rest; and my mind, generally so empty and so bare, was thronged with visions of the past and future. I watched the night darken in, the stars appear and fade-I counted the hours struck by the cracked old clock in the hall. I longed feverishly for daybreak and with the first streaks of dawn was alert and afoot. I dressed myself and stole down the stairs, rousing Snap from his snores on the mat at grandfather's door; and, noiselessly leaving the house, I paced the garden, the avenue, the wet paths through the fields for three mortal hours, till it was time to set off to Kilcool. I knew that Mr. French was an early riser, and that I was sure of a tête-a-tête with him by calling before breakfast.

I found Honor on her knees wash ing out the Rectory hall a and told her that I wished to see her master at once. Though well accustomed to my vagaries, this early something quite new visit was Moreover, Honor was a little, wee bit cross, like many people when the day is young.

Oh, of course it's at wance! 'Tis always immadiately, or at wance with you. Whatever has come to you You must just wait, Miss Nora, and let the master ate his breakfast in peace," she said, queru

I can't and won't!" was my polite announcement, "I have something most particular that I must speak about this very minute."
"Well, here then, I suppose

will just have to go in," said Honor peevishly, wiping down her wet arms as she rose from her knee i. "I wish you were married "—her favorite anathema—"that I do!" she added, as, flinging open the dining-room door, she ushered me into the presence of my guardian. He was seated at the breakfast-table in a roomy arm-chair; an open treatise of some kind, propped up against the milk-jug, was dividing his attention with his frugal meal. He paused in the act of decapitating his second egg as I walked into the room, thus an-"Miss Nora says she will nounced: There's no withstanding see ye.

He was unfeignedly surprised at my visit, and more surprised still when he learned my errand! I had rehearsed what I wished to say over and over again, as I paced the avenue and walked down to Kilcool: so that I was at no loss for words when I drew a chair to the table, and leaning both my elbows on it to steady my self, asked him to tell me, as he would Deb in a like case, " if it was true that I was a pauper, entirely dependent on Maurice Beresford, and that he had been forced to promise me a home and to marry me, in order to save his mother from want?"

These questions mightily confounded my good guardian.

"Who told you all this?" he asked reddening visibly, and much confused.

"Miss Fluker, last night, in presence of the Misses Curry!" "Dear, dear, dear!" he exclaimed fretfully, pushing his egg away as if

it were an importunate petitioner.

"Then it is true, Mr. French?" 1 asked, brusquely, looking him straight in the face. "You are a clergyman, and of course you would not deceive me."

Ye-es, it's true in a way," he replied, reluctantly. "Your grand-father managed it, in fact, arranged the whole business. But Maurice Beresford if not averse to the match now. He is quite reconciled to the idea; he sees that it is all for the best. I can show you his letters He speaks of you most kindly," returned Mr. French quite volubly "Make your mind perfectly easy, Nora," he went on soothingly, "you are much too young to think of marriage or Maurice Beresford. All in good time! All in good time!" he concluded, with mild facetiousness.

"And do you suppose for an instant that I mean to marry him?" I asked, jumping to my feet, my face aflame with passion, "You treat me to much as a foolish child, Mr. French I have lived far too long in ignorance of my true position. I am a pauper as Miss Fluker very truly said—a beggar; but now that I know all, a eggar too proud to marry Maurice

Beresford! "Nora, you are talking like a play-actress. Have you taken leave of your senses?" demanded Mr. French

angrily. have not!" I exclaimed forcibly; "and I tell'you distinctly, Mr. French that I would rather die—yes die— than marry my cousin Maurice—now" (as much as to say, " make a note of that"), " and you may tell him so,"

Mr. French, leaning back in his chair and looking at me helplessly.

After a moment's silent survey of his intractable ward he plucked up a little courage, and his blank amaze nent found words. You need not be so violent

Nora," he expostulated mildly. If you had been bargained away as I have been you would be violent yourself," I rejoined warmly. Sit down, sit down and calm your

self, and we will talk it all over quietly," he said, waving me toward chair. I condescended to be seated once

more; and with my hat in my lap and eyes fixed on his face, awaited his pleasure in silence. It was very ill advised and in-

discreet to have mentioned the subject to you at all," he began, in the ame monotonous tone with which he commenced his sermons.
"Not at all," I interrupted; "I am

glad I know-it was a kindness to ell me, though not intended as such. Did you really think that Maurice Beresford wished to marry you of his own free will?" he pursued slowly. and gazing into my face with search

ing scrutiny.
"Of course I did!" I answered promptly, "and I often wondered at his choice.

These family arrangements are of common occurrence," he went on, "and if there is a little reluctance to them at first it soon passes off, and all turns out happily in the end."
"There will be no end to our

arrangement, as you call it, for the Maurice of my discovery, and that I marry him.

"I forbid you to do anything of the sort," exclaimed Mr. French, half rising in his chair.

"I shall do it all the same," I answered firmly. "I am seventeen, and I know my own mind; why, my grandmother was married at my age I am no longer a child—I am grown up," I added, impressively.

Dear, dear, dear! I don't know what I am to do with you, Nora. You really must obey me; what will Miss Fluker say when she hears all this?" regarding me with visible un-

easiness. "I don't care two straws what Miss Fluker says," I observed defiantly. "She shook me, and called me all kinds of names last evening, and she shall certainly apologise to me for her rudeness before I ever speak to

her again."
"Well, well! the world seems to be turned upside down this morn said Mr. French, leaning back in his chair and surveying me blank "You want to break off your engagement, you demand an apology from your governess-what next?

he asked, with mild irony.
"I am going to leave Gallow," I answered promptly: "that will be

"Where are you going to, if I may presume to inquire? Jut into the world to seek my

fortune. "She is mad!" he muttered, "stark staring mad: But there has never been insanity in the family," added, reflectively, and gazing at me

with a most critical eve. I am not a bit mad now, but I would go out of my senses if I stayed at Gallow. I shall go and live with some of my father's people."

I repeated what I had said.

After you are one and twenty you nay go to Jericho if you like," my guardian, angrily; "but until then you are my ward, and you will stay under my roof. I have given my promise to your grandfather and your cousin, and I mean to keep it," concluded, with more firmness than I believed he possessed.

line shortly. Do you mean to keep me with you against my will?" I asked with

blazing eyes. "Certainly I do! A girl in her teens has no business to have a will. I will keep you under my own eye till Maurice Beresford comes to relieve me of my charge. I distin tly forbid you to think of breaking off your engagement. Understand me, Nora I am only acting for your good."

And will you not to my father's relations? I shall be far happier with them, and you will be relieved from a load of responsioility," opening, as I imagined, a

tempting vista.

"I will not hear of it!" he answered irritably. "Your father's relations have nothing to say to you, if any exist. You have surprised me very much, Nora—painfully surprised Your independence must be I can now understand what Miss Fluker means by your ungovernable temper. When you come to live here under my own roof I hope you will learn how to retain yourself, and endeavor to become as amiable, as Christian, and as sweet-tempered as your kind, good governess.'

CHAPTER XII

GOOD-BY, GALLOW! " A lucky chance, that oft decides the fate Of mighty monarchs."—Thomson

I gained nothing by my visit to Kilcool, save that I fell "full fathom live" in the opinion of Mr. French who had hitherto looked on me as armless, wild, impetuous child Now. I seemed to him an audacious violent, ill-tempered young woman Miss Fluker stigmatized my visit as an abominable act of forwardness, and just what she would have "ex pected from a girl so completely lost to all sense of truth, propriety and good-feeling. I cull these flowers of speech from

many others, all of the same hue, and all showered on me with a lib-eral hand by my extremely irate governess. She pursued me with more than Corsican vengeance, and my life was becoming unbearable. She worried me, and bullied me from morning till night. I worked self, or rather she worked me into such a nervous state that her very step overhead or on the stairs made me tremble; while her sudden en trance into a room caused me to

start violently.
Supported by Mr. French, as by a strong buttress, she was more completely my mistress than ever. She had carte blanche from my guardian to keep me in order, and to curb my spirit-a task she undertook with extraordinary zeal. Here was a case in which duty and inclination, for

once, walked hand in hand.

I endured in silence, submitting myself to my pastors and masters with-had they but known how to read the signs of the times-omin ous obedience: I knew that the long est lane has a turning, and that my lane was approaching the public highway.

The morning of my interview with Mr. French I had returned home with weary, exhausted footsteps, not having tasted a morsel for nearly twenty hours; but a large hunch of brown bread, and a cup of milk, surreptitiously procured from big Mary, had renewed my flagging energies I met Miss Fluker face to face in the hall: a sudden elevation of her nose. very good reason that there will be and a general stiffening of her deno beginning. I shall write and tell meanor, had been the only notice she vouchsafed me, although both would sooner be torn in pieces than she and I knew that I richly deserved a first rate scolding for my nonappearance at the breakfast-table, She nevertheless stayed her tongue. enough, if not too much, the previ

ous evening. I passed up to the now deserted battered, ink stained school-room, and, dragging out my old mahogany lesk (that might almost claim to be piece of furniture) I sat down to

write three letters.

"Strike while the iron is hot," 'Delays are dangerous," and "Who hesitates is lost." were all mottoes very much to my taste; so, selecting sheet of pea-green foreign paper without a moment's hesitation commenced to write a fiery, not to say furious, letter to my Maurice. It mattered not that I took the most audacious liberties with Lindley Murray as I warmed to my work-if I conveyed my meaning quite plainly and thoroughly I did not care a fig. I told him that" had discovered the bargain my grandfather had made on my behalf, and that I declined my share in it, with many thanks"-here I was endeavoring to be sarcastic. Thinking that this was hardly sufficiently forcible, I added "that I would rather drown myself in the pond in the garden, rather die twice over, than marry him under any circumstances; that I had hitherto been living on his charity, but that I now begged to relieve him of his incumbrance, as was about to leave Gallow forever and that as long as he lived h might be very certain that he would never again see or hear of Nora O'Neill.

The last peroration struck me a being superb, and particularly fine and high-sounding; and I now remembered that I read it over more than once, and dwelt on it with no small complacency. Take the letter all in all, it was rather a startling communication for a young man to receive. I should like to have been an intelligent fly on the wall when Maurice was deep in its perusal.

My next letter was to my aunt, from whom I had heard some time previously, repeating her invitation, a good thing to exercise it, for his and telling me that their home was

wife would test his powers in that always mine, and that a line of any time to their agents in Liverpool would be sufficient to procure me a passage and an outfit. This arrangement fitted in admirably with my present dilemma. I wrote to her, accepting her invitation, and telling her that I was now determined to leave Gallow, and leave it without delay, for reasons I would explain when we met. I sent her a most incoherent, rambling communication lucid on one point only, viz., that was going to make my home with her, to take her name, and to be her adopted daughter, and that I was venturing this step entirely on my own responsibility.

The third effusion was a short note to the shipping agents, inclosing my aunt's last letter, informing them that I purposed proceeding to India about the last week in September. I fixed on this date as knew that Mr. French and Fluker intended going about that time to a large auction at the other end of the county. They were to be the guests of a brother clergyman and would be absent, oh, joy! for at least two days. When I had finished my correspondence a great load seemed to be lifted from my mind. I closed my desk, washed my inky fingers, and, putting on my hat—for I was a young woman who did nothing by halves—I carried the letters down to the village, and posted them with my own hands. Then I sat own, so to speak, to await events.

Morning after morning I emptied the letter-bag with an eager hand but at last it came, the looked-for missive from Liverpool. I knew its blue envelope the instant I saw it, and putting it in my pocket, I sallied forth to read it alone. It was short, concise, and very much to the point, and it simply notified me that my passage had been secured in the passage had Corunna sailing from Liverpool to Bombay on the 29th, of Septemberin three weeks' time. My heart beat very fast at the thought, as I read over my news that lovely autumn morning, perched on my favorite stile. I began to make small prepar ations for departure. I drew all the remainder of my "sheep money" (eleven pounds ten shillings) out of the Post-office Savings Bank. Grandfather gave me a lamb every year, which I kept and sold when i was fat; hence my savings. I grad-ually and tearfully took leave of all my haunts, as the time for leaving came round. The day before the auction was a busy one with me. Latterly I had been so silent and discreet that I was left very much to myself, and I made good use of my leisure; I packed my meager wardrobe—a goodly supply of underlinen made by my own fingers, my mother's miniature, a few favorite books, my old habit and whip. My worldly belongings were not difficult of transported in The I took a science.

portation. Then I took a solemn went to their cottages after tea and told them I was going away, but ! could not tell them where; and that I would write to them, and send them presents. Sweetlips was both amazed and displeased. He vowed he would go straight and tell on me unless I gave up the name of the people to whom I was going, and told him all about it." On this point he was inexorable.

Having sworn him to Masonic I related my prospects, him my aunt's letter, and secrecy, showed

appeased his fears. The last of the old family, and going away! Well, 'tis no place for the likes of you now. But, Miss Nora darlin', it's a terrible thing for a young slip of a girl like you to be going out in the world in this way— across the says too! It's drowned ou'll be, and getting your throat cut among all thim black nagurs

esides," he observed impressively. "No fear, Sweetlips: lots of people go to India and come home safe and

ound.' "Ay," suddenly brightening up "True fer yez! Sure, now I think of it, Mr. Maurice is out there! You're going out to the same with a knowing look for country. which I could have beaten him, "and you'll make the match from your uncle's house, where, no doubt, he'll be calling" (as if India was a village), 'and you'll come home, the two of you together, and keep up Gallow in

the rale old style."
"Never!" I almost shrieked. Maurice may keep up what style he

likes, but not with me. "See now, don't be talkin' non sense; who else would it be with? Sure, aren't ye going afther him?" returned Sweetlips, resolutely. There was not the smallest use in returned arguing with him. I knew from years of experience, so I at once bid him farewell. He went so far as to kiss my hand and bless me. Poor Sweetlips, I always knew his bark was vorse than his bite. But who would have believed that we would have

"Never fear, Miss Nora, but that I'll keep all straight, and have everything in elegant order agin you and Mr. Maurice come home," his last words, cheerfully shouted after me, as I ran down the little pathway from his door.

At daybreak next morning Miss Fluker left Gallow on the jaunting-car. I was down in time to see her start, warmly wrapped up by Mr. French's own attentive hands, and with the hood of her waterproof never dreamed that my clothes were packed; the twig, driven by Dan,

thoughts were naturally running on her probable purchases—a pair of plated side-dishes, a new maroon velvet sofa, and two arm-chairs in-flamed her imagination. "How well flamed her imagination. the latter would look in the rectory drawing-room-that is, if they went

cheap."

No sooner had the car disappeared from view than I hastened upstairs, and arrayed myself in my serge, ulster, and best hat; all my old be longings, in the shape of dresses, petticoats, hats, and boots, I had heaped into two substantial piles in the middle of my room. Calling up big and little Mary, I made a short but vigorously worded speech, telling them that I wished to take leave of them, as I was going away. A scene of intense dismay, lamentation, and expostulation was the result. their questions and remonstrances l turned a deaf ear; but I impressed upon them, with great persistence, the patent fact, "that I was very un-happy at Gallow—that I could no longer look upon it as my home, for reasons well known to Mr. French and Mr. Beresford-and that after had gone they were most welcome to own two lips. Was I going without his knowl-

edge?" "Yes, certainly I was," I edge ?" outcry: "and that if they attempted to interfere with me they were no true friends of mine. I was going to a very happy home; but wherever I might be, far or near, I would never forget them, or Gallow-I would send them presents that would keep me in their mind;" and here, seeing that they were somewhat subdued by my authoritative manner, I comnenced to load them with souvenirs from the two heaps in front of me Dress was their weakness, their passion; and my generous distribuion of many a coveted article completely overpowered them, and the delicious anticipation of their own appearance in chapel next Sunday and the subsequent sensation among their immediate friends, and the quite took the sharp edge off their

mazement and their grief. Between each period of my address had plied them with presents—boots to one, a jacket to another, till their arms could literally contain no more. Big Mary, with one of my late ill-conditioned hats on her head, a blue bead necklace round her throat, and an old opera cloak of my mother's about her shoulders, presented a most comic appearance, although the tears were rolling down her broad red cheeks. Little Mary, also, looked quite too funny in my well-known scarlet dressing gown and a large wreath of forget-me-nots-the latter presented to me by Miss Fluker in a noment of spasmodic generosity Both the Marys knew of old that I had a very robust will of my own, and that in many a struggle with either I had invariably carried my point, and had my own way, from the time of my tenderest years, when I loudly disputed the great question, till the other day, when had taken a meat pie out of the oven (in despite of them both) and carried it off, piping hot, to the old woman

at the lodge.
But time was money, more than money, to me now; I had wasted a precious half-hour already, I must no longer delay. I persuaded them to carry down my portmanteau, while I followed with my bonnet box, as suring them impressively at every step that I was acting for the best that I would write to them, and send them money, and that they would be behaving very unkindly if they even wished me to remain at Gallow. I then took a hurried leave of both, and, stepping into the twig, was conveyed away from the home of my an cestors, leaving the Marys standing on the steps dissolved in tears and utterly stunned by the suddenness of

my departure. Dan was, to a certain extent, in my confidence. He was now gardener and man-of-all-work at the rectory and had lent me the twig, and promised to drive me to the station I told him I was leaving Gallow for good, and that if he wished to know the reason, he could ask Mr. French I was going to my father's people, an neither he nor any one need be the least uneasy about me. I gave him a pound as a parting gift, but I was deaf as an adder to his respectful expostulations. His was the last familiar face I looked on for many and many a day. I often recalled him, as he stood on the platform, whip in one hand and hat in the other, as slowly steamed out of Rossmore station, and I made my first venture out into the great big world, alone to seek my fortune.

TO BE CONTINUED

THE LAST SACRAMENT

Extreme Unction is the sacrament for the sick when in danger of death. It is called Extreme Unction. Last Anointing, because it is ordinarily the last sacred rite administered in which holy oil is used.

The gospels do not tell us when Christ instituted this holy sacrament out St. Mark says that when the twelve were sent out, two and two, they "anointed with oil many that they were sick and healed them. James directs, by general precept that this sacrament be administered to the sick; he mentions the minister over her head. She little knew what and the manner of administering it, a long farewell it was to be, as she and he indicates the graces it was waved her umbrella in adieu. She instituted to convey. He says: "Is any man sick among you? Let him bring in the priests of the Church, awaiting me in the yard; and that soon the seas would roll between Nora O'Neill and Gallow. Her Lord. And the prayer of faith shall your promise, I'm going to give you

save the sick man; and the Lord mine, anyway. You may not conshall raise him up; and if he be in sins, they shall be forgiven him." This is sufficient proof that Ex-

treme Unction is a sacrament instituted by Christ, because it is an outward sign of the interior spiritual grace which is promised. This general precept also proves that the apostles were accustomed to administer this sacred rite; and all Christians previous to the sixteenth century, whether in communion with the Catholic Church or not have constantly and everywhere held Extreme Unction to be a sacrament instituted

by Our Lord.
Even the learned Protestant Leibnitz candidly admits "there is not room for much discussion regarding the unction of the sick. It is supported by the words of Scripture, the interpretation of the Church, in which pious and Catholic men safely con-fide. Nor do I see what any one can find reprehensible in that practice which the Church accepts."

#### THE RETURN

The lilacs bloomed in the door yard when Stanley Davis went to say good by to Mary Lewes. It had rained that morning, and the soft spring air. now warm and soft and sunny seemed bathed in the clean, sweet perfume of the flowers. One speci ally fine bush leaned over the porch rail as in welcome, and when Mary answered the door a spray of lilac, tucked in her bright hair t please the baby, nodded down to the little head cradled in the "divine hollow" of her neck.

Stanley who thought Mary like a flower herself, felt his heart leap at sight of her blue eyes, her pink cheeks, her rosy lips, and the frame of wavy gold that set off her white throat and forehead. And for smiles such as that which crowned her beauty, kingdoms have been lost and

Mary, charmed by the beckoning sunshine, would have sat on the porch but Stanley mutely waved her into the dim, cool parlor.

"Put down the youngster, Mary," he said, when they were seated, "and talk to me a little. I've something to say, and I can't stop long. sent for me, and I'm going West to-

night." The pink cheeks paled a little : but the red lips smiled on bravely. can't put the baby down," the girl answered softly. He's teething and fretful; the only way I can keep him quiet is to hold him. But I can talk just as well with him in my arms, Stanley, and I want to hear all about your trip.

'It isn't going to be a trip, Mary,' the boy's voice was low and a trifle unsteady. "Grew says that the unsteady. "Grew says that the chance he offers will be permanent f I want to work hard, and I-I'll have to stay out there for some year at least. That's why I want to talk to you, Mary. You know how I love you, Marry me and go with me, or, anyway, tell me when I can come back to get you as my wife.'

The blue eyes reflected Paradise briefly: but the little head was shaken in denial. "I can't Stanley," and her tone, in turn, trembled. "How can I leave home now? Sheila's only five, and Billy eleven and then there's the baby. You know how they and father need me. What would they do if I went away

Someone else could take care of them," the lad demurred, even while his heart recognized the truth of her plea. Why should our happiness be sacrificed for your brothers and sis-

ters? we have scarcely a woman atives among them. You know less a man is with little children, es pecially when he's got to work all day and can't even be home every evening. And mother gave the baby to me when she was dying. I do love you, Stanley — perhaps you'll know how much—but it wouldn't mean happiness to run away from my clear duty to marry you. And-and I love you too much to ask you to wait un-

'Oh, look here, Mary," the speak er's eager youth strong in every word, 'that's talking nonsense. If you love me, of course, you'll let me go away engaged to you. We may not be able to marry now: but later - Your father," with hopeful recollection of certain whispered rumors, marry again, pretty sure, and then the children won't be in your charge any more, Let me—"
"That's looking rather far ahead

Stanley," her smile a little sad, "and even if father did marry again, it by no means follows that my respon-sibilities would be ended. Some women," the smile growing sadder, might not care to take charge of the children, and, anyway, I'd have to love and trust anyone pretty much before I'd be willing to turn over Sheila and Billy and the baby to her, even if she wished it. No, Stanley." as he showed signs of argumentative rebellion, "we mustn't think of geting married or engaged at present.

We'll—we'll just be good friends." The boy talked on; but the quiet firmness that underlay Mary's tenderness of nature won in the end—as both knew that it must. At last they rose, still talking, and walked to the front door. The lilac scented breeze was wafted in like a wave of purest affection, and Stanley's eyes longingly dim as it stirred the little ringlets about Mary's ears and temples. Just inside the door he detained her to utter a last beseeching

sider yourself engaged to me; but I shall be engaged to you, always. I'm your promised husband, sweetheart, no matter where I am nor

how long we have to wait. Again the wide eyes reflected Par adise over the firm lips that for duty's sake refused it. "No, dear," and Mary's voice was hardly more than a "I can't have it so. It wouldn't be fair to you. I can't think of marriage until the children no longer need me," with a brave if tremendous smile, "and you may have met any number of more charm ing ladies before that time. No, Stanley, just because I love you so, I'm going to insist that you're free."

A moment of tense silence, the warm air playing sweetly about them; then the boy leaned to the girl with a look that could not be denied.

"Kiss me just once, Mary!" he whispered, and with sudden passion she pressed a fervent caress on the lips that met hers so hungrily. The baby's head interfered somewhat; but the lad's arms inclosed the girlish figure, baby and all, in an embrace that almost crushed it. Then Mary drew herself away quietly, hushed the stirring, fretting infant, and slipped her cold little right hand, roughened by household cares, into

Good-by, Stanley!" she murmured "Good by, good luck, and God bless you! Write me as often as you

"You'll be faithful, Mary? You'll be faithful, Mary? You'll to wait for me until you're ready to marry me?" he swiftly responded. won't marry any other fellow because he can come and live here with the children and your father? You won't stop loving me because

He was halfway down the steps now, and the girl's smile followed him like a benediction. "I sha'n't forget, and I shall be always faithful, Stanley," she assured him. "It's for your own sake that I leave you free."

"But you don't leave me free!" was his impulsive protestation. "I'm not free, Mary, and you know it! My heart's all yours, and always shall be! Haven't I told you that I'm engaged to you whether you're engaged to me or not? I'm your promised husband, even if you're not my promised wife !'

Her smile was still more like a benediction; but she made no reply other than to wave her hand as he passed down the walk between the wonderful lilacs. Tears stood in her eyes as she watched him; but the smile never wavered. When the lavender glories guarding the gate had swept into place behind him she turned, suddenly sobbing, and went

within. The boy turned too on the instant, and dashed noiselessly back for a final glimpse of his vanishing sweet-heart. The door stood open, and he carried away a final memory of her slender figure mounting the shadowy weight of the sleeping baby. Some slight sound caused her to look back as she reached the top, and over her shoulder she gave him a last smile, half glad, half wistful, wholly sweet and tender. Then she disappeared, still smiling, into the darkness of the

upper hall. So he often recalled her in the days that followed; but never, somehow could he complete the picture with the desired vision of her swift

return. The Western chance proved good and so absorbing that Davis, working almost night and day, speedily was transformed from a lighthearted boy to a prematurely serious seeker after the success that is reckoned in dol-"There isn't anyone else," Mary lars. He toiled at first to justification in the roughly interrupted. "You how how few relations to the in the hope of acquiring enoughly then in the hope of acquiring enoughly in the lars." lars. He toiled at first to justify then in the hope of acquiring enough money to send for Mary, children, shiftless father, and all to share the

nome he dreamed of building; then

pecause the passion for work claimed

him, body and soul. He never forgot Mary, but the thought of her, at first ceasing, ever present, gradually asserted itself only on Sundays or the rare evenings "off" that he was too tired to spend otherwise than in dreaming. His weekly letters be-came fortnightly, monthly, occasional sporadic, lost tone and color, though never fervor nor warm reiteration of his love and allegiance. The girl, busier, more home devoted than ever, yet, womanlike, easily able to serve two masters, noticed the change, and smiled sadly, sorrowful prescience-having warned her of this all but certain danger. Womanlike, again, however, she loved, but did not judge him even when the severing silence

fell. For Davis, his starved nature suddenly rebelling against the deadly grind and monotony unrewarded save by growing reputation as a gold gatherer, one night accepted kindly invitation of an associate's wife, and in her house met a glowing flame of a woman who almost liter ally consumed him with the fierce passion that both mistook for something higher. Within a month he found himself her husband-and the victim of a mistake pitiful and far ceaching, in its consequences.

The feminine flame, self cheated in the quiet temperament her ardent imagination had endowed with far different qualities, speedily found the situation untenable, and Davis was glad enough to secure a separation. But where the woman's wild zest for living carried her safely through the trying experience, the man was left permanently disabled. He could eat and sleep and work and even think on matters of business; but the sentimental, the spiritual, side of his nature lay stunned and stricken. Some unsuspected but mighty nerve literature. You must be prepared to spend time on the outer shell of his-

tory, so to speak; you cannot dis-pense with dates; you cannot dis-

pense with lists of battles and kings

you must know the relationship be-

and only then can you arrive at the

great pulsating life of modern his

you! You see in history a real pro-

cess of continuity and development.

You will find, in the present, points

of contact with every age that has

past. You will take up the atlas of

modern Europe, and every country

will speak to you of movements, of

struggles of events which have gone to form it and which it cannot lay

aside. As you learn to appreciate

more and more constitutional free-

dom you will see its origin in the

glorious freedom which came to man

in Bethlehem and runs down through

history as a unifying prin-ciple in the Church's life and

work. What you are, history will explain—what you hope to be, history will provide the clue,

until at least you realize that for you personally William the Conquerer

changed the social face of England

for you personally the mediaval

placed before you is one which will

teach you to set a real value on truth

as it is in itself; and above all, as you

wander through the complicated

mazes of historical work you will

learn to see that nothing happens by

mere chance: that behind every prob-

lem, every complication, every cata-

clysm, there lies, sometimes obscured

but nevertheless present the direct-

cally before you at the beginning of

You

my work here in history. It is the

of your study, and say it more empha

tically at the end of it, with Brown-

"God's in His Heaven

A POET OF OUR TIMES

Catholics. He was of their kin and

Covenery Patmore as a convert to the Church. But that was not so.

Francis Thompson's father, together

with two of his uncles-of whom

the Rev. Edward Healey Thompson

was one-was the convert, and

All's right with the world.'

ing's Pippa:

olution of the whole matter.

and

What a vista then lies before

tween dynasties and peoples-

had been first tortured, then cut. So he devoted himself to the money game with the fanatical absorption of one who had no other interest, and so the years slipped by until they numbered seventeen-twenty since

he had dared the Western chance. In all that time, though his increas ing reputation as a wealthy eccentric furnished much food for gossip among his old neighbors, he had no direct word from the old village. An orphan boy, shy and sensitive, his only youthful comrade had been Mary, and after the marital spasm she seemed to be long to a former existence. Married, he could not write to her; and even when, not long after their meteoric contract and separation, the fervid flame that had been his wife burned itself out and left him an honest widower, he still shrank from ac quainting the girl's pure soul with his pitiful story. In the back of his mind and heart her image was still enshrined, and he hated houses because it was in such ahouse that matrimonial fate had overtaken him, and babies because of an unde fined feeling that but for Mary's in fant sister they might have been happy; but Mary, as a concrete perhad no reality for him during this time.

Then, one day business chance took him to a small Western town and marooned him there overnight in one of the ill-managed "hotels" he so specially hated. But the pouring the low roof brought him sound slumber, and he awoke next morning with a strange thrill.

The weather had changed, and the patch of blue sky visible through the open window was clear and sunny fleecy rose tinted cloud drifted its azure. In the distance robins called and a passing breeze brought in its train an odor of blossoming lilac, moist and entrancing. And suddenly the far sky had given place to the shadowy staircase or which he had last seen Mary-and

she was coming down! She was in simple white, just as he had last seen her, and in her arms she cradled a small white bundle. Her glance held all the sweetness of womanhood in it; but the wide eyes above were mistful. And what was

this they bore behind her? The vision faded, and almost before white cloud had dispersed the man was out of bed dressing, order ing a hack to take him to the station. He had no idea what the vision meant; but a long hushed something was stirring within him, and he felt that he had received a psychic summons. ' Out of the past long silent voices called him, and in obedience

he was hastening "home."
The train drew into the shabby well remembered station, and he swung off and made his way into Main street, which showed but few changes. Nobody recognized him of : but he saw one or two faces familiar despite Time's relentless markings, and he heard a couple of drug store loafers speak of Lewes funeral," After that he dared not voice the intended question. could only push on straight to Mary's old dwelling. His heart leaped to find it apparently just as when he went away.

The lilacs, old but still thrifty were abloom in the dooryard. It had rained that morning, and the soft air seemed bathed in their glorious perfume. The same huge bush still leaned over the porch rail as in welcome, and when, trembling a little, he range the bell. Mary herself answered the door a moment later. At sight of her Davis felt a thrill that told him how thorough was this strange resurrec tion of his long atrophied soul. He could have worshipped her as she but smiling. with her simple white gown falling softly about her, and a little downy head cuddled into the "divine hollow" of her slender throat.

Mary!" he cried, and found his voice no more than a whisper. thought-

"No," she told him, seeing that he could not finish, "that was Sheila. We buried her yesterday."

This time it was he who would have lingered in the sunshine; but she led the way, just as of old, to the cool, dim parlor, uncannily haunted by lingering scent of yesterday's flowers. Again as of old she sank into the low rocker and deftly mothered the stirring baby. While she crooned it back to sleep David studied her eagerly. She was paler than he remembered and the red lips curved to unwonted pathos; but otherwise the years that had left him gray and lined seemed to have made slight impression upon her. Her face was still like a deli-cate flower, her eyes blue, her hair bright as ever. But that the baby in her arms was smaller than had been that earlier infant, the whole scene might have been the same.

She looked up presently, calm and sweet as ever, and he began to ask

Your father, Mary ?" "Oh, father is well," smiling ightly "He is an old man now brightly you remember he was always the kind of man to grow old early — but he has good health and is happy. He married again the year after you

"The children?"
"The children!" The smile was infinitely sad now, and the wide eyes darkened. "They haven't been children for sometime, Stanley, though they seemed a long while growing up. Mrs.-my father's wife, didn't care to have them in the same house with her; so father went to her home and we stayed on here together. Billy's practising law in New York now; married and doing fine. The first reak came when he went to college. The baby died in its second summer.

And Sheila," her voice breaking

was married early last year. Her husband died suddenly, two weeks ago, and the shock killed her. This is her baby. History repeats itself, Stanley," a tear fell on the baby's head suddenly: "Sheila, dying, gave her baby to me."

A long moment of silence; then, on the man's part, a burst of passion ate self-reproach.

And to think that we might have had twenty years together! I could have made a home for you and the children almost from the be ginning. But I was money mad at first, and then I got entangled. And when freedom came I paid the price in having my soul die by inches. I thought of nothing but business success for years, until the day before yesterday. And now-

Her eyes, deep and still with the wisdom of long and loving patience, bade him continue; but instead of finishing the broken sentence, he leaned forward to grasp her unoccupied hand.

Mary," and the starvation of a cheated lifetime gave tensity to face and tone, "God knows I've little enough to offer you now—nothing but uncertain health and the money for which I've bartered everything worth while-but I've always you! And you're too sweet and good to judge harshly. Forgive me all my sins, dear, and be my wife, now, even though I don't deserve it. We've lost so much happiness al-ready, and only my stupid self to blame for everything! But I can't let you begin again — alone — with this child, Mary, and I feel that I can't live longer without you. "I'll do anything you like, live where you please, obey your slightest wish, sweetheart. Only—don't say that you don't love me, that I've forfeited all joy in the future by the stupid wrong of the past!"

She was silent so long, her eye closed, her mouth quivering, that his might happened during his twenty years of absence. She wore no wedding ring; but this might mean nothing. Perhaps she was no longer free to love him; perhaps some more decent fellow had won her these many moons back. Perhaps—

His heart failed him, and a keen sword of pain smote through it. Of course it was just, this punishment; he would have deemed it light in the case of another such sinner. And yet-Mary! Somehow it had seemed that she must always be faithful, even if he were faithless. And never, God help him! had he loved her as now.

'Mary!" he cried again, and at sound of his breaking voice the aura of remote and impersonal sweet-ness that held him aloof was flushed to wonder by the message of her lifted eyelids. Without conscious movement he found himself on his knees by her chair, his eager arms enfolding both herself and the sleeping baby, her head on his shoulder. His joyous exclamation of "Mary!" snapped the last shred of ice film be tween them. Her long, curling eye lashes modestly veiled a bliss too in

effable for common daylight.
"I—I suppose they'll say I have no spirit," she whispered: "But—I've always loved you, Stanley, always remembered you, even when you seemed to have forgotten me utterly. And if you'll let me bring Sheila's baby—I'll marry you whenever you like, my dearest dear !"—Ethel Colson in the Sunday Magazine.

#### THE STUDY OF HISTORY AND LITERATURE

ADDRESS DELIVERED RY MR. KENNEDY, PROFESSOR OF MODERN HISTORY AND ENGLISH LITERATURE AT CLOS-ING OF ST. FRANCIS XAVIER'S HIGH SCHOOL, ANTIGONISH, N. S., JUNE 18, 1913

Mr. Kennedy spoke, in part, as fol-It is in connection with learning that I intend to speak to you this evening. In England we look on Canada as the most progressive of all the dominions of the Empire. But your present position has cost you much sacrifice, much struggle, much patient endurance. You have been compelled, as is the case with every young nation, to judge from the point of view of utility and necessity. In the past your studies have been to a large extent pursued under such a direction. But the time has now come when you must face, as individual students and as a people, the problem of the relation of study to life—not ife as a mere existence, not life as a struggle which in a greater or lesser degree every one has to meet, but ultured life, life which is the true product of the High school and the university, what we mean when we say "real education." Now this culis something indefinable; it is something which you cannot analyze by any chemical process—but it is something very real, and something the want of which is at once noticeable. It is the product of intercourse with men who are themselves cul tured, it is the outcome of a well dis ciplined contact with learning-no the mere learning that can translate the classics or solve problems in mathematics, not the learning that is measured by percentages in examinations, however good in them selves, but the intellectual condition that is produced by the assimulation of real thought unconfined by examinations. In education you also stand to this institution for the old ideal of educating the whole man. You know nothing here of a divorce between intellect and heart. Behind all the culture which human learning affords, you recognize that there is a deep self-

discipline which every individual owes to God. To me it seems impossible for a man to be in the highest sense cultured, who shuts out from his life a personal contact with his Creator. Intellect and heartthe whole man—we seek to develop both, and without this double development, I am bold to say, there can be no permanent culture. impossible for me this evening even to attempt to mention the many studies by which culture is produced. intend, therefore to speak in some detail of two branches of learning which are in my opinion absolutely essential to culture—the study of Literature and the study of History. Why they are essential I cannot ex plain, but the sum of human experience goes to prove that without them impossible to produce the cultured man. Samuel Taylor Coleridge found in literature its own exceeding great freward. Not long ago. one of our greatest European historians said that without the study of nistory no one can be called really educated; and some of you may re member one of the most beautiful passages in pagan Cicero where in the "Pro Archia" he sums up in all the pregnant preeminence the advantages of a literary education.

barons struggled for liberty; for you personally England went through First then. I wish to address speci the tremendous upheavals of the sixteenth century; for your personally the students of the High School and those who to day have entered ally Cromwell set his foot on the the University. You will forgive me saying that you stand almost a neck of his king-in a word, that you are the product of all that has dren before the great temple of English Literature; and all those who before, that you are the heir of all the ages in the foremost files of time would walk with sure feet in that hallowed shrine must be prepared to In addition, the study of modern his tory will develop your judgment. You will learn that facts have more approach Literature with method. with discipline, with direction. Lit than one side; that however good erature is something like a huge field surrounded by a close thorny generalizations may be in other hedge. branches of learning, they are no You desire to enter that field, you good here. You cannot pass any sweeping judgments where the line must be prepared to suffer before you get there-to suffer the hardest of all sufferings for youth—that is mental of demarkation is so thin between the right and the wrong. training. I believe however, that velopment of your judgment will almost more than anything else help you are generally ready to undergo this discipline. When you have passed through it, you will have reached the universal field of human you to take your part as a cultured citizen. To form a correct opinion will be of more value to you than all the facts of all the sciences. Our thought, and you will hear beat the great palpitating heart of humanity. history school here is not the append-The study of English Literature is age of any party system. One of its just the same as the study of Classigreat objects is to send out men into cal Literature. You cannot appreci ate Homer in his Greek or Virgil in Canadian life who can judge honestly, speak strongly; but above all, who have learned in the lecture room to his Latin until you have gone hrough a somewhat dreary discipappreciate the opinions and tenets of line of Greek and Latin Gramma and Composition. Now the fact that you speak English does not in my other men. This view of history may seem utilitarian. It may seem ppinion make the real study of Enggoing back to those studies which I early spoke of an necessary. But I lish Literature anything different. If you wish to derive the culture of am convinced that it has a higher purpose. The study which I have which I have spoken from this study you must be prepared during these early years to learn the grammar and the history of your language—these form the hedge through which you are to pass. Now is the discipline much relaxed when you pass to the university. There you will find that the path to your goal is marked out for you clear and undeviating. You will find that you are expected to ating hand of God. I make no excuse tend lectures and to take them down; for placing this clearly and emphatithat you will be rudely pulled up in some magnificent passage of prose or verse in order that an explanation or illustration may be given. Hardest of all for the student who has natural taste for Literature, we shall demand of you, for some years at least, that you confine your reading almost exclusively to a prescribed This latter condition of course. entering the great field of Literature is in my opinion emphatic. The young student of Literature, who ranges about in his early years over the works of countless authors, is destined to grow up without acquiring the real culture afforded by the mental condition which I think is both deplorable and unchangeable. All real thought, and all true appreciation of the thoughts of other must be arrived at by a gradual process. You have only to glance into the pages of the greatest thinker the world has produced in the Christian era. St. Thomas Aguinas. With what patience he defines his terms; with what microscopic look does he examine every detail of his thesis; how carefully does he weigh every argument for and against it—and only when this process is complete, does he give us the magnificent statement of his position. Thus then I appeal be prepared to you to your school and university life to accept intellectual discipline in a sphere of knowledge which is so fascinating. If you do, I can with assurance promise you that in the fu-ture English literature will be to you a life factor, an energizing force of which you yourself-in your thought, in your writing, in your cultured taste—will be a part. You will become real blood relations of the great writers who adorn our his-For you Chaucer will have led his pilgrims along the Canterbury Way; for you the mighty in-tellectual giants of Elizabethan times will have toiled and worked; for you the blind Milton will have

produced his epic; for you Words-worth and his school will have com-

muned with nature and caught her

and facts. It is as literature, a liv-

and thought.

Francis went to Ushaw when he was only a very little boy, and spent a long series of formative years within the walls of that northern fortress of the Faith. Similarly, when he began his iterary career, it was in the pages of a Catholic magazine. Other periodicals he has bombarded with his paper pellets, but never had they struck the "sentient target" of a heart. Coming to his own, he was received by them. It was that good received by them. The was trace good friend of his, the late Bishop Carroll, his family's intimate acquaintance, who wrote to the young man aloof in London to tell him that his magazine, The Tablet, existed, and that it had a way with it something out of the common which suggested possibilities for the Lancashire lad who was so far out of the common himself that he had refused to follow his father's profesinner voice; for you Arnold and sion of medicine, and, after a long Tennyson and Browning will have course at Owen's College, Manches striven to give poetical expression to ter, had tramped to London to seek the strange medley of modern life independence, if not fortune, on its

pavements. Finally, I wish to say a word about the study of history which is the Bishop Carroll's letter reached him, it would seem, in the very nick of time. He was at the end of his twin sister of literature—the one brings us in contact with men's tether. A few months previously he thoughts, the other with their lives. had been accosted History is no dead record of dates Street by a strong man who saw and pitied his plight. "Are you saved?" asked the strong man. The poor asked the strong wan. The poor willed up: "What right ing thing of which you to day are youth bridled up: "What right have you to ask me that question?" the product and the heir. But before I say anything further about it, I want to warn you that you must approach it in a similar manner to that in this sudden assertion of spiritual religious mysteries, and is, as he

dignity on the part of one so tattered and torn in body; but, unwhich I have asked you to approach daunted in his good intentions, added "Well, let alone your soul, quickly, your body is in a bad way. If you want work, come to me to-morrow morning at 10"-and he added his address hard by. And that was how the poet became for the nonce handy-boy in a bootshop. Alas from his master's point of view, he was a "failure," for reasons we need not enter upon here. The curious will find them fully set forth in the biography of the poet, which will fol-low the collected works in quick succession from the press.

All that concerns us here is the bare fact that the poet had to quit the friendly shelter of the boot-shop and knew not in what direction to turn his steps. He had composed verses, and prose, too, and had written the pieces out on clean pages borrowed from the exercise books of the children of the kind boot-maker. All his after life he loved such common exercise books, and entrusted to them his finest compositions. His MSS.—having no Queen's heads at his command — he had dropped by his own tremulous hand into the letter-boxes of various magazines, without results, until, as a last venture, the letter-box of England in Essex Street, Strand, was so assailed, with complete capitulation as a result.

Catholic readers, outside the charmed Merry England circle naturally a small one - were the first to hear of the new name in our literature. The first notices of his work appeared, as was fitting, in the Catholic Weekly Press; and the proprietor of our own paper, who was also the proprietor of the Dublin Re view, had a part to play in the commissioning of the famous "Shelley," essay, though fortune had her strange tricks in the date of its production. Cardinal Vaughan, then Bishop of Salford, knew the Thomp son family in their Lancashire home and remembered Francis at Ushaweven had an envious eye on him as a possible future priest for his diocese. Meeting him in London, soon after his resurrection from the London streets and from maladies that cost him little less than his life, favored an article for the Dublin and the Shelley paper was the result. No one acquainted with that composition which Mr. Wyndham ha named the most important contribution to English literature during a quarter of a century, will need to be told that its author put into it a portion of his very being. You get nothing for nothing in this world, says a common phrase—and very little for sixpence! Francis Thompson gave his all as a prose-writer to that paper, and what it received from him it gave back to the public. It was an almost exhausting effort, and he may well have had it in mind when he declares in a poem that will rank among his finest when it appears among many other new and great ones in this collected edi tion :

So much as I have lost, O world, thou

And for thy plenty I am waste. cannot grasp the historical ideal or be a real student of history until you Ah, count, O world, my cost, Ah, count, O world, thy gain,-For thou hast nothing gained but I have learned to say at the beginning

hast lost! And ah, my loss is such, If thou have gained as much, Thou hast even harvest of Egyptian

And that great overflow which gives thee grain,
The bitter Nilus of my risen tears!

In the case of "Shelley" the little The approuncement that the col- reward of knowing what the world ected works of Francis Thompson indeed had gained was denied him. are about to be published is the lt did not appeal to the then editor best news heard of late in the of the Dublin, and the fact that it literary world, and it comes with special and intimate interest to lics, in their own domestic terms deterred him from trying his luck of their upbringing. Mr. Cecil with it elsewhere. Its appearances Chesterton, in the New Witness, couples him with Mr. secured its instant triumph, and nobody stopped to say "Sectarian"—no sectary of them all was so foolish. This is the difference which one man of genius makes in the dull

> The volume of Thompson's prose which will companion the two volumes of his verse in the Collected Edition will have this Shelley essay on its fore-front. With it will appear hitherto unpublished papers of an original and erative cast, and added to these, a selection of the critical papers he contributed to various periodicals — a selection made in accordance with his own written directions and avowed pre ferences.
> "The Hound of Heaven" has been

> said by a foremost critic to denote 'the return of the nineteenth century to Thomas A. Kempis," and a famous Catholic missioner has de clared, in unconscious confirmation of that outside saying, that he has found in it the most valuable of his auxiliaries in the work of evangelization. Undoubtedly, it has con-firmed and preached in highways and byways of the outer world, as of the human heart, the gospel of the love of Christ which constraineth us. It has been read in pulpits by an Anglican bishop, and presented to great dissenting congregations. Recent converts, both here and in the United States, have dated their drawing to the Church from the day when those feet of Poetry, and the mystical Feet which move beside them, first made music, sweet, terrible, and compelling, on their track. For it is to Catholics first and last that this great English poet makes his appeal; he speaks their

says, the "poor thief of Song" from their offices. As such he commends himself to the Lady of his heavenly ove in the Kingdom of her So

#### FANNING BIGOTRY'S FLAME

AN ENGLISH CATHOLIC TELLS HOW THE CHILDREN OF ENG LAND HAVE BEEN TAUGHT TO REGARD IRISHMEN AS SAVAGES

The following remarkable apologis from the pen of an "English Catholic" appeared recently in the Catho-lic Times. It was occasioned by the person reading Mrs. Greene's latest work, "The Old Irish World":

I can remember well when the English schoolboy's idea of the Irish people was that they were wild and wretched, that they were not to be trusted, and that history showed they had never liked England, and, indeed, had always been ready to make the English occupation of Ireland as difficult as they could. It never occurred to me to ask why my countrymen could not leave Ireland alone, what we were doing there at all, and whether our histories told truly what we had done while we have been there.

WRITING "HISTORY" FOR ENGLISH YOUTHS

I supposed the historian's state ments contained the truth, as doubtless thousands of simple boys continue to suppose to this day: that is how lads learn their history. How can a growing youth suspect that a historian would take the trouble to write solemn pages from a purely National or partisan standpoint that a serious English or Scots writer would say things about Ireland which either he did not know how to be true, or knew to be false How could be suspect that what Englishmen wrote of Ireland and Irishmen was, on all the probabiliies, likely to be favorable land, owing to the fact that we Engishmen, having taken the trouble steal the land of Ireland, never took the trouble to understand the people who lived on it?

Mrs. Alice Stopford Green, in the pening chapter of her most instrucive volume, entitled "The Old Irish World," gives us some of the reasons why the Englishman's history of Ireland is so far from the truth. She says: "When the English arrived, they, according to their constant insular tradition, refused to learn a strange language, so that the only history of Ireland they could discern was that part of it which was written in English—that is, the history of the English colonists told by them selves. On this contracted record they have worked with industry and self-congratulation. They have laid down the lines of a story in which the historian's view is constantly fixed on England.

ENGLISH IGNORANCE OF EVERYTHING IRISH

"All that the Irish had to tell of themselves remained obscured in an unknown tongue. The story of the whole Irish population thus came to be looked on as merely a murky prelude to the civilizing work of England -a preface savage, transitory, and of no permanent interest, to be rapidly passed over till we come to the English pages of the book. Thus, two separate stories went on side by side The Irish did not know the language which held the legend of English virtue and consequent wealth. The English could not translate the subterranean legend of Irish poetry, passion and fidelity. Religion added new distinctions. Virtues were Protestant, the sins of the prodigal were Catholic. Finally, class feeling had its word. The upper class went to their university, and their manners and caste instincts entitled them as of course to the entire credence of their own social world; the lower class were alleged to be men whose manners were common and their prejudices vulgar. In this way there grew up an orthodox history based on sources in the English tongue

I would very respectfully and affectionately submit to every reader the advantage of keeping the truth of the above statement in his mind, whenever he stops to lament the unfriendliness of some English Catho lic or other of his noble country's cause, and is tempted, perhaps, to judge harshly the anti-Home Rule attitude which a few English Catho lics adopt. Let him bear in mind please, that we were brought up or anti-Irish ideas : we heard and read of no others. Our histories were written by anti-Irish, English or Scotch Protestants, and people of our own kith and kin had as deep a detestation of Ireland and the Irish as any Protestant ever had. We English Catholics have been, for genera tions, most rankly deceived. His tory, social environment, political chicanery, everything we were told bore hardly against Ireland.

HOW IRELAND WAS PICTURED FOR

BRITISH MINDS happens, we never submitted our first principles to any searching scrutiny. Irishmen were wild and wicked; and all the more wicked that they were so conspicuously wretched. That is how we did look on them. Whether we can be ex cused for continuing so to look on them, is another matter; evidence in favor of Ireland and her holy claim for justice and liberty is so full and common to day that ignorance than to act.

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may be considered inexcusable. I know not, being no appointed judge for my brother.

But I gladly and gratefully bear witness to the fact that, be God thanked for it, many English Catholics are now quite willing and anxious even to do all they can to atone for the bad past, and that when Home Rule is carried and Ireland's chains are dashed from her arms among those who will rejoice over a great deliverance from a mighty, wicked, age long crime, will be numbered many an English Catholic who. if ever he erred, went wrong because he did not know? How could he know that there was in Ireland another story of which his histories told him never a word? What did he know of that Irish life and story that was handed down among the people. and told over and over again in the dark cabins while the turf smouldered down towards the hour for bed?

IRISH LOVE FOR LEARNING "History," says Mrs. Green, "was the early study of the Irish, the inspiration of their poets and writers. Every tribesman of old knew not only the great deeds and the famous places of his own clan, but of the whole of Ireland. In the lowliest cabin the songs of Irish poets lived on for hundreds of years, and dying fathers left to sons as their chief in heritance the story of their race. When war, poverty, the oppression of the stranger, hindered the printing of Irish records, there was not a territory in all Ireland that did not give men to make copies of them, hundreds of thousands of pages, over and over again, finely written after the manner of their fathers.

"Through centuries of suffering down to within living memory the long procession of scribes was never broken, men tilling small farms, laboring in the fields, working at a blacksmith's forge. And this among a people of whom Burke records that in two hundred thousand houses for their exceeding poverty a candle, on which a tax lay, was never lighted. As we follow the lines and count the pages of such manuscripts, we see the miracle of the passion in these men's hearts. No relics in Ireland are more touching than these volumes, and none should be more reverently collected and preserved. They form a singular treasure, such as no country in all Europe possesses."

IRELAND HAS A PROUD RECORD

To how many of us English will not that tale of devotion to the remembered past come as a weird evi-dence of our little knowledge of the Irish people? Few of us, at any rate, will fail to read the final words of Green's admirable introducing a treasure of historical ore, with feelings of deep sympathy and respectful admiration. she cries out to her countrymen, "let us in Ireland remember that we have an ancestry on which there is no need for us to cry shame. Chivlearning, have been found there, even 'in huts to which an Englishman would have hesitated to give the name of house. No people have ever surpassed them in exaltation or intensity of spiritual life. The sun has risen and set in that land on lives of courage, honor and beauty.

"The seasons have watched the undying effort to make Ireland the honored home of a united people. Not a field that has not drunk in the blood of men and women poured out for the homes of their fathers. Why should not we, the sons and daughters of Ireland, take our rich inheritance? 'Let us enjoy, whenever we have an opportunity, the delight of admiration, and perform the duties of reverence.' So long as the Spirit of life is over us, I do not know, and I hope you do not know, why we in this country should not be worthy of our dead.'

THE FUTURE WILL SOON BE HERS There is a sentiment, at the words

of which every Englishman uncovers in respectful sympathy. His own dead he honors. He respects those who honor theirs. And Ireland has lived on the honors due and duly paid to her dead. Her eyes have lain in the past, while her heart was looking to the future. The future will soon be hers. And then, in the glad, warm days of hope and freedom, the storied past will come forth, and Ireland will tell her own proud tale of glory and sorrow, and many an Englishman, as he reads, will wonder how his fathers could have been unkind and cruel to a people whom but to know is to love. The old lie of an It was not merely prejudice; it to know is to love. The old lie of an was first principle. And as so often Ireland wild and wicked will be exposed, and its exposure will put to shame the selfishness of the men whose interests led them to injustice, based on force, and backed up by legends which helped them to ruin Ireland while they plundered England. The lie was a lie, a thief's lie. -N. Y. Freeman's Journal

It takes more courage to endure

## The Catholic Record

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In St. John, N. B., single copies may be purcha from Mrs. M. A. McGuire, 249 Maine street LETTERS OF RECOMMENDATION

Apostolic Delegation
Thomas Coffey Ottawa, June 13th, 1905. Mi. Thomas Coffey Ottawa, lune 13th, 1905.

My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and solitity, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the backings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal 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, earn-actly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ, Donatus, Archbishop of Ephesus, Apostolic Delega: UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey:

Desr Si:: For some time past I have read you stimable paper the CATHOLIC RECORD, and congravalate you upon the manner in which it is published its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with "Dessure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain.

\*\*D. FALCONIO. Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, JUNE 28, 1918

MARRYING A DECEASED WIFE'S SISTER

Enclosing a clipping from a local paper, a somewhat shocked convert writes us about "a wedding that caused a great deal of comment, as the young woman is the sister of the man's deceased wife; the bride is twenty-one years of age and the groom is fifty-two." And he adds, "this is not the only case, there are two or three others, but these had the excuse of

As to the disparity in years, this is a matter that concerns solely the parties themselves. The Church does not assume the role of match-maker, but leaves its members in full and unquestioned enjoyment of their natural rights in mating; even the eugenists have not yet determined that a well-preserved and cleanblooded man of fifty would not make as good a husband and father as some youthful but very experienced university graduates whose early training included sex hygiene. This we admit is not the most important point in our correspondent's letter; still the fact that the man was fifty-two and the woman only twenty-one is important enough to be mentioned and no doubt is something the gossips find it hard to forgive, we beg pardon -something on which devout and religious-minded people find it difficult to refrain from comment.

The law of the Church forbids marriage within certain degrees of affinity and consanguinity. Frequently, for sufficient reasons, a distion is granted by the proper authorities from the impediment of consanguinity or affinity.

The more distant the relationship the easier the dispensation is granted; the closer ties of either consanguinity or affinity requiring more cogent reasons. But there must be sufficient reason in any case. That is a matter on which the proper religious authorities pass judgment prudently, justly, in the light of the experience of the ages, and with the aid of the grace of state. The impediment is created by ecclesiastical law; ecclesiastical authority, then, has an unquestionable right to dispense from the impediment. Inter-marriage in many places for some generations has limited the circle of friends of many young people practically to those who are related within the forbidden degrees of kindred. Hence we have become familiar with dispensations for marriage between blood relations within the forbidden degrees. The very rare cases where dispensation is granted from affinity in the first degree excites surprise and, since Catholics are quite human very often "comment" not altogether creditable to the intelligence or information of the commenters, nor altogether respectful to the authorities whose duty it is to deal with each individual case on its merits. The right to dispense in both cases is, however, absolutely identical; adverse comment can only call into question the wisdom, prudence or justice of the Bishop or the Holy See. Those who feel that their judicial temperament qualifies them to find fault in a particular case, labor under this disadvantage: they do not know the reasons for which the dispensation has been granted, and-it is none of

Now the Church of England declared that marriage with a deceased wife's sister is "contrary to the law of God." From the law of God no human authority can dispense: not the Pope, nor the King, or even Parliament. The unrepealed canon of the English Church leclares such marriages invalid and incestuous. The civil courts have decided that an Anglican clergyman must not refuse the Sacrament to a member of his flock who, according to the canons of his church, is openly living in incestuous concu binage. Such was the decision in the still recent Bannister case. Either the Anglican judge had ceased to regard the Anglican Church as a safe exponent of the law of God, or he held that Parliament, by legalizing marriage with a deceased wife's sister, had amended the law of God and brought it up to the requirements of the present day; and Anglican clergymen must govern themselves accordingly.

Now, if our correspondent, who says that "facts are stubborn things," is a convert from Anglicanism, he ought to be grateful for the simple, logical and easily-understood Catholic position on the question at issue, instead of feeling compelled to justify the-well, the Anglican position without any qualifying adjectives.

"The excuse of children" was lacking in this case. The case of children by the first wife is sometimes a reason but never the sole reason for a dispensation; and there are other reasons. In this case let us hope that their children's children may bless God for the wise and prudent action of Mother Church. Their names suggest the race that does not die out, much less commit suicide. There are, however, some barren fig trees in the vineyard of the race, for whom we should be glad to urge the granting of any dispensation within eason if thereby we could see them happily married.

While recognizing the wisdom of the law which the Church has made, let us also recognize her right to dispense from her own law when dispensation is granted for any of the canonical reasons which she lays down to govern such cases.

Now a parting good word for those who have relieved their minds by "a great deal of comment" on the case in question; it is their tribute to the wisdom of the law of the Church, to the widespread sentiment such law has fostered, and a genuine though somewhat twisted loyalty to ecclesiastical legislation.

METHODIST SENSE OF HUMOR At the Methodist Conference in Toronto thirteen graduates of Victoria University "were received into full connection in the Methodist Church." Which, being interpreted, means that they were ordained ministers of the Gospel. However, since the account carefully abstains from the use of the word "ordained," and s the Methodist Church does recognize the Sacrament of Holy Order, we use the term by way of explanation in its ordinary and legal ense without wishing to impute sacerdotalism to our Methodist friends. The "Reception Service' is the evangelical substitute for ordination, and, one might suppose, partakes somewhat of the solemnity and significance of the latter. Perhaps it does to the initiated. The following account is from the Telegram, June 14th:

" Rev. C. W. Watch, the newlyelected president, asked the usua question whether the candidates had been properly prepared, saying, 'Only tried and tested men who have lived pure lives are received into the ministry.' The secretary, E. W. Mc-Brien, replied in the affirmative, and then each candidate was called in his turn and related his conversion and

call to the ministry.

"One candidate caused a roar of laughter when he stated that the text of his first sermon was: was led as a lamb to the slaughter: as a sheep before his shearers idumb, so he opened not his mouth.

Sir Wilfred Laurier on one occasion shocked the religious sensibilities of Toronto papers by accommodating a passage from Scripture to the political occasion. Sir Wilfred very often, very aptly, and without the shadow of irreverence, uses Scriptural language and incidents in political speeches. We confess, however, that on the exceptional occasion referred to the adaptation was not in good taste and savored somewhat of irreverence. The pious and reverent Toronto press in its righteous indig-

nation talked of blasphemy! Now we shall not go so far as all that. But it did strike us as a case of grossly misplaced and irreverent sense of humor when we read of the Tribunal, the Apostolic Segnatura,

roar of laughter which greeted the young minister's announcement of his text from the great Isaias who wrote of Jesus Christ more like an Evangelist recording known events of the past than a prophet foretelling the future. And if there is one chapter of which this is particularly true it is the fifty-third, which in language at once touching, simple and sublime, describes the Passion of Christ: that very chapter from which the young minister's text was chosen. It was this identical text from Isaias that the man of great authority from Ethiopia was

Jesus. Perhaps, however, we are laboring under an exaggerated sense of reverence for those passages of Holy Writ that have a direct and inalienable reference to the person of Jesus, or, it may be, a defective sense of humor. The following extract may help to get the Methodist point of view:

reading when Philip, "beginning at

this Scripture, preached unto him

"Rev. R. J. Fallis, of Toronto, spoke of the opportunities of the ministry in this time of reconstruction, and the present day is the greatest day for the preachers since they began to preach the gospel of Jesus Chris

"He stated that the essential thing was the unfolding of God's grace Some people were not sure about some portions of the Scripture, but that didn't count. The preacher should thunder against every evil.'

Thunder away, never mind the Scriptures! That ought to be sufficiently broad basis for Union.

THE CATHOLIC IMMIGRATION SOCIETY

Abbe P. H. D. Casgrain of Quebec sends us some interesting particulars of his work amongst the Catholic immigrants who come through the port of Quebec. He is greatly pleased with the eminently practical advice of Bishop Budka to the incoming Ruthenian Catholics. The Ruthenian Bishop has issued a pastoral letter to his countrymen, a copy of which Abbe Casgrain distributes to every Ruthenian Catholic as he sets foot on Canadian soil:

"It is an admirable letter and contains most excellent advice both of a spiritual and temporal nature. It egins by asking the new comers to thank God for their safe journey and for having given them the privilege of coming to this land of free dom, and it exhorts them to pray for their future welfare in their adopted country. The Bishop warns his countrymen to beware of unscrupul ous agents and to be careful when accepting offers for employment and o accept with entire confidence the advice given to them by the Catholic Immigration Association of Canada -an association which he strongly

"He also tells his people where to apply for homesteads and urges them to endeavor to locate themselves in the vicinity of their own people or at least as near a Catholic Church as

'He also warns them to avoid read counsels them to become subscribers

to the Canadian Ruthenian. "The letter is accompanied by a kept by the new comers to show that they are Catholics. On the back of the card the immigrants are cautioned against their greatest enemy in this country, drink, which is the ruin of many who would otherwise become

The zealous director of the Catholic Immigration Society of Canada

"I hope to publish very shortly Polish booklet, which will be issued to the immigrant and will also be widely distributed in all the hospitals throughout Canada. It will contain much good advice of a temporal nature and an abridged statement of Catholic doctrine, together with the principal prayers.

"I feel sure from my experience in hospitals and among immigrants that a small booklet of this nature will be greatly appreciated and will do much good.'

## A MARRIAGE CASE

Eighteen years ago Count Boni de Castellane, a French Catholic, married Miss Anna Gould, an American Protestant. There was a dispensation granted for the mixed marriage and no impediment existed to invalidate the marriage. Some years later the wife secured a divorce in the civil courts and married again. Castellane, in the ecclesiastical courts, endeavored to have his marriage with Miss Gould declared null from the beginning on the ground of defect of consent on the part of Miss Gould. The decision of the Rota in the first trial of the case declared the marriage valid, and consequently Count Boni de Castellane was not free to contract another marriage during his wife's lifetime. On appeal the decision was reversed.

The case then went to the Supreme

which has not yet, so far as we know pronounced judgment.

In view of the fact that the pres eldom or never states such cases fairly, or indeed intelligently, it may be well to consider on what grounds a judgment declaring Castellane free to marry would be based.

There is no marriage in the eye

of the Catholic Church unless the contracting parties consent to marriage until death do them part. Death alone dissolves a valid marriage. It is always assumed that when anyone, even an American Protestant, consents to marriage, such consent is to a valid, life-long marital nion. But it is alleged in this case that Miss Gould just before her marriage with Castellane, and with specific reference to this marriage, declared that if the marriage did not turn out well she would get a divorce. It is argued, therefore, that she gave no real consent to a valid marriage. The Church does not recognize trial-marriages; and such qualified consent would really mean nothing more than consent to a trial marriage; if it turned out satisfactory, well and good; if otherwise, the divorce court.

It will be seen that the case rest entirely on a question of fact and in such cases the decisions of the ecclesiastical courts, like those of civil courts, must be based solely on the evidence adduced. The rank of the Count will not help him; his life, which has reflected little credit on the religion he professes, will not prevent his obtaining strict justice in the courts of the Church any more than it would be a bar to his securing judicial sentence in a case before the civil tribunals. Whatever the final decision may be, there is no change or shadow of alteration in the law and practice of the Church with regard to the indissolubility of marriage once validly contracted.

SOME CHURCH STATISTICS

A few weeks ago His Lordship Bishop Fallon, speaking on the Unity of the Church of God and referring to the Church Union Movement amongst our separated brethren, made some remarks which as reported gave occasion for a good deal of comment. Just by the way we would make the respectful suggestion that it might be well if Bishop Fallon would furnish to the press his own synopsis of those public utterances that otherwise reach the public only after being filtered through the mind of the newspaper reporter. Even if the reporter aforesaid happen to be an enthusiastic Catholic who glories in belonging to the Church Militant, his summary may consist of those passages which particularly appeal to him; the setting, the logical sequence in which less striking language has its all-important place, may appear to him as quite negligible. Those who have listened to His Lordship either in intimate private conversation or in formal public addresses or sermons need not be told that incoherence and unbalanced denunciation are conspicuous only by their absence.

A fellow-townsman, who apparently has often heard Bishop Fallon at first hand and has "an immense regard" for him as "the most lovable and brilliant Catholic Bishop in Canada," nevertheless writes to the Globe taking exception to the Bishop's sermon in St. Mary's, as reported in the press. It is safe to say that had A. O. listened to the sermon, though he might still be quite as far from agreeing with the Bishop's statements or point of view, he would have a very different impression of the pronouncement on the Church Union movement. Be that as it may, the Bishop's Protestant friend has placed before us some good-natured and doubtless quite honest views on Church statistics that merit some good-natured comment. A. O. is somewhat unfortunate in his unofficial authority for discounting official figures. Mr. McCabe, so far as we can gather from the very indefinite reference to the gentleman, is one who has gone out from us; his authority is about equal to that of the late Mr. Chiniquy. The French abbè whose name is forgotten may be an excellent authority, we admit, but we do not feel able to make an act of faith in his capacity, accuracy and honesty without further acquaintance.

tain broad, guiding principles that, perhaps, are not taken into account by the regular statisticians. For instance: "I decline to regard as a Catholic one who never goes to Mass, or Easter Communion, or who habit-

ually supports political parties that are sternly condemned by or openly hostile to the Church." Mr. McCabe would separate the sheep from the goats at once; he will not think of waiting for the harvest, but insists on pulling up the cockle right away even if he pulls up most of the wheat with it. Now this might make Church statistics more of an exact science or it might not. But think of the stupendous capacity rerequired to carry out the sweeping reform of the science of statistics such as it has hitherto been understood by men whom the world has been foolish enough to regard as qualified for their task.

How would it work out as applied to our Protestant friends; in comparative statistics it will hardly do to have entirely different standards of computation. Political parties must be taken into account. Now we might proceed to eliminate the Methodists who vote against the Abolish-the-Bar party. Also those who do not pledge themselves to abolish Separate schools which are a menace to our Protestant ideals of citizenship." The foot-note being abrogated we shall have to admit dancing and card-playing members, but we ought surely have them in a separate class or column. Even when we get the Methodists sifted down to a handful, supposing that would give us any pleasure, we should have to consider whether the French Canadians who voted against the Remedial Bill in 1896 in spite of the collective mandement of all the French-Canadian Bishops, should low be reinstated.

Only 5,500,000 Catholics in France Well, the Anglican Bishop Gore of Oxford during the debate on the Welsh Disestablishment Bill paid a glowing tribute to the spiritual revival of the Church in France, which had passed through the crisis of disestablishment and disendowment and contrasted the magnificent loyalty to principle on the part of French Catholics with the unparalleled doc trinal disintegration of the English Church, and its insistence in the first place on the loaves and fishes. From another source, even less open to suspicion of partiality, the anti-clerical Republican organ, Le Rappel, quoted in these columns six months ago, we have the following:

"Never since its unstable beginnings has the Republic been menaced by greater dangers from its tireless dversaries.

Under the placid and inattentive eye of the government in every ownship, in every town, in ever village, under cover of school sporting, military and charitable sociations, the ardent young sol diers of the counter revolution are

looks to the future, and whose spirit we fail to understand, one part tend towards the noble dreams of Socialism, the other is returning to the Church and to the positive realities, to the powerful hierarchies of a mon-

Everywhere the Church, thanks to this long and patient work and to that tenacity in which she excels, is regaining, foot by foot, her lost ground.

And before this resurrection of an ideal violently opposed to ours, what are we, the unworthy sons of the Revolution doing to organize modern society and retain the affecion of the democracy?

Nothing!" It is not so easy as it looks, Mr McCabe, to separate the French sheep from the French goats. We shall have to class Frenchmen as Catholics there are not and never will be a million Protestants amongst the whole French race. And if you insist on the statistical guess that a large proportion of Frenchmen are infidels, then you must give us a guess at the proportion of English-

speaking people who are pagans. Another correspondent to the Globe, L. W. Shipman, of Almonte, contributes something to the new

science of statistics: It was also said at the Congress that half of the Protestant people of Canada do not attend our Protestant churches, and it can be added that a large percentage who do attend our churches are losing interest and confidence. . . . The fact is that these conditions exist, and seem to be growing, and it seems to me it is a matter of great importance to the Christian statesmen at the head of our Protestant churches to discover, if possible, the cause for this growing lack of interest in the work of our churches, with a view to a

Though it does not bear directly on our subject, we cannot refrain Mr. McCabe, however, gives cer- from giving Mr. Shipman's "remedy."

An evangelistic missionary work at home or abroad that does not rescue Roman Catholic priests and people from the terrible, prophetic destruction especially pronounced by the word of God on that system to which they give an increasing de-

votion and obedience, is not worthy of being called a true evangelical Protestant church or institution.

On second reading there is some thing very much to the point, namely, that Catholics "are giving increasing devotion and obedience" to the Church.

A. O. tells us that our increase in Canada and the United States is due to immigration; and what about Protestant immigration?

"Los Von Rom" in Austria! Why you must have been reading the back numbers of some religious paper such as would receive the imprimatur of L. W. Shipman Almonte. "Los Von Rom" was barely viable when born, and is long since dead even in the columns of the English Protestant press.

The new statistics is not a science, friend A. O., it is a game. We shall have to leave the cockle with the wheat; but if you must, figuratively, pull up the cockle while the grain is growing, just take a glance at your own fields before sending out pessimistic reports on the state of our crop. We admit quite freely that we shall have several bundles to burn when the harvest time comes. We have you beaten at the game of

numbers no matter under what rule you play it : but we do not set such store by numbers as you seem to think. If the quality of the thirty or forty thousands of converts we are making on this continent yearly, does not impress you, it is not worth while to argue about it. And if the sort of people who fall away from the Catholic Church brings joy to others, we do not envy them their enjoyment. If you cannot see the evidences of the growth in spiritual power and social influence of the Catholic Church on this continent then it would be idle to try to convince you that the traveller's tales about Catholic countries must be taken with more salt than you might find palatable. We quoted in these columns some time ago (April 12, 1912) the impressions of Rev. R. J. Campbell, the famous preacher of the City Temple, London, England, as given to the press after a holiday of some months in France and Spain. A short extract from the Christian Commonwealth's account of the interview he gave to representatives will suffice :

"Through the courtesy of some of his Catholic friends in England he had introductions to religious circles not usually open to travellers, which gave him opportunities of measuring the depths of religious feeling that the ordinary

Latin country would not have.
"Mr. Campbell saw very little of
the Liberal movement, and did not come much into contact with Modern leaders on the continent But he met a great many of the orthodox clergy, and talked freely with the men and women at work in the fields whenever he had an oppor tunity. Knowing French and suffi cient Spanish he was able to talk to them without much difficulty, and gained an insight into their minds and an understanding of their atti tude towards religion, of which he spoke very sympathetically.'

people and having opportunities of measuring the depths of religious feeling, are not usually amongst the qualifications of the horrifled critics of Latin countries; but they should not be counted against Dr. Campbell.

"From England Mr. Campbell proceeded straight to San Sebastian, and thence to Madrid. "The habit of mind of the ordinary Spanish peon, Mr. Campbell said, 'is something the Englishman finds it very diffi-cult to understand. Religion is a very real thing to these people. have the habit of worship, s sort of habitual religious temper which makes them extraordinarily indifferent to the facts of everyday life. What we call 'progress' does not seem to concern them; they work hard, although very leisurely, and they seem to be poor enough, but I do not

think they are miserable. They seem to be looking always at the unseen; it is at least very real to them, more real, I am afraid, than it is to many of us.

"The churches, however, have tremendous influence, especially in the Basque Provinces. In San Sebas-Monday evening, in one of the churches there was a very large congregation drawn to hear the first of a series of Lenten discourses. The people actually extended out into the street. This on a Monday evening. We would not often see that in England.

Now a word about the Bishop's remarks on Church Unity that gave rise to some adverse comment. Bishop Fallon on his first pastoral visitation of the Diocese of London confirmed three hundred and seventy-four adult converts. In the regular course of the Episcopal visitation each parish is reached once every three years. But when a pastor has a fairly numerous class of converts ready in the interval, the

Bishop holds a special Confirmation service for them. Thus a few months ago he confirmed twenty-one adult converts in Sarnia, where just one-fifth the Catholic congregation is made up of converts from Protestantism. The week preceding his sermon, the Bishop confirmed twenty-four converts in Windsor. The occasion of his reference to Church Unity was while he was present in St. Mary's to confirm a class of twenty-three adult converts : sixteen were actually confirmed, the others will receive this sacrament later. Quite naturally reference was made to the question of Church Unity; the Union of Churches was being discussed in the General Assembly in Toronto and overshadowed everything else in the newspapers. The Bishop believes that the Catholic Church has the divine plan of unity, and said that those earnest souls who were coming back to the faith of their fathers were indicating the only real Church unity possible. His estimate of the number of converts was very conservative, and his remarks in the circumstances suggested no "puzzles to the ordinary mind which will be hard to answer." A. O., nevertheless, reading the newspaper account of his sermon, doubtless found the impression quite at variance with his personal experience, which has resulted in an "immense regard" for Bishop Fallon, a regard that is shared by all who know the Bishop of London, and which day by day deepens into respect and confidence and love.

> THE NEW BISHOP OF PETERBOROUGH

The late Bishop of this diocese, Right Rev. Dr. O'Connor, was a man of apostolic zeal. By the Holy See he was assigned the task of administering to the spiritual welfare of the faithful in a section of our country much of which was a trackless forest, and God alone has account of the hardships he endured in bringing the light of the gospel to his scattered flock in those remote regions. When he was called to this blessed work he had already spent in the service of Holy Church a goodly number of years, and when he laid down the burden as Bishop of Peterboro a venerable age had come to him; fighting heroically to the last, however, with the zeal and enthusiasm of youth.

His successor, Right Rev. Dr. M. J.

O'Brien, is in the very prime of life, being forty-three years of age. He is blessed with a strong constitution and fully equipped in every other regard to take up the burden laid down by the saintly Bishop O'Connor. Although a native of Peterboro, and his labors confined to that diocese, the reputation of Right Rev. Dr. O'Brien has spread far and wide. Mainly through his efforts the city of Peterboro enjoys an unique position amongst the centres of population in the province of Ontario, for the reason that there the cause of temperance as made triumphs which have become an object lesson to the whole country, proving that the greatest work can be done by systematic effort along the line of moral suasion; and this great success may be attributed solely to the reason that the people are kept in close touch with the Church and its life-giving sacraments. Practically every male Catholic in the city of Peterboro is a member of the Total Abstinence Society. Bishop O'Brien received his education at St. Micheal's college, Toronto, and the Canadian college, Rome, where he received his Doctorate in Theology. Returning to Canada he was appointed to the staff of the Cathedral clergy where he worked uninterruptedly until assigned to the recently formed parish of the Sacred Heart in Peterborough, which has pecome under his administration one of the most important in the diocese. For years he has enjoyed the confidence, the respect and the esteem of his Bishop, his fellow priests and the people, and the great honor that has come to him from our Holy Father has therefore been a matter of no surprise. Rome has chosen well, and the diocese of Peterborough has entered upon a new era of prosperity under the splendid administrative ability and the holy zeal of Right Rev. M. J. O'Brien. The CATHOLIC RECORD sends him heartiest greetings.

Whatever is right to do should be done with our best care, strength, and faithfulness of purpose; we have no scales by which our faithfulness to duties, or determine their relative importance in eyes. That which means a trifle to us may be the secret spring which shall move the issues of life and death.

#### SCOTS WHA HAE

The mention of Home Rule conjures up a picture of a Dublin Parliament, but for all that Home Rule and Irish self-government are not synonymous terms. The introduction and second reading of a Scottish Home Rule Bill in the British House of Commons reminds us that there is a Scottish as well as an Irish Home Rule Question in old country poli-

Scotland and England were united legislatively in 1707. As in the case of Ireland, ninety-four years later, the union was effected by wholesale bribery and corruption. In both cases the effect was the same. Irish Legislative Union with England has been described by Mr. Redmond as "the greatest failure in history." Of the Scottish Union Lecky writes, "The Union, by making the public opinion of England the arbiter of all Scottish reforms, altered their conditions and increased their difficulties." There, however, the parallel ends. For, whereas the Irish people never consented to the Union, the Scots accepted it. Scottish members of the House of Commons accepted office in the Cabinet. Campbell-Bannerman, the late Premier, Asquith and Balfour, came from across the border. Scotland has seventy-two members in the House of Commons. Fifty-nine of these are Liberal Home Rulers, but there is no National Scottish Party corresponding with the Irish Party.

As the present bill is not a Government measure there is very little prospect that any more will be heard of it this session. The principle of Home Rule for Scotland has been affirmed by a vote of the House of Commons, and with this the Scottish members will, for the present, be content. But when the Irish Bill has passed into law the agitation for a Parliament in Edinburg may be expected to be crowned with success-Scotch Liberals have been consistent supporters of Home Rule for Ireland, and when their turn comes to press, their own demand seriously they may rely upon the hearty support of Ireland.

The Bill, the second reading of which was carried by a majority of forty-five, is modelled mainly upon the Irish measure, but the Scottish Parliament is not to have control of the Post Office, nor will it have power to vary Customs and Excise. Unlike the Irish Bill it does not diminish the representation of Scotland in the Imperial Parliament.

## NOTES AND COMMENTS

AN IRISH indge of eminence, the Lord Chief Baron Palles paid a notable tribute to the Jesuits as educators at the recent annual reunion of graduates of the School at Clongowes | the two greatest fields in the East), Wood, near Dublin. Referring to current glanders of the Society, the Baron reminded his destroy their influence, the Society through good report and evil report to carry the flag of religion into the science which was most important for the preservation of religion. namely, that of education. During the centuries of its existence its course had always been progressive. and education in the hands of its members had always been linked with religion-which testimony recalls that of so qualified an observer as Sir James Mackintosh, that, with the suppression of the Society in the eighteenth century, education in Europe had declined.

LORD PALLES owes his title of Chief Baron to his headship of the Exchequer in Ireland, to which office he was appointed in 1872, and to that of England in 1892. He has always taken a deep interest in educational matters, and was for some time a Commissioner of Intermedi. ate and National Education. At the present time he is a Senator of the National University of Ireland. The "Catholic Who's Who" reminds us that he is the "last of the Barons," since that dual office will lapse with his own tenure. That the Jesuits should always have retained the esteem and affection of pupils of real eminence such as Lord Palles, is surely one of the most striking tributes that could be paid to their moral and intellectual qualities.

THE CHRISTIAN GUARDIAN thinks our reference to the finances of Protestant missions "unfounded and slanderous." It should be borne in mind, we said a few weeks ago, that of the millions raised by Protestants to and fro. 14. Children's Home contrast.

for foreign missions, a very large proportion is swallowed up in salaries and administrative expenses, so that comparatively little reaches its intended destination. We are sorry that the sensitive conscience of the Guardian editor should take umbrage at this characterization. We certainly had no thought of saying anything that was either harsh or untrue. Much less had we any intention, as the Guardian's retort would seem to in. sinuate, of reflecting upon the integrity or good faith of either those who contribute to their missions or those entrusted with their administration. As to the latter, it never occurred to us to doubt that, as the Guardian contends, everything is open and above board. We had but reference to the system, so elaborate, and costly, as contrasted with the more economical and (pardon us) more self-immolating practices of the Catholic missionary.

THE QUESTION nevertheless arises was our characterization a mere random shot, or a deliberate judgment based on assured facts. As to the general correctness of our statement, we had not thought it would be seriously called in question by even those most directly concerned. The cost of Pro testant missions, as contrasted with results, has indeed been the theme of many animated discussions in Conference, Synod and Assembly, and of these, as reported in the daily papers, we were not unmindful in referring to the subject as we did. That Protestants, in spite of this should continue to give so generously to their foreign missions is certainly creditable to their good will, if not quite so much so to their shrewdness and business acumen. In one department of their work certainly, that devoted to the perversion of Catholic peoples, such as the French Canadians, for instance, they year by year betray an almost hopeless somnolence and inaccessibility to reason and common-sense.

WE SHOULD be sorry to arraign anyone, however, or any system, on mere press reports. These, as Catholics especially have only too great reason to know, are not conspicuous for either accuracy or a sense of proportion. But the deliverances of those in official positions or possessing facilities for correct observation, are not in quite the same category, and, not to weary our readers with a long-drawn out discussion on what has but little concern for them, we propose to cite one or two Protestant authorities, and to give our friends on the Guardian an opportunity of looking up others for themselves. There is a vast literature on China and India (to mention and not a little of this has to do with Protestant missionary effort within the past hundred years. It is, as we hearers that notwithstanding all said, a large field, and space will not such attempts to belittle them or to permit us to more than glance at it. Need we say that our references have had continued to flourish, and in them neither prejudice or unkindness.

LET US say at once that testimony

all points to the married missionary as the most fruitful source of the great cost of Protestant missions. It is perhaps a delicate subject and we have no wish to enlarge upon it unduly. Let us but cite one competent authority in the person of Dr. R. N. Cust, L.L. D., the Hon, Secretary to the Canterbury Board of Missions, who in 1896 published an important book on the subject of "The Gospel Message." After saying that "it is openly asserted, and not disputed, that many persons have become missionaries to enable them to marry early," he goes on to enumerate the charges which accrue to the missionary fund through aspirants of this class, Thus: "1. Three years at a preparatory school or training college, free from all cost. 2. Pocket money, clothes, outfit, travelling in England, passage-money every kind of expense paid: 4. Railway or travelling expenses in the missionary field. 5. Books and instructors in languages. 6. Unmarried allowances, 144 rupees per mensem. 7. House-rent, furniture, house-servants, conveyances. 8 Medical attendance. 9. Outfit for wife, passage-money, additional furniture, toties quoties. 10. Additional married allowance, 63 rupees per mensem. 11. Medical charges for confinement, surgical expenses, a repeating item. 12. Allowance for each child, passage money of sending them out to the field, when adults.

up to age of sixteen, final grant, 15 Renewal of outfit, furniture and conveyance on return to field. 16. Retiring allowance, closing grants, pensions to widows."

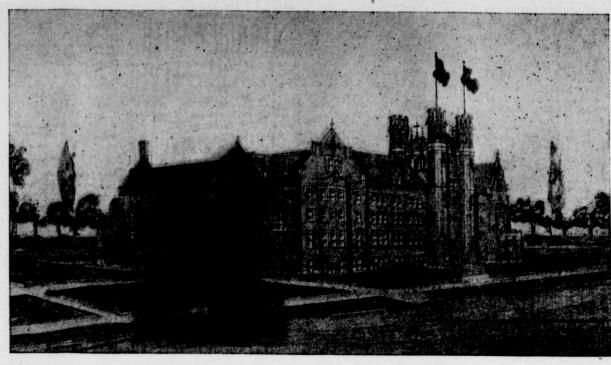
SIMILAR TABULATIONS may be found in "The Middle Kingdom," (1883) by S. Wells Williams, LL. D. (who reverts to the indiscriminate circulation of the Bible); and on Lord Curzon's "Problems of the Far East (1894); and in the "Life of Isabella Bird," (a voluminous writer on China and Japan) by Anna M. Stoddart, published in 1906. Writing from China in 1896, Mrs. Bishop (Miss Bird) wrote: "One of the difficulties which specially afflicts me is the waste of working power. . . Many of the best of the single women have much of their time occupied nursing the mothers five and six months after each baby is brought into the world. . . . Do the people at home contribute to send out monthly nurses-or missionaries ?" enquiries on the subject," she adds are most carefully made and solely mong missionaries."

THE GUARDIAN finds fault with us for intimating that a large part of the money raised for Protestant missions never reaches its intended des tination, but is swallowed up in administrative expenses. In saying so we appear to have gone by the book. Dr. Cust, to whom we have already referred, is the author of this state ment in his "Gospel Message." 'As it is now (1896), vast sums con ributed for the conversion of the heathen never get out of England. I anticipate the date when contributions will be labelled, 'not to be spent in Homes for children, or for any purpose not directly connected with the evangelization of the non-Christian world." The Guardian can perhaps inform us whether this state of affairs applied also to Canada or not, and if it has now ceased to be. The extract will, we trust, be accepted as sufficient evidence that we are not the authors of the "slander."

FINALLY, FOR the present, let us refer to Canon Taylor's arraignment of Protestant missions, in the two articles entitled, "The Great Missionary Failure," and " Missionary Finance in the Fortnightly Review for October and November, 1888. Conditions appear not to have greatly changed since then. "It is the system of married missionaries that makes the Church Missionary Society so costly. For the same sum the University Mission is able to employ four times as many, and presumably to do four times as much work." Seventeen years later than the period of which Canon Taylor wrote, the income of the same Society was 391,910 pounds and the expenditure 382,600 pounds. It may have been a sight of such figures as these that led "A Chinese to write to the North China Dails News, of 21st July, 1891, describing missionary enterprise of the kind as benefit of unemployed professional persons from Europe and America." We by no means adopt that point of view, but the Christian Guardian cannot find fault with the impression as gathered by those who are the subjects of such princely outlay. Nor can it reasonably quarrel with those at home who find occasion to smile over the boastful utterances of Laymen's Missionary Movements and kindred crusades in the United States and Canada.

THE GUARDIAN GIVES THE RECORD credit for "usually aiming to be fair." Substitute the word always' for 'usually' and our standard is correctly described. Can the Christian Guardian in its treatment of matters concerning Catholics and their Church say as much for itself? If so, how account for the persistent and unfounded calumnies which are served up in its columns week by week, and which, when met with a remonstrance, receive no other treatment than significant silence. That certainly is an atttitude which, to put it in no stronger terms, can scarcely be described by the adjective 'fair.' The truth is that these sectarian papers seem to regard the Catholic Church as fair game, and to be none too scrupulous in their mode of war-

Many are they who openly boast of illustrious ancestors in order that they may shine by reflected light. ignoring the fact that, by so doing, they are acknowledging their own inferiority: that they have retro-13. Furlough, passage, allowances, attention to their own littleness by FALLON HALL



### FALLON HALL

THE NEW RESIDENTIAL SCHOOL FOR BOYS IN LONDON

The establishment in London of a residential school for boys to be known as "Fallon Hall" was among the interesting announcements made t the beginning of the year by His Lordship Bishop Fallon. Readers of the RECORD will be pleased to hear that the plans for the new institu tion are already well under way and that work will be started at an early late. The site of the new school is a most delightful one in the north end of the city a little to the west of Sunshine Park, the site for the new St. Peter's seminary. The plot selected contains about eleven and

Thames River. THE SCOPE OF THE NEW INSTITUTION

-HOW IT WILL PROVE A GODSEND

Fallon Hall is the gift of a Catholic lady who was prompted to estab-lish it by a desire to provide facilithe education of Catholic boys who for one reason or another vantages of a thorough elementary training under Catholic influences. There are Catholic families in out of the way places who are cut off from both church and school for whom Fallon Hall will prove an undeniable blessing. Then again cases often arise where death has intervened or where religious differences divide the household and the problem of

a quarter acres and has a frontage of educating the boys in the principle two hundred and fifty yards on the and practices of the Catholic faith becomes a matter of the keenest anxiety both to priest and parent. In such emergencies—and every priest in the ministry knows they are not rare—the outlook is far from encouraging, unless some such institution as Fallon Hall is available to meet the need. Hence it will be seen that a very large field s open to Fallon Hall. It will be hailed with satisfaction in Ontario and in Canada generally as there are no English schools doing its work There are indeed residential schools for boys in Ontario but the Protest ant atmosphere of these schools bars Catholics. In Quebec the them to French Catholics have a number of such schools while in the United

schools of this class doing excellent

THE SCHOOL CONFIDED TO THE DIR ECTION OF THE URSULINES

In compliance with the wishes of the donor, the new school will entrusted to the direction of the Ursuline nuns who at present conduct "The Pines" at Chatham, and whose work in the educational sphere entitles them to a foremost rank among the teaching bodies of America. The fact that these nuns already conduct at Cleveland, Ohio, a successful residential school for boys along the lines proposed for Fallon Hall encourages the hope that their management of the new seat of learning will amptly justify the most sanguine expectations of its members.

#### HOLY FATHER GREETS TEN THOUSAND CHILDREN

Rome, June 17.-The most solemn spectacle that has been seen in the Vatican for many months was witnessed there on Sunday last, whe the Pope gave audience to ten thousand children who had just received their first Holy Communion, and to their first Holy Communion, and to five thousand others. These fifteen thousand persons filled the vast court of San Damaso. When the Holy Father, surrounded by a numerous retinue, appeared he was greeted by deafening cheers. He eemed to be deeply touched by the enthusiastic welcome thus accorded to him. Having bestowed his apos-tolic blessing, he attentively listened to the singing of popular hymns by the first communicants accompanied by two bands. Then His Holiness delivered a brief address to the children, exhorting them in a strong clear voice to perseverance in their devotion to our Lord in the adorable Eucharist, after which he withdrew renewed applause while the Pontifical March was played. I have peen informed by several of the pre lates who were present that His Holiness appeared to be in splendid

## FREEMASONRY UNDER THE WHIP

If it is true the Italian governmen would gladly see the Pope depart from Rome to-morrow, it is also tru that Italian Masonry would desire to see both Quirinal and Vatican dis appear from Italy. For forty years Masonry has tried, and often success fully to persecute the Holy See open ly, while with regard to the mon-archy it is said to be merely biding its own good time. Some time ago M. De Broqueville, the Minister of War to Belgium, denounced Mas as an enemy to the monarchy in his country, and to prove his allegation he quoted the address of the grand master of the secret society in the prosperous little nation. After impressing upon the brothers of the triangle the necessity of secrecy,

Grand Master Reiss continued: "Remember, brothers the sensation of pride which we felt on learning news of the Portuguese revolution. destroyed. The people triumphed. The republic was proclaimed. It was a lightning stroke for the public, which has been quite ignorant of everything. But we, my brothers, knew the admirable organization, the indefatigable canvassing, the persevering and tenacious activity of our Portuguese brethren.

"The day on which our country oppresses it we shall have the same satisfaction of affirming that Belgian Masonry has been the agent in obtaining the liberty of the

Seeing, then that Masonry is being now regarded in Italy as an enemy of Church and State, nobody feels surprised the dark society is meeting with its deserts. The truth of the old Italian saying is verified; "If in one day." God does not pay on Saturday night, He will surely pay on Sunday." all sides the lash is raised above the shoulders of Italian Masonry. With merciless vigor the whip is being brought down upon the cowardly society, the lying sect that has battened upon trickery so long. The

five thousand army and navy officers who are Freemasons are told by the Minister of War to come out of the dark net and win promotion as soldiers ought. General Fava aban-doned it before the outbreak of this storm, for his life as a Mason had become insupportable. He was worried to death for promotion by inferior officers who happened to have chieved a higher degree in Masonry than his was. And this morning Signor Baracca, an ex Freemason of Italy, commences a series of articles in which he promises to reveal everything he learned about Masonry dur ing the dozen years he belonged to the society. No one dreamt three months ago that Italy could experience such a revulsion of feeling against the sect.—Roman Correspondent in the Philadelphia Standard and Times.

## FOREIGN MISSIONS

From The Field Afar for June CHINA

Four Virgins of Purgatory recently came to the convent which Father Fraser has built in Taichowfu, China. They will prove a valuable aid to our good friend in his mission work. The mandarins of Yuenchow, in

China, have recently turned over to buildings, income, inmates and all. The income, however, dis small and the inmates—one hundred and three old men and cripples-must be suping for another kind of gift which will make the first one profitable.

Father Pacifique Thomas, the ealous director of the printing press at Chefoo, China, is making a special plea for funds to enable him to carry on his work more effectively. He is anxious to purchase machines and enlarge his buildings, that by the spread of Catholic books and papers e may counteract the influence Protestant literature, and not lose the splendid opportunity which present conditions offer to missionary effort in China.

The bell that in America warns us to hide from a wandering scissors-grinder or umbrella-mender, is often used in China to herald the approach of our good Sisters. Sister M Bernardine of Chefoo thus describe this custom:

"Led by a native Christian who rings a bell, we enter heathen vil lages, often travelling as far as fif teen miles in order to reach them. At the sound of the foreign bell the dogs bark and the frightened people run out of their houses to see is going to happen. They are told treat their ailments free of charge shall be freed from the tyranny that At first only two or three are cour ageous enough to approach us, but soon we are completely surrounded It is now that we begin our real

work. We baptize dying infants, and when we find old people dangerously ill we instruct them in the necessary truths, and give them baptism if, as is nearly always the case, they wish to receive it. In this way we often save as many as ten or fifteen souls

Father Merkes, in India, sends us ood news of his new school and

Catechism class. He writes: " My Tamil school is at last a reality and over seventy children are attending it regularly.

"On Sunday afternoon we have Catechism class here in Archbishop's House, which, as you know, serves at the same time as parish church. Welleducated native Catholic gentlemen have undertaken the work of voluntary catechists and though they are caste people, they do not refuse to teach my poor pariah children, and are really kind to them. This institution-of voluntary catechists-is a new one and full of promise.

States there are also a number of

#### TO SUCCEED JUDGE MORGAN WHO IS RETIRING JULY 1st, 1913

There are already many aspirants for the Toronto position. For the appointment the name of M. J. O'Connor, K. C., of Ottawa, is mentioned. Mr. O'Connor is a graduate of the University of Toronto and a member of the University Senate representing St. Michael's College. He was the first inspector of the bilingual schools in Ontario and practiced law with Lennox and Lennox in Toronto.-Toronto Daily Star, June 20, 1913.

ENGLISH CHURCH RESTORED Of all the famous churches in Lon don that of St. Bartholomew the Great in Smithfield is the most interesting and the most stimulating to the imagination. It stands in Smithfield close to the hospital known to all students as "Barts."

Since the monastery was founded by Raherus or Rahere in 1123, this church, which once was only the choir of the monastie church, suffered strange vicissitudes. In the northern transept a blacksmith had his forge and a fringe factory was but So well has the necessary restoration een done that to the eyes of the uninitiated it is not apparent.

The tomb of the founder is on the north of the choir. Dressed in the obes of his order, Rahere lies with folded hands and straightened limbs in calm contentment, a monk kneel ng reading from an open Bible on each ide of him, and an angel at his feet. Within the tomb his skeleton and part of a sandal were found a few years

The oriel on the south side of the choir may have served as Prior Bol-ton's pew, or it may have been the place whence the sacristan watched the altar. In any case, it was built in the sixteenth century, and is dorned with the Prior's rebus—a bolt through a ton. Under the Lady Chapel is a crypt, a dim and solemn place now used as a mortuary chapel Tombs and monuments, inscriptions and ornaments are all intensely in-teresting, but what remains clearly in the memory is the solemnity, the massiveness and the enduring beauty of the building.

## SOUND LOGIC

Why should one Church relinquish its rights in any one field to another non-denominational religious dir ector is an impossibility. Logically Methodist he should think the Methodist creed the one and only true creed. Otherwise, why should he be a Methodist? If he does so believe, how can he be a consistent Methodist and try to help Presbyterians to be better Presbyter ians or Catholics to be better Catho lics? Should he do that he would be influencing others to affiliate them-selves with Churches which he must

minister can justify himself for doing that? On the other hand if he believes all the Churches are equally efficacious in saving souls, should he affiliate himself with any

one of them?

The whole idea of Church co-operation by leaving one field to the exclusive right of one denomination and another is an absurdity. There must be a well-defined difference of doctrine between every two creeds. else why are they branded with dif-ferent names? If they think they should co-operate the only consistent thing for them to do is to wipe out the differences in their creeds unite into one body. Having done that they can work together. But for two people who believe different things to try to help each other by teaching each other's doctrines is like urging a man to eat something if it is only poison, the all important thing being to take the food.

The first and logical step to co-operation in Church work is to unite a single creed.—Irish Standard

Haste is the negation of dignity.

THE EUCHARIST

The sound of a low, sweet whisper Floats o'er a little bread, And the priest bows down his head O'er the sign of white on the altar, In the cup, o'er a sign of red,

As red as the red of roses, As white as the white of snows! But the red is a red of the surface Beneath which a God's blood flows, And the white is a white of the sun-

Within which a God's flesh glows.

The sight of a host unlifted! The silver sound of the bell The gleam of a golden chalice. Be glad, sad heart, 'tis well, He made and He keeps love's promise With thee all days to dwell.

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# FIVE MINUTE SERMON

SEVENTH SUNDAY AFTER PENTE-COST

THE CHRISTIAN'S DUTY

"Not every one that saith to Me: Lord, Lord shall enter into the kingdom of heaven, but he that doth the will of My Father Who is in heaven, he shall enter into the kingdom of heaven." (St. Matt. vii, 21.)

These words of our divine Lord teaches us what we must do to be saved. We must do the will of God. We must keep God's commandments. We must lead good Christian lives. A Christian is a follower of Christ.

He is one who has been baptized, believes and professes the true relig-ion of Christ. He is a being de-stined, before heaven and earth were created, to possess an existence which shall continue when heaven

and earth have passed away.

The stars revolve in their orbits. the sun rises and sets for him; but when they are no more he will live on through eternity with Him who created him. For man—for the Christian—nations have arisen, flourished and fallen; for him God became man, suffered and died when the rocks were rent, the sun darkened and all nature seemed to

The Christian is destined for the happiness of heaven. His is a house not made by hands; His crown one not made by names; his crown one of glory that will never fade. "My son, I beseech thee, look upon heaven." Thus spoke the heroic mother of the Machabees to the last of her seven sons. She had seen the other six martyred; she had beheld them heroically shed their blood for the law of God. The executioner stood ready with fire and sword and other instruments of cruelty. The youngest of the seven yet remained and the tyrant Antiochus was trying by threats and promises to shake his resolution. Then the martyr mother, fearing that on account of the weakness of youth he might yield to the rich promises of the king and then lose the crown of glory, told him to think of heaven and keep the commandments of God. The Church, our mother, addresses the same language to every Christian. Raise your sentiments, elevate your thoughts, rouse your courage, look upon heaven. Heaven is your country. You are on earth to prepare for it. Compare temporal joys with eternal happiness, the riches of earth with the treasures of heaven. How insignificant are all the joys, wealth, honor and rank of world, when we think of never ending happiness. Rouse yourselves, then, Christians, and remember your dignity; remember that you formed for eternity and should not busy yourselves with trifling things

Such a dignity, such glory as awaits the Christian should be strong inducement for him to fulfill all his duties, to live a life formed on the maxims of the Gospel and calculated to obtain for him the happiness for which he was created.

The Christian should not only be lieve the entire Christian doctrine but he should live in accordance with his belief. He must firmly believe all the truths which God has revealed to us and which He pro poses to us by His Church, God who has revealed these truths cannot deceive us nor can He be deceived. Hence when man knows God has revealed a truth he must believe it, although he does not understand it. How many things there are in nature we do not understand. Still who denies them? Man must therefore humble his reason before the infinite wisdom of God, which ks to him. "bringing," as the Apostle Paul says, "into captivity every understanding unto the obedience of Christ." (II Cor. x, 5.) The true faith is absolutely necessary for salvation. Our Saviour says: "He who will not believe shall be con-We must not only believe demned." with onr hearts but we must not fear to openly confess our belief whenever an occasion presents itself.

Faith alone, however, will not save us; for we learn from Scrip-ture that "faith without works is dead." To have these necessary works we must practise virtue, we must obey the commandments. "If must obey the commandments. you wilt enter into life," says Jesus Christ: "Keep the commandments."
What commandments? "Thou shalt What commandments? love the Lord thy God with thy whole heart, and with thy whole heart, and with thy whole mind. This is the greatest and first commandment. And the second is like to this: Thou shalt love thy neighborn threat?" (St. Matt. vvii. 27 bor as thyself." (St. Matt. xxii, 37,

Nothing could be more just than these commandments. Since we are destined to live eternally with God, we should spend the present life in serving and loving Him. And since all the children of men are destined for the same happiness, they should have here on earth but one heart and one soul.

these two commandments hang the whole law and the prophets." If we keep these two com-mandments, if we love God and our neighbor, we observe all the com-mandments of God and the Church. If we love God, we will honor Him, we will not take His name in vain, and we will sanctify the day which He has reserved for Himself from the seven days of the week by employing it in worshipping Him.

If we love God and our neighbor, we will honor those whom God has made use of to bring us into being, our parents, and we will abstain from injuring the soul and body of

The love of God and our neighbor will restrain us from unlawful pleas-

ures; will cause us to keep our hearts and hands from things not belonging to us and will prevent us from violating the truth, from bearing false witness.

We have seen the dignity of the

Christian, the glory that awaits him and the duties he must fulfill if he would attain it. Formed upon the maxims of the Gospel, he should be a pattern of all virtues. He should be truthful in his discourse, sincere in his sentiments and upright in his conduct. He should be modest, humble, patient and kind. He should be detached from the world, fear sin, avoid temptations and sub-due his evil inclinations by prayer and works of mortification.

In a word the Christian, the dis-

ciple of Christ, should imitate his Master-should resemble Christ in his sentiments, in his conversation and in his actions.

If parents would but teach their children to love poverty, humility, purity, mortification and obedience in imitation of their Divine Model they would frequently converse with them on the maxims of Jesus Christ, on the truths of their holy religion; if they not only propose to them as a model the example of Jesus Christ, but if they also gave them a good example, by going about doing good, by loving and assisting their neighbor, there would be less selfishness, less hypocrisy, less pharasaism and more real, true, genuin religion in the world.

Let us, then, resolve to be Chris tians in fact as well as in name Let us not only but live in accordance with our faith. Let us be followers of Christ who is the way, the truth and the light, and we will not walk in darkness but will enter the narrow way into the presence of truth itself in the regions of eternal

### TEMPERANCE

THE WORDS OF A PONTIFF

Lest we forget-here is what Pope Leo XIII. said to the members of the Catholic Total Abstinence Union of America :

"The nature of your Union and the zeal with which you strive to provide for the lasting utility and well-being of your fellow-citizens, by earnest prayer, by good works and the practice of Christian piety, have made your devotedness the more grateful to us. Especially pleasing to us is that noble determination of yours to oppose and uproot the bane vice of drunkenness and to keep far from yourselves and those unite with you all incentive to it, for, in the words of the wise man, 'It goeth in pleasantly, but in the end it will bite like a snake, and it will spread abroad poison like a basilisk.'

THE CURE OF INTEMPERANCE "Intemperance is not a disease in

the sense of being a disorder which works predictable changes in the body or can be cured by medicinal means. There is no cure for alcoholism except a change of character in the drinker. All so-called medical treatments for alcoholics have value only in controlling the appetite for the time being, and thus giving a man a chance to get his breath-his moral breath. Somehow or other a man who has been victimized by drink must be got into a physical state good enough to give his moral instincts a chance to work. That's the advantage of a hospital treat-

"I believe in the prohibition of the liquor business where there is public opinion strong enough to enforce it. should like to see liquor abolished from the whole of this country. I want especially to say that the practise of medicine would not suffer in the least if alcoholic stimulants were unobtainable. There are plenty substitutes just as efficacious. But I don't believe in the farce of trying to enforce a prohibition law where the sentiment of the public is against it. What is doing most just now for temperance in the United States is industrial pressure—the increasing difficulty of getting and holding employment which the man who drinks

is facing.
"The drunkard is cured only when his will is turned against drink and fortified there. But I don't believe the will is often reached through the intellect. It is reached mostly through the contagion of friendship. Many a man has been enabled to stop drinking through having a friend who was willing to come to him and stand by him until his fit of thirst had passed. Men permauently re-formed are cured by either work, play, affection or religion. And it is my observation that not many are cured without all of these factors

joined together.
"Don't trust to the will of the man alone; the human will unsupported is the weakest thing I know. ligion is at the heart of this problem. Religion is not something old-fashioned and out-worn; it has just as much power to-day as it ever had. Religion is the one thing which can make a man loyal when there is nothing in sight to be loyal to-keep him faithful when there is no visible reason to be faithful."—Dr. R. C.

CANADIAN BISHOPS AND IN TEMPERANCE

In a recent pastoral letter promulgating the decrees of the first Plenary Council of Quebec, the prelates of the ecclesiastical Province Boniface urge the faithful to join

temperance societies. You will likewise accede to the request of the Fathers of the Council, who beseech you not only to shun the vice of intemperance, but also to

# TERRIBLY WITH HAY FEVER



CORNWALL CENTRE, ONT., NOVEMBER 27th. 1911.

"I was a martyr to Hay Fever for probably fifteen years and I suffered terribly at times. I consulted many physicians and took their treatment—and I tried every remedy I heard of as good for Hay Fever. But nothing did me any good. Then I tried "Fruitatives" and this remedy cured me completely. I am now well, and I wish to say to every sufferer from Hay Fever—"Try Fruita-tives". This fruit Fever—"Try Fruit-a-tives". This fruit medicine cured me when every other treatment failed and I believe it is a perfect cure for this dreadful disease". MRS. HENRY KEMP.

50c. a box, 6 for \$2.50—trial size, 25c. At dealers or from Fruit-a-tives Limited, Ottawa.

join those societies which are everywhere organized with a view to combat the scourge of alcoholism. That scourge, as you are well aware, de-stroys the physical energy of the individual, dims his intellectual capacities, ruins his moral strength and incapacitates him for the task which devolves upon him.

"Whenever a scourge has burst upon the world, the Church has, from her very origin, stood up and en-deavored to put it down, and she has succeeded in her attempt. Our fathers in the faith have saved the ancient world from corruption and civilized the barbarians. All the great undertakings which had for their object moral renovation have found a helper in the Church, when she has not herself given rise to

"You will, therefore, belong to those temperance societies, and if, thanks to your devotedness and energy, you march in the vanguard of the anti-alcoholic phalanzes, your fellowmen will see, judge and admire you. By the services you will thereby render to society they will see the kind of spirit that animates you and will, in an outburst of gratitude, acclaim the Church of Christ to which you belong.

## GERMAN TEMPERANCE

The Germans are giving some thought to the temperance question. The great Congress was held in their country a few weeks ago. The evils of alcoholism were pointed out. The Emperor is credited with these strong words: "Would to God, I could drive the alcohol devil from my people." A Heidelberg professor declared that when alcohol is used by the young it "undermines rever ence for preacher, teacher and parents. It lowers morality by stimulating the passions and numb-ing discretion." These words from distinguished Germans are worthy of note. Hitherto the cause of total abstinence was not regarded by the people of Northern Europe as anything conceived in high wisdom Now the Emperor and some of the leading men of the nation have found out that alcohol should not, in any form, be fed to the young. The practise of administering a total abstinence pledge to children on the day of their Confirmation is respect fully recommended to the wise and public spirited men of whatever nation. Many American Bishops have tried this remedy with most encouraging effect.—Catholic Trans-

The nearer you come into relation with a person, the more necessary do

act and courtesy become. Put a good action beside you heart's heaviness and weariness, and often they will be destroyed or pass away. Do you not know where some poor invalid lies on his bed of pain? Go thither, keep him com-pany for a few moments, soothe his soul with words of consolation and hope. Such a visit will often eleof your mind, soothe your own troubled heart.

# TOBACCO HABIT

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2.

LIOUOR HABIT

Marvellous results from taking his remedy for the liquor habit. Safe and inexpensive home treatment, no hypodermic injections, no publicity, no loss of time from business, and a cure guaranteed. Address or consult Dr. McTaggart 75 Yonge street, Toronto Canada.

## DIVINITY OF CHRIST

BELIEF IN THE DIVINITY AS OLD AS CHRISTIANITY

Christianity, as a divine institution, rests all its claims on the resurred ion of Christ from the grave. this fact St. Paul based his faith. Christ be not risen, then is our faith vain." But arguments derived from external authority, be they the Scriptures or prescription, are not effective with minds that lack simplicity of faith, which is "a gift of God."
The arguments from the Scriptures regarding the divinity of Christ though conclusive, some reject be-cause of the antecedent difficulties which exist in their mind.

To admit these scriptural arguments would be to deny other things which appear to their minds clear and certain. To them all Christian mysteries are intrinsically incredible, and before accepting them on the authority of the Sacred Scriptures, they prefer to discredit the gospel narrative, which they term a legend or poetic imagination.

We have no disposition to misrepre sent the Unitarian creed; which is not all false. Like all systems, however erroneous, it has its good and true side; otherwise the human mind, which can be satisfied only with truth, could not and would not embrace it. When, they reject certain portions of the Scriptures, they do so on the ground that they contradict reason. Supposing their preconceived views of the Christian Trinity to be what they suppose it is—"that one is three and three are one"—they would be perfectly reasonable in rejecting it, also in maintaining that God has not revealed that mystery which in their interpretation, would be a contradiction of reason.

But this is degressing from the subject to be here treated, namely, the Divinity of Christ.

The claim that Jesus was the Son of God was first put forth by Himself -not that He was a god, but God. "I and the Father are one. He that seeth Me seeth the Father." The claim was no sooner made than it was denied. During His entire public life, Christ was met at every step by 'these denials. Sometimes asked to give proofs of His extraordinary claims: "If Thou be the Son of God, etc., do so and so." The "If Thou be the Son more vehement the denials the stronger was He in asserting His claims. "For a good work we stone Thee not, but for blasphemy; and because that Thou, being a man, makest thyself God." The charges brought by His accusers when before Pilate were the same.

The doctrine of the divinity, which He proclaimed, sanctioned and exacted, was the faith of His apostles and immediate followers. The apostles represented Him as the Messiah, the true and only begotten Son of God. The names given Him by the angel bespeak His divinity. He would be called "The Most High, the Son of God, Emmanuel," which, being interpreted, is God with us. Before He was born Elizabeth salutes His Virgin mother as the "Mother of my Lord." His own claim that He was God, for which He suffered and died on the cross, survived His death and was proclaimed in the great centres of Roman and Grecian civilization simultaneously—that is in Alexandria, Antioch, Athens, Corinth,

Ephesus and Rome. Does not this fact of the denial of Christ's divinity—it being the great debated question for twenty centuries, defended and denied alike by the most learned and profound thinkers and scholars in every age—furnish one of divinity, especially when we see the intimate relationship existing between claim so high and the ignomy of the cross, and at the same time the wonderful growth of that belief

in spite of all opposition? Some take refuge in the fact that He is represented in the gospel as Man. No one denies this. But was He only man? Considering man's limit-ed knowledge and his ability to grasp the supernatural, or extend his vision beyond this world, it may be difficult to satisfactorily prove man to be God, especially when arguments from external authority, namely, the Scriptures are rejected. But it ought to be very easy to prove that man is man

and only man.

We read nowhere that enlightened people ever tried to disprove that Apollo Bacchus or Mercury were true gods. Their claim was so far beneath enlightened people that it went by default. Alexander called himself the son of Jupiter, but all Greece smiled at the impostor. No learned dissertation was ever written to prove or disprove his preposterous

Mahomet's pretentions did not extend further than merely claiming to be an agent of the Deity, and in his claim his only support was the sword. No able writer has honored him by discussing his claims.

How is it that the claims of Jesus alone have been contested for twenty centuries by the most profound scholars? From Celsus, in the first century, down to Spinoza—the father of modern infidelity—in the seventeenth century, it has been the great controverted question. Spinoza was followed in quick succession by Voltaire, Rousseau, Hume, Kant, Gibbon. Goethe, Hegel, Tyndall, Huxley and Hackel, in whose company Unitarians find congenial companionship.

Over and against this array of in-

fidel writers we have equally learned scholars, scientists and philoso-phers professing their faith in the Divinity of Christ. Beginning with Dante, in the thirteenth century, we have intellectual giants like Chaucer,

NONE - 50 - EASY

Erasmus, Aristo, Sir Thomas Moore Copernicus, Taso, Tycho Brahe Shakespeare, Bacon, Galileo, Kepler, Milton, Pascal, Locke, Newton Liebnitz, Swift, Johnson, Burke, Napoleon, Cuvier and Pasteur in the last decade of the past century. In this list are included only the names of laymen, who compare in science and literary attainments with the list of infidels, agnostics and atheists enumerated. Side by side with the former the Unitarians stand. Their profession of certain Christian truths and praise of the Founder of Christianity do not exclude them from the company they have chosen by their denial of the Incarnation, the Trinity and the Div-

inity of Christ.

Renan made no profession of Christianity, but openly assailed it with all the bitter hostility which he had cherished in his soul. Yet in his "Life of Jesus" he describes the moral beauty and grandeur of His character as being "incomparable and absolute." He represents Him as one "who surpasses the conditions of human nature, possessing qualities and qualifications which belong to God alone." Therefore he makes Him God. The book was condemned by the Rationalists of France because he adopted a system which they termed "of false and hypocritical praise." One French writer—a skeptic—wrote of Renan's "Life of Jesus:" "I cannot understand how such a man, as the author describes Jesus to be, can be so far divine, and yet not be God, at least to a certain

To deny His divinity it is necessary to deny His supernatural acts by which He manifests His Godhead. Hence the historical records of the evangelists are questioned, and their plain, simple and artless narratives are styled, "legends or poetic imagina tions." Why? Because it is on this condition alone that Unitarians can do away with the miracles of Christ. hose wonderful works which He Himself proclaimed as the ground-work of man's faith in His divinity. "If you believe not Me, believe My works." Only then on condition of denying the gospel narrative, without any proof for such denial and against all proofs that go to show that as historical records they are true, can Unitarians deny the Divinity of Christ.'

The denial of the Divinity of Christ is an implicit denial of God's existence. "The Father is in Me and I am in the Father; the Father into the beautiful realms of hope.

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and I are one." Both Jesus and God have been so inseparably united in the human mind and in truth that error cannot attack One to the ex-

clusion of the Other. "The Father and I are One." denial of Jesus as God is a denial of God. Learned writers, though in error, but professing to be consistent, admit this. The testimony Proudhon, who was both a scholar and a philosopher, will verify this assertion. As an avowed atheist he wrote: "If you acknowledge a Supreme Being, then kneel before the Crucified." In the same work he also wrote: "Do you believe in God? If you do, then you are a Christian and a Catholic; if you do not, dare to avow it, for then it will not only be to the Church that you declare war, but to the faith of the whole human

Between these two alternatives there is room for nothing except ignorance and insincerity. \* \* I here solemnly vow that if the Church succeeds in overthrowing the system of argument — anti-atheistical which I oppose to her, I will abjure my philosophy and die in her bosom.

Acknowledge God and you concede the Divinity of Jesus Christ as pro-claimed by Himself, taught by His apostles, the foundation of St. Paul's faith and the whole subject of St

Next to the sunlight of heaven sis the cheerful face. There is no mistaking it. The bright eye, the un clouded brow, the sunny smile, all tell of that which dwells within Who has not felt its electrifying influence? One glance at this

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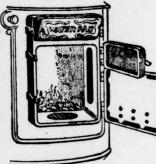
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#### CHATS WITH YOUNG MEN

THE ART OF ALL ARTS FOR THE LEADER

After Alexander the Great had con quered the Persian he became sud denly very ill. One of his generals sent him a letter saying that his at tending physician had resolved to poison him. He read the letter with-out the slightest sign of emotion, and put it under his pillow. When the physician came and prepared medicine, Alexander said he would not take it just then, but told him to put it where he could reach it, and at the same time gave him the letter from his general. Alexander raised him-self on his elbow, and watched the physician's face with the most search ing scrutiny, looking into his very soul; but he did not see in it the slightest evidence of fear or guilt. He mediately reached for the medicine bottle, and, without a word, drank its contents. The amazed physician asked him how he could do that after receiving such a letter. Alexander replied, "Because you are an honest

Alexander was a remarkable stud ent of human nature. He knew men and the motives which actuated then He could read the human heart as an open book.

The art of all arts for the leader is this ability to measure men, to weigh them, to "size them up," to estimate their possibilities, to place them so as to call out their strength and

eliminate their weakness.

This is the epitaph which Andrew Carnegie has chosen for himself Here lies a man who knew how to get around him men much cleverer than himself."

People wonder how a Morgan, Harriman, a Ryan, a Wanamaker, can carry on such prodigious enterprises. The secret lies in their ability to pro ject themselves through a mighty system, by being able to choose men who will fit the places they are put in, men who can carry out their em ployer's programme to the letter.

—O. S. M. in Success.

FIRST STEP

The very first step a young man takes for himself is the most import ant one of all. If he would be right all the time he must start right. The first thing a builder does preparing to erect a good, substantial building is to lay a good foundation, deep, broad and on a solid footing. If he fails to do this he will repent for his folly when it is too late. A years ago a granite block was built in Boston some eight or nine stories high, and when it was completed, it was considered one of the best blocks in the city. Its substantial character, to all appearances, made it as lasting as the granite of which it was built. Tenants to occupy it were numerous. The builder had the utmost faith in it. They could "pile it full of piglead." Butalas before it was half stocked with goods it went down filling the street with stone, bricks, broken windows, timbers and bales of goods; and several persons were killed who had no time escape. Why did it fall? Down in the cellar was a few feet of an old wall and to save a few dollars it was left, and when the enormous weight of the structure began to bear down upon it, it could not stand the pres sure and the entire block fell in ruins A hundred or \$200 worth of work saved in the foundation was over a hundred thousand dollars' loss in the end, and that was but a trifle in comparison with the lives sacri ficed, which no money could repay.

A FRIEND'S INFLUENCE IS WORTH MORE THAN GOLD

It would be interesting to trace t influence of friendship in the careers of the successful men of this country Many of them owed their success al most entirely to strong friendships.
"Men are bound together by a great credit system," says a writer, "the foundation of which is mutual respect and esteem. No man can fight the battle for commonsist battle for commercial success single-handed against the world; he must have friends, helpers, support ers, or he will fail."

Aside from the importance of friends as developers of character, they are continually aiding us in worldly affairs. They introduce us to men and women who are in positions to advance our interests. They help us in society by opening to us cultured circles which, without their influence, would remain closed to us. They unconsciously advertise our busines or profession by telling people what know about our lat skill in surgery or medicine, our suc cess in recent law cases, our "clever invention, or the rapid growth of one business. In other words, real friends are constantly giving us a "boost." and are helping us to get on in the

world. What is the secret of your life?" asked Elizabeth Barrett Browning of Charles Kingsley. "Tell me, that I may make mine beautiful, too." He answered: "I had a friend."

## TRUE HUMILITY

Humility is not laziness, or timidity, or pusillanimity: though these en mistaken for it, especially by the lazy, the timid and the pusil The definitions of humility that St. Thomas gives must not be understood in any such sense. one place he defines it as " a virtue restrains and curbs the soul lest it should aim immoderately at things;" and in the next article it is defined as " a virtue by which a man repress himself, restrains himself so as not to let himself be carried away toward things above him.' By these definitions, or by what they imply, we are not forbidden to aim at

lofty things, but we are forbidden to do so in an immoderate manner; for St. Thomas does not run counter to Father Baltassar Alvarez's exhorta-tion: "Let us not degenerate from the high thoughts of the sons of God." No, humility is not sloth of cowardice -neglecting to use to the utmost any gifts that God has given to us, and doing so under the pretense, for sooth, of escaping the glory that would pur-We need not be afraid; we may boldly do our best without any danger of disturbing the world's equanimity. - Intermountain Catho-

HAND OF PROVIDENCE

Sometimes in the course of life a neavy sorrow enters in that stays us in our waywardness; that checks us and holds us in control. By the event we see existence in this world with a new view. It is not all pleasure, high, grand freedom, not all "think as you wish and do as you will." This teaches us restraint and brings back forcibly to us that the ruler is the Eternal King, and not our own self-centered will.

Perhaps we will pine under the eyerity of our lesson; wonder why it is that we must suffer; even com plain that our punishment is unjust; vet when the burden rises, and through our sorrow we have changed from the way of evil to that which is good, we see the hand of Providence.

Perhaps the cost was great, but perhaps, too, had it been lighter we would have remained unmoved, and the expense of the sacrifice have been in vain.-Intermountain Catholic.

PHILOSOPHY OF THE STRONG Admit a fault candidly. Do not xcuse yourself. Accept and forget a slight. Do not

about what people think or sav of vou. Never boast ; speak as little of self as possible.

Obey cheerfully and promptly. Rise calmly and quickly after fall. Avoid pitying yourself.

Take the lowest place. Be kind to one who has humbled you. Avoid showing off. Do not indulge in extravagance in dress. Do not be jealous.

## OUR BOYS AND GIRLS

LOVE AND COURAGE

It was a beautiful spring day. The sunlight shining on the fresh, green grass, kissed the modest violets that grew in profusion. The fruit trees were covered with pink and white blossoms, which filled the air with a heavy sweet scent, while the birds joyously, lending beauty of sound to the scene.

Cn a quiet, shady street in the town of Melville stood a large high school. It was an imposing edifice of grav stone and was four stories high. In one small room at the extreme end of the building was the French class of the second year girls under the instruction of Miss Delsours, native of France. She was listening to the recitations with a tired, bored look for the lessons were going on very slowly. She could not understand how the girls who usually did so well were failing to-day.

At last she turned and as her eyes fell con one of the girls, who sat quietly in the corner, she said: "page de, Le Constrict De 1813, s'il vous

At her request Marie Datharaces rose from her seat. She was a thin delicately built girl of about fourteen years. Her wavy brown hair fell in two long braids down her back and its color seemed to accentuate the sweetness of the small, pale face and

Marie recited in a clear, sweet voice. "Nous nous remittions a l'ouv

Suddenly the door was thrown open by Madeline St. Clare, a third year girl, who rushed into the room and cried, "Fire, fire! The school is burning. Run for the street !"

In a moment the room was in an uproar. The books were flung to the door and trodden on by the girls as

they rushed to the door.

Marie was drawn along with the other girls into the street, which was now crowded with people, for they were the last ones out. about her for her friend, Bernedette Mannring, but could not find her and at last, becoming anxious, she asked the girls if they had seen her. All

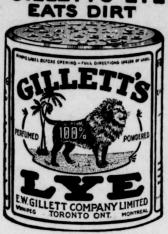
said that they had not. Soon she saw Madeline St. Claire. and running up to her, asked her if she had seen Bernedette. Madeline looked at her in dismay and said:

Wasn't she with you? I thought she was. O yes, I saw her, for she was in the chemistry class when the fire started and I took her by the hand, but we were both knocked down by the crowd. I got up and was drawn out with the crowd until I came to your class, but surely she must have got out. She can't possibly be in there."

At these words Marie became death ly pale and she said weakly. must be up there. Oh, what shall I do?" As she said these words she turned over in her mind the questions, "Shall I go up there?" There was nothing else to do.

If she should fail in the attempt it wouldn't make much difference for she had no one who would lament over her death. She was an orphan and lived with an old aunt; Bernedette was the only child of rich parents. As Marie thought of these things the love for Bernedette surged in her breast, for although Bernedette was older, being fifteen, yet she had always loved Marie and the love was returned tenfold by the lonely

GILLETT'S LYE



With the swift resolve Marie ran to the back gate and into the back door. When she came to the third floor the smoke was so dense that she could scarcely breathe and stopped a minute before she could scarcely pick up courage to go up to the next flight. When she did get up to the fourth floor it was a seething mass of

For a moment she stood in fear and then, nerving herself, darted through the flames to the chemistry room. There was no sign of Berne-dette! With a cry of dismay she turned and ran into the next room. Here the flames were just beginning o creep along the walls and ceiling, but this Marie did not notice, for she saw some one lying in the corner. With a bound she was beside Bernedette, who lay there white and still and with an ugly gash across her

Bernedette," she cried, Bernedette, wake up, the school is on At her frantic call the girl's eyes

fluttered open, and she smiled weak-ly at Marie. Why did you come, Marie?" she

said. said. "Don't you know that we can-not be saved? I called and called, but no one came. Now it is too late. Her voice trailed into silence as

she again fell into unconsciousness. At this new calamity Marie gave a sigh of despair and sitting on the floor she sobbed hysterically. What was she to do? Had she come through all that smoke and fire in Suddenly she glanced up and her eyes fell on a book, which somehow

made her think of a means of escape Sheewould go down the deserted stairway which ran off the book room Surely that was not on fire yet. At this thought she rushed out of the room into the burning corridor and was soon in the book room and

opening the door looked down the passage way. Save for the dense smoke it was safe. With a cry of joy she ran back into the corridor and to the room where Bernedette was lying. She tried to bring her to consciousness by throw ng water on her face, but was un successful. At last she decided that the only thing to do was to carry her. This she endeavored to do, but

she was so weak that her arms refused to hold the heavy burden. Twice she tried but failed, and then the third time she succeeded in get ting Bernedette into her arms. With a fervent prayer for strength, she struggled out of the room into the corridor, which was now a raging furnace. The timbers were falling all about her and the floor under her feet shot forth flames; but with undaunted courage the brave girl ran quickly with her heavy burden.

Down the stairs she plunged, gasp ing for breath. She felt as if she would never reach the open air, but at last, just as she was beginning to despair, she felt the fresh air and then

she stepped out into the sunlight. For a moment she looked about her n bewilderment and then everything became dark as she fell to the ground with her burden on top of her. Meanwhile the fire engines had arrived at the scene of the fire and the men did all in their power to save the building, but it was too late. All saw that the beautiful school was

Suddenly as they stood looking up at the flames, they saw a girl pass the window where the flames were thick They gave a cry of horror at the idea of a girl being up there. The fireman rushed into the building, but came back defeated for the flames were too thick and they could not fight them.

When Madeline St. Clare saw the girl she cried out, "Why, that must be Bernedette. She was up there when the fire started."

At these words all the people turned nd looked at a tall, straight man standing nearby. He grew deathly pale for Bernedette was his only child.

He tried to rush into the building, but the people held him. After a long time a boy said, "Look

there is a girl coming out of the old door! All eyes were turned quickly in that direction and a cry of joy was uttered by the people, when they saw Marie emerge into the sunlight with her burden, but their cry was turned to one of pity when they saw her fall

with her burden. Bernedette's father ran quickly to them and picking up his daughter he bore her to his automobile. Kind hands picked up Marie and she was rushed to the hospital. All thought her dead she lay so inertly and her burns were so severe. The doctors and nurses eagerly offered their

help the brave girl.

For weeks she lay between life and death, but at last life won in the struggle.

The town was so enthusiastic over her bravery that they gave her a large sum of money. When she be-came well again she went abroad with Bernedette and her parents, who did all in their power to brighten the days of the girl who had saved their only child.-Theresa C. B. McKenzie in the Pilot.

## UNDERTAKERS TOLD OF EARLY BURIALS

MONSIGNOR M. M. HASSET IN ADDRESS TELLS OF CUSTOMS OF ANCIENTS AFTER DEATH

Harrisburg Telegraph, June 13 During the session of the Funeral Directors' Association yesterday, one of the most interesting features was the address of the Right Rev. Mgr. M. M. Hassett, rector of St. Patrick's Cathedral, in which he told of the early customs employed in burying

The address proved so valuable thal it is here printed in full:

"You are aware, I presume, that about the beginning of the second century a special law was enacted for the Roman Empire prohibiting the existence of Christians; in th terse phraseology of Roman law it read: "non licet esse Christianos," which means "Christians are not read allowed to exist." Under this rible enactment, which meant death to any Christian denounced as such before a magistrate, the Christians of the First Age lived for two centuries Yet, curiously enough, the moment after one of the brethren suffered death for the faith the severity of the law in his regard ceased, and his body was given to his friends for any

mode of interment they preferred.

"The reason for this leniency to wards one whom the law judged guilty of a capital offense was that the ancients had the utmost respect for the mortal remains of a huma being, and in consequence, the Roman authorities permitted withou hesitation the reverential consignment of the dead to their last resting

Before coming to the special sub ject on which I propose to speak a few introductory remarks on pagan burial, practices may be interest. Among the Romans moment the spirit left the body the surviving relations of the deceased cried aloud a last farewell. followed preparations for burial. The bodies of the poor were enclosed n a coffin and carried at night by porters to the common cemetery The expenses were paid by the fun eral college of which the deceased

The death of an important per nage was customarily announced at the temple of Venus Libitina, where it was registered by an official known as the Libitanarius, who also per-formed the duties of undertaker. After these preliminaries slaves were dispatched by the Libitanarius to the residence of the deceased, where they prepared the remains for interment This process consisting in the usual ablutions, anointing the body with oil of balsam and finally clothing it in splendid apparel. The corpse wa then removed to the open courtyard in state. A vase filled with peror atrium of the mansion where it lay fumes was placed beside it. The outer door of the house was then decorated with cypress branches, the conventional symbol of mourning.

HEADED BY MINSTRELS

"When the day of interment arrived, the funeral procession set out neaded by minstrels and mimes, pro claimed the virtues of the deceased, after whom came servants carrying the images of ancestors, and finally the body surrounded by relations and friends. Their first halting place was the Forum, where the funeral oration was pronounced from the rostrum, before which the body had previously been placed. This ceremony con cluded the procession resumed its way to the cemetery, if the body was to be buried intact, or to the funeral pyre if it was to be cremated. In the ater case the pyre was lighted by the nearest relations, their heads being averted while so doing; the shes were afterwards collected, enclosed in a special urn and placed in the family vault. In the former the body was put in a sarcophagus, sprinkled with lustral water, the ceremony ending with the last salute.

"It was quite in the natural order of things that Christians should continue to bury their dead in the man ner of their ancestors, omitting, how ever, from the ceremonies everything



assistance, deeming it an honor to that was distinctively pagan in character. For example, cremation was forbidden to Christians. The body during life was the temple of the Holy Ghost, hence it seemed to the followers of the Redeemer a desecra-tion to reduce it to ashes. The funeral procession on the other hand, was retained, but with important modifications. In place of the min-strels, the mimes and the like, of the pagan funeral, the Christians bore the bodies of their dead by torch light to the tomb, chanting psalms on the way. Religious services were held at the grave, and in at least some instances, a funeral oration was delivered.

"From a very early date the Christians made provision for their own special cemeteries. Indeed the term cemetery in the sense in which we employ it, is specifically Christian, Koimeterion, in Latin dormitorium means a sleeping place. That is to say, the Christians regarded death as in a certain sense, a sleep from which on the day of judgment, the body shall awake, when it shall be re united to the soul.

BURIED IN GALLERIES

"The most remarkable Christian cemeteries that still exist are those of Rome. From the first century, in the eternal city, the Christians adopted the practice of burying the dead in the walls of subterranean galleries, situated from one to three miles from the city gates. It is conjectured by modern archaologists that in choosing this mode of interment they were influenced by the Jewish custom of burying in tombs hollowed out of rock, and especially by the fact that Our Lord's Body lay, before the

Resurrection, in a grave of this order. However this may be for over three centuries the Christians of were thus buried, and the modern re-discovery and exploration of their last resting places has been one of the most important archao-logical events of the last half century.

"The geological formation of the Roman campagna rendered the ex-cavation of these tombs quite easy. The fossors, or grave diggers, had but to dig down a few feet to find a thick vein of comparatively soft, yet consistent rock formation, known as tufa. Then began the operation of opening a gallery for which only a pick and shovel were necessary. The emoval of the earth and stone excavated was, however a serious mat ter; how serious will be understood better when the great extent of these subterranean galleries is known; in a continuous line they would extend distance of more than five hundred miles.

When you first hear these figures you are naturally inclined to be sceptical; for how, you may ask, could excavations so extensive be made in territory necessarily restricted. The explanation is easy. For instance, what is known as the crypt of Lucina, the oldest portion of one of these cemeteries, consists of a piece of ground 180 by 100 feet. Yet the galleries excavated beneath this small portion of land contained by actual count 5,736 graves. Of cours it would be impossible in a single row of galleries running back and forth in this space to excavate so many graves, but in the catacombs as these cemeteries are familiarly called, 2, 3 or more superposed gal-leries were the rule, so that the lowest series is often 30 or 40 feet from the surface of the soil. In this way a small parcel of land became a great city of the dead.

GRAVES OF TWO TYPES

"The graves themselves were as a rule of two types. A grave of the more common type consisted of a space sufficiently large for the purpose, hollowed out lengthwise in the sides of the galleries, in which the body was placed, then enclosed with a slab and hermetically sealed. Interred in this way the friends of the deceased could at any time, such as on the anniversary of the death, easily visit the tomb.

"The other type of grave, much less common, is known as the arcosolium tomb. This also was exca vated in the side of the gallery, but occupied more space, was enclosed on the top instead of the side, and the enclosure was surmounted by an From this arch, which was usually decorated, this style of tomb derives its name. But perhaps the most interesting

feature of these subterranean ceme teries is the fact that, in spite of all the adverse conditions, which you may easily surmise, it was here that began the great traditions of Christian art. The people of antiquity had very often a fancy for decorating their tombs, and this trait was not relinquished when they became Christians. But in retaining this custom of their fathers they made one momentous modification; everything suggesting idolatry was rigidly ex cluded. Thus we find, for example, in the tomb of the Flavian family, decorations of the end of the first century consisting of such harmles subjects as birds, landscapes, ornamental heads and the like. This was the first step towards the establish. ment of a characteristically Christian art: the elimination of such offensive subjects as may be seen, for exampl in some of the contemporary paint. ings of Pompeii.

INTRODUCING SUBJECTS "The next step was the introduc tion of subjects specifically Christian which were inspired by the Bible and the funeral liturgy. Thus in this same tomb of the Flavii, side by side with the ornamental motifs mentioned, are such subjects as Noah in the Ark, Daniel in the den of lions and three frescoes representing the Good Shepherd. In the second century the

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Directions in each packet show how to do this.

The subterranean chapel known as the Capella Greca, which dates from about the year 130, for instance, contains frescoes of The Sacrifice of Abraham, Susanna, The Adoration of the Magi, the Resurrection of Lazarus and two symbolic scenes referring to Baptism and the Eucharist. And so year by year the number of sub jects increased to such an extent that when, in the reign of Constantine the Great, the empire became officially Christian, it was discovered that the broad principles of Christian art. which thus came into being in the gloom of the catacombs, were finally and forever established.

Such were the principal modifica-tions made by Christianity in the matter of interment. They may in conclusion be summed up briefly Following the broad principal that some customs are in themselves in different, while other customs are essentially wrong, the Church per-mitted the former to continue and quietly eliminated the latter. from the mournful duty of laying away the dead she eliminated all that savored of idolatry, and at the same discountenanced the numerous practices more or less traceable to vanity which detracted from the impressive ness of the occasion. In a word interment at the same time became more simple, and more solemn.

"Another striking change that came in with Christianity was that death came to be regarded from a new point of view. The hopeless outlook, so frequently noted in the epitaphs on pagan tombs, is wholly absent from inscriptions on Christian tombs. A few examples of each kind will illustrate this difference. sentiments expressed by pagans are of this order: "Once I was not, now I am not, I know nothing about it, it does not concern me." "The bones does not concern me." "The bones of Nicen are buried here. You who live in the upper air, live on, farewell; ye shadows below, hail, receive Nicen." The epitaphs on Christian The epitaphs on Christian tombs, on the other hand, show absolute confidence in the future. One is said to be 'received by God'; of frequent occurrence is the expression "in peace": while the general sentiment of the faithful is summed up in the following: "Chresime, my sweetest and most affectionate daugh ter, mayest thou live in God.'

In its recent "Irish Number" the London Times gives much and high credit to the Catholics of Ireland for their work in education as soon as by the partial relaxation of the Penal Laws, it became possible for them to take any practical concern in educational matters. What the condition as to education facilities was at the time for Catholic and Protestant in Ireland the Times states briefly and fairly.

"At the beginning of the last century," it says, "the Protestants of Ireland were well provided for educationally. They had Trinity College Dublin; they had the Royal Schools the Erasmus Smith schools, diocesan schools, 'the Charter' schools, the schools under the Kildare Place Society, all well endowed, and all conducted on strictly Protestant principles."

That is how the Protestant minor ty were taken care of in education n Ireland a hundred years How was it with the Catholics? Th

Times goes on to tell: "The Catholics, on the other hand had no endowments and were receiving no financial aid from public sources except the then small grant to Maynooth College. Whateve

Thus as far as British law could do it were the Catholic majority in Ireland excluded from the advantages of education. But law could not extinguish the love of learning in the Catholic Irish people or the educational missionary spirit of the Catholic Church. The Times recognizes the situation and gives full credit to the Catholic through which a good beginning was made in the work of popular educa-

"Long before any public funds were forthcoming," says the Times, "the teaching orders (of the Catholic Church) whether of men or women had been at work building and equipping schools, and providing eduthree frescoes representing the Good Shepherd. In the second century the cycles of subjects continued to grow.

districts. It can safely be said that the educational work of these orders would compare not unfavorably with similar work done at that time in England or in Protestant schools in Ireland. When tested later on by the inspectors of the (government) national board, it was found that the schools of the teaching orders more than held their own as compared with the other schools throughout he country."

The Times mentions some of those Catholic religious orders "thus brought into the educational life of Ireland," as soon as law relaved its veto on education of any kind for the Catholic Irish: "They are the Christian Brothers founded by Edmond Rice of Waterford, on the model of de la Salle's great institution, and the Presentation Nuns, the Irish Sisters of Charity, the Loretto Nuns,

and the Sisters of Mercy for girls."

And the Times "Irish Number"
goes on to point and emphasize the
meaning of this Irish Catholic educational development: "These six orders were Irish in their founders, in their training and in their spirit. They were all instituted between 1790 and 1827, and would seem to have come into existence to meet the educational wants of the time. There is something very striking in this springing up of these six teaching orders within so short a period in a country so small as Ireland. The simple facts were at that the time had come when Irish Catholics were at liberty to open schools, and these six orders, simultaneously as it were, came into being to help in doing so. To an Irish Catholic it might seem as if some of the seed shed by the old Monastic and Church schools had suddenly sprouted up and bore fruit."

These are noteworthy words appearing in the Times, which for generations—from its first number in fact—has been distinguished bitter and rancorous hostility to everything Irish and Catholic

### RUDENESS OF SOME AMERICANS IN ROME

While we were waiting for the Pope to come in I had an amusing conversation with a German Lutheran woman who sat at my side, writes Laura B. Starr in the New York Sun. Without preamble, or in any way pre paring me for her onslaught, she said

abruptly: Are you a Romanist?"

"No, madam," I managed to stam-"Are you going to kneel when the

Pope comes in ?" "Certainly, madam, if everybody else does," I said with more courage. Well, I am not going to kneel to mortal man.

Why did you come here, if you were determined not to kneel? It will make a scene if you do not, and that would be disgraceful. Upon occasions like this one must follow the accepted rule; you should have remained at home if you were not prepared to conform to the usages of

e Vatican."
"Oh, dear," she said, "I thought you were an American, and that you would feel as I do about it.'

I am an American, but I don't feel as you do, and I don't want a scene, so you must kneel," and later when the Pope came to us I quietly pulled her arm until she assumed a lower position at least, so that she was not noticeable,"

I suppose she had heard the many stories affoat in Rome about Ameri cans who will go to see the Pope, but will neither kneel nor kiss his hand, thus showing the ignorance of the world and their ill-breeding. To invite themselves into another person's house and then refuse to conform to the social usuages thereof is the height of ill manners and absolutely nexcusable.

The stories one hears in Rome about the rudeness of certain Americans, who seemed to think that they were showing independence of character by refusing to kneel in the presence of the Pope, after they had asked permission to visit him, make the worldly wise blush with shame.

Neither the Pope nor any of his attendants appears to notice the rude visitors, but the culprits ness of such themselves delight to tell the story, ittle dreaming that they are coverng themselves with a double crown shame by so doing.

The scholar who cherishes the love of comfort is not fit to be deemed a scholar.



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

8

#### THE CHURCH'S WORK IN AMERICA

AN ABLE DEFENSE OF THE CATH-OLIC CHURCH BY A SECULAR PAPER

There is considerable agitation and There is considerable agricultant and undue criticism of the Catholic people, their religion and the ancient history of that Church going on in this country, even in this immediate vicinity, at the present time, says the Allegany County Democrat of Wellswille N.Y. The source of this unville, N. Y. The source of this un-Christian movement is of the most questionable character. It was con-ceived in sin and brought forth in general cussedness. Its unscrupu-lous projectors are profiting im-measurably through a hysterical and timorous clientele, who have hastily and unwittingly subscribed for the Menace, the organ and mouthpiece of the unsavory agitators, published at Aurora, Missouri. It is an unpromising scion of the Appeal to Reason, the official organ of the Socialists of this country. Of these weekly religious disturbers, more

We as Americans owe something to the Catholics. Let us not forget that it was Catholic brains and Catholic enterprises and Catholic sacrifices that discovered this continent and made our splendid Many of our best soldiers, sailors and most accomplished and successful commanders on land and seas, Americans tried and true, were in and of the Catholic Faith. The Catholic Church has furnished America with no Benedict Arnolds, no Aaron Burrs, no Booths, no Gitteaus. It was, however, the noble sisters of that faith who heard the heart-rending cry of the stricken fever sufferers in New Orleans and promptly re-sponded to the call of humanity and Christian duty. Many of them hastened to the relief of the afflicted in the Crescent City. Ninety per cent. of that devoted band of Christian martyrs now sleep near the Mississippi Delta. History furnishes innumerable instances of such timely devotion, such self-sacrifice to Christian duty as outlined by Him who taught us to say: "Our Father which

THE CHURCH AND SOCIALISM

Why this present untimely intoler ance of the Catholics and their faith? Why this untoward and severe criticism of the Mother Church? Where and what is the source of this unseemly agitation that is likely to breed dissension and fomer strife which are so much to be deplored? Let us see if we cannot locate the fly in the honey and then dispense with its unwelcome and disturbing pres-

Socialism with its varied schemes, its abhorrent teachings and disgusting attributes is as old, perhaps, as Its doctrines the pyramids. been preached and practiced in its varied and objectionable forms dur-ing past centuries. It has been known to the world under its present name of "Socialism," plus anarchy, since 1830, when promulgated and practised at that time by Robert Owen and his deluded followers. Its growth has been slow but gradual, its teachings pernicious, many of its converts and devotees criminalized thereby. Its representatives have rioted and murdered in Chicago, dynamited buildings in Los Angeles, blown up viaducts and other property in Buffalo, committed murder indirectly in Lawrence. In fact, wherever there have been mob violence, ruin and death, there has appeared the back hand of Socialism and the red flag of anarchy. Justice and the officers of the law have done all in their power to retard the growth of the menacing monster and suppress the lawless tendencies of the infamous cult. Much has been accomplished along those But the tendencies toward Socialism and its beguiling but false theories, have gone gradually forward. Some-thing had to be done to check if possible the propagation and spreading of the pernicious doctrines among the younger generation of the country whose unstable and impressionable minds are liable to becom imbued with false ideas which lead along lines of thought and action which may mar or ruin their whole lives. In fact, as can be readily seen by the intelligent reader who has carefully studied the burning ques-tion, Socialism and its concentitants menace our very civilization Here is an important social, political, and Christian work that must be done; the staying of the advance of this tide of Socialistic tendencies. It demands immediate and vigorous action. Yes, it is a work for tians, for laymen; work for all who believe in the integrity of the home and that law and order must prevail.
We might here quote the old hymn,
"Who will be the first to speak
for Jesus?" The query is an

The Catholic Church took up the gauntlet thrown down by Socialism and the growling tendencies of anarchy, denounced the accursed doctrines in thunder tones, arraigned the leaders of the baleful movement. the advocates of social, financial and religious death at the bar of public opinion and they were found guilty as indicted.

THE CHURCH STANDS ALONE

Did or has any other religious denomination of this country given aid, comfort or assistance to the Catholic Church in this righteous battle for religious life, modern domesticity and civic liberty as guaranteed by the constitution and the laws of the land? If there is or has been a single instance of the kind we are not familiar Church in this righteous battle for



with the facts thereof. No, the Catholic Church is likened unto Horatius, who with his good sword stood on the bridge and with his single arm defended Rome. The socialistic leaders were per-

turbed even frightened, at the unex

pected turn events were taking. The cult had and still has reasons to fear the Catholic Church and its great influence for Christian charity, honesty, fidelity to duty and good citizenship. Something must be done and that quickly to stem the tide that was surely setting in against Socialism, its advocacy of free love and other accursed doctrines. As a wild in the set of side issue to the Appeal to Reason, the official organ and mouthpiece of Socialism in this country, printed at Girard, Kansas, a printing office was opened at Aurora, Missouri, by the proprietors of the socialistic organ, and a weekly paper known as the Menace was duly launched upon its mission of defamation, agitation and damnation. Its mischievous and unscrupulous projectors builded better than they knew in a financial sense. A large and growing circulation has resulted. Well-known Socialists throughout the country who assume a decency even though they have it not, several of the cult have as agents for the questionable publication. Agitation, crimination and recrimination together with much bitterness has resulted—a condition of affairs seriously to be de-

plored. While the Menace has been doing its alloted work of social and religious demoralization throughout this country, it is alleged that one of its proprietors recently committed sui-cide because of a burning disgrace likely to follow his too intimate association with a young lady employe of his office. So the discriminating reader can accurately judge the source of this unholy tirade against the oldest and most prominent of all societies or organizations of the present era for propagation and promulgation of the tenets of the Chris tian faith. It may be observed, therefore, that the Menace resembles the Americau mule except as regards its intelligence, for it has no pride in ancestry or hope in posterity.

REVENGEFUL ATTACKS The people of this country are and excitable race.

are impulsive and impetuous at times out always right when actuated by that deep, sober after-thought that follows a careful and conscientious consideration of an important matter They can but admit under the above cited conditions that the vicious at tacks upon the Catholic Church, its dignitaries and members was at first merely a matter of revenge and re taliation by socalistic leaders for that Church's fruitful opposition to them and their vicious teachings. Now it is a commercial enterprise in which principle is eagerly sacrificed to greed of gain. It is, therefore, unworthy of countenance or consideration by intelligent people, especially those who confess Christ and Him crucified.

Just a few words more and we are done. Are not the Catholic men and women of this country recognized as among the best- most worthy and reliable citizens? All must admit that they are. Does the reader suppose for a moment the conditions are different, less commendable, less American, less Christian-like, less honorable, less charitable to the Catholic throughout the country than they were heretofore? Let your rea son prevail, cultivate Christian tolerance Christian forbearance and neighborly kindness. Join hands with the Catholic Church in its commendable fight against Socialism and its inherit evils and its most enthusiastic advocates, Anna Goldman and those of like ilk who are a curse to our country and a menace to our civilization.—St. Paul Bulletin.

## FOR A MYTHICAL HELL

The International Bible Students Association, during its recent district convention as Hot Springs, Ark., has again deemed it necessary to announce that hell is henceforth to be considered extinct. Ministers are exhorted carefully to avoid disquiet ing references to it. If mentioned at all, it must be treated as purely mythical. This, of course, is nothing new. Pastor Russell had long ago sent out a solemn ukase for its abolution. His success, he claims, has been highly satisfactory-not indeed in eliminating hell, but in making converts to his opinions and in disposing of a vast quantity of his

The learning of modern savants even of the Hot Springs type, was not required to point out the obvious meaning of the word "hell" in the translation of certain passages of the Old Testament, such as refer to the approaching death of the patriarchs. The Bible in its original text and meaning was likewise perfectly fam-iliar to Catholic Scripture students centuries before the coming of Pastor and his fellowship. But neither he nor the Bible Association can destroy the force of the many and clear Scripture testimonies to the eternal fires of hell, and the un-

pronounced mythical, then nothing an be credited that is told us in the

Sacred Books.

No part of the divine revelation rejected without the rejection of all the rest. If, indeed, the teaching of Christ is false in a single teaching of Christ is false in a single word, it is untrustworthy in its entirety. If the Gospel is suspected of untruth in a single clause, it can not be implicity believed in any of its doctrines. Yet few truths are more frequently insisted upon by Our Lord than the existence, for all eternity, of the worm that dieth not the unpending represse of con-— the unending remorse of con-science—and the fire that is never extinguished. Although, therefore, the International Bible Students' Association cannot vote hell out of existence, it can logically enough at east vote itself out of existence. This it has already done without being aware of the fact. In as far as the denial of hell means the denial of the credibility of all revelation, and of the trustworthiness of the entire Scripture, the Bible it-self has been declared to be worse than useless, a delusion and a snare, and there would consequently no and there would consequently no longer be any need for a Bible Students' Association. Hell cannot, however, be abolished by a denial, and the Bible will still be believed in spite of the International Association and all its ex-cathedra inter pretations.—America.

## COMMENCEMENTS

ST. JOSEPH'S COLLEGE, TORONTO

ST. JOSEPH'S COLLEGE, TORONTO

The World

In spite of the high temperature which was doing its best to distract their attention the students of St. Joseph's College-Academy broke into open laughter at the closing exercises yesterday afternoon when Rev. Auchishap McNeil began to lay down a program for the spending of their hoidays. The girls who were being addressed were more than five hundred in number, and had just finished the presentation of a pleasant musical entertainment for which they had been rehearsing for a month or more. When Archbishop McNeil began to speak of the holidays the girls one and all raised their heads in anticipation of something good. The Archbishop outwitted them, however, and did it so well that the girls could not keep from laughing.

"Engineering a cook stove and helping in the kitchen" was the program which Archbishop McNeil gave the girls for their holidays. "I have no doubt that you have earned your vacation," said the Archbishop in beginning "When we old people get our holidays we like to rest, but for healthy young people like you there is nothing as good as a change of activity. For the past scholastic year you have been studying physics and chemistry and many other subjects, and now in your holidays! Would advise you to see how much physics and chemistry is applicable in the kitchen. There is a whole lot of science around the kitchen stove. When you go to your homes tell your mothers that you have been learning just how cooking should be done, and then turn in and give her a rest."

It farchbishop McNeil's advice is taken an army of Ontario women will have a summer's rest and five or six hundred gitowes will be chauffeured by five hundred gitowes were spetty and dainty as pictures. The girls, the dresses, the flowers and the music were the features of the closing exercise of the college, and be ides these there were eight golden floral shaped crowns for the graduates and many medals for the head students.

GRADUATES FILED IN

The prettiest theatrical scene ever staged was rivaled by the scene which was presented when the eight graduates filed on the platform at the beginning of the exercises. The eight grids wore graduating gowns of white slik and behind them were the students, dressed in the black uniform of the college with white Eaton collars and seated in rows which ran up to the alcove of the building. The graduates were attended by eight little flower gris from the primary department of the college, who were also dressed in white. The flower gris score the primary department of the college, who were also dressed in white. The flower gris from the primary department of the college, who were also dressed in white. The flower gris cach carried monster bouquets of white roses and lilies of the valley and banks of roses and peonies of many colors hung over the edge of the platform. The air in the hall was surcharged with perfurse and promised that a good entertainment was forthcoming.

The opening number was a chorus from Rhys-Herbert's "Carmena." This number was sung with piano accompaniment by Kathleen O'Connor. Marjorie Power, one of the graduates, then gave the "salutatory" addresses, whereupon the graduates filed down from the platform and bent on their knees, while Archbishop McNeil placed the crowns upon their heads and presented them with their medals. This little creemony was executed perfectly and the little flower gris conducted themselves as well as the graduates. Moszkowski's Concerto in E Major was then played by Kathleen O'Connor on the first plano, and Viola McNeilty on the second plano. GRADUATES PILED IN

The duet showed that Miss O'Connor is a master of both interpretation and technique and that in playing she can get the fullest tone that can be produced. The next number, Chaminade's 'A Irlandais' was the best on the program. This piece, whose melody resembles that or Robin Adar, is written in five parts with soprano obligato. The college chous sang it unaccompanied without falling in the pitch. Irene Moran, who won the vocal prize, then sang Tosti's 'Good Bye' and revealed a voice which is remarkably powerful and ringing for a girl of her age. The valedictory address was read by Olga Wallace and the last number on the program was Lambilotte's chorus, 'Reine de la Victorie,' which was sung in Freuch, Miss Tobin singing the solo and

Misses Harris and Travers assisting in the congete work.

At the close of the entertainment Father Whelan of St. Michael's Cathedral presented Archbishop McNeil with a cheque for \$100 for St. Augustine's Seminary. The contribution was raised by the Alumna-Association Archbishop McNeil expressed his thanks to the graduates of the college for their help, and Rev. Father Conway of New York City also said a few words.

The graduates of 1913 are: Majorie Power, Olga Wallace, Bernadette Walsh, Rosaile Harris, Annie O'Connell, Toronto; Aveline Travers, Sudbury; Winifred O'Connor, Ottawa; Eileen Dowdall, Almonte; who are awarded gold medals and diplomas of graduation.

Winiffed O'Connof, Ottawa; Eileen Dowdall, Almonte; who are awarded gold medals and diplomas of graduation.
Papal Medal for Christian Doctrine and Church History competed for in Senior Department, awarded to Anna Beninger.
Certificates awarded August 1912, by the Ontario Department of Education:
Entrance to Faculty—Isabel Cassidy, Irene O'Driscoll, Katherine Murphy.
Honor Matriculation—Helen Mullins.
Pass Matriculation—Helen Mullins.
Pass Matriculation—Winifred O'Connor, Norah Warde, Genevieve Troy, Gotte, Rosalie Harris, Oiga Wallace, Eilee Dowdall.
Entrance to Norm School—Mae Casserly, Ireneus Haye Market, Winifred O'Connor, Connor, Cornell, Loretto Ratheel, Winifred O'Connor, Cornell, Loretto Ratheel, Winifred O'Connor, Cornell, Cornell,

GOLD MEDALS nted by the Most Rev. Neil McNeil, D. D., shop of Toronto, awarded for Superiority in natics. Normal Entrance Class—Leonida Presented by the Most Rev. Neil McNeil, D. D., Archbishop of Toronto, awarded for Superiority in Mathematics. Normal Entrance Class—Leonida Lawless.

Presented by the Right Rev. Mgr. McCann, V. G., for Excellence in Instrumental Music—Kathleen Olycoccus.

Presented by the Right Rev. Mgr. McCann. V. O., for Excellence in Instrumental Music—Kaihleen O'Connor.

Presented by the Very Rev. Dean Hand, for Composition and Essay Writing—Mary Latchford.

Presented by the Very Rev. J. D. Kidd, D. D., for Church History in Middle School—Zita Nolan.

Presented by the Rev. M. J. Jeffcott, for Excellence in Normal Entrance. Part i—Edith Harrison.

Presented by the Rev. L. Minehan, for Superiority in Fifth Grade—Helen Duggan.

Presented by the Rev. H. Canning, for Excellence in Marticulation Class—Frances Walsh.

Presented by the Rev. W. J. McCann, for Excellence in Senior Plano Examination, Toronto University, 1012—Bessie Mulligan.

Presented by the Rev. G. A. Williams, for superiority in languages—Ruth Warde.

Presented by the Rev. M. J. Wedlock, for excellence in Senior—Eilene Hayes.

Presented by the Heintzman Company for superiority in vocal music, senior grade—Irene Moran.

Presented by the Rev. M. J. Wedlock, for excellence in Senior—Eilene dilytim.

Presented by the Rev. M. J. Wedlock, for excellence in Seniore—Eilene Mayes.

Presented by the Rev. M. J. Wedlock, for excellence in Senior grade—Irene Moran.

Presented by the Rev. M. D. Wedlock, for excellence in View of Martine Martine

SILVER MEDALS Presented by the Rev. F. Frachon, C. S. B., for Christian Doctrine in second course—Mae Mahar.

Doctors and retail druggists of Canada are in a position to know just who are suffering from Diabetes; perhaps you know, for a fact, that these sane people have been doctoring for years without being cured, or even relieved of their suffering. Why wouldn't you, or anyone who reads this notice, call the attention of your druggist, doctor, or anyone you know that is suffering of this deadly affliction. In the interest of suffering humanity this is requested, an act of kindness to mankind will thus be performed, for any help in alleviation of suffering disease is noble help.

Sanol's Antidiabetes man-

Sanol's Antidiabetes mar ufactured by the SANOL MANUFAC TURING COMPANY, LTD., Winnipeg TURING COMPANY, LTD., Winnipeg, Man., is the remedy in question, and doctors and physicians in all parts of the country are recommending and prescribing it with wonderful success. It is wise for everyone to know about this efficient remedy, and to call it to the attention of their friends. We would strongly urge the readers of this paper to write to the above mentioned firm for literature and copies of testimonials so that they be informed of this wonderful discovery.

For ale at all leading druggists. For sale at all leading druggists.

M. Ougle, S. Somers, G. Irwin, T. Duffy, M. Kelley, M. Merrili.

For stenography only—Misses, C. McCarthy, M. Sandord, M. Dev in, F. Berrini, K. Meader, H. Irwin, N. Devine, M. McCiwern.

Special prizes, presented by Miss G. Lawtor, M. A. President of St. Joseph's College Alumnae Association, for the best poetic contribution to "The Lities"—May Creamer.

For the Dest story—Gertrude Bradley.

For general satisfaction in their classes during the year—Misses Margaret McDougall, R. Agnew, A. McCormick, A. Halter, V. Hurley, R. Ivory, F. Travers, E. McDonagh.

Special prize for French—Blatch Lavery.

Gold thimble, presented by Rev. J. R. Quigley, for art needlework—Mary Kidd.

Gold monogram, for excellence in lace—work—Margaret Kelly.

Special prize for art needle-work and plain sew-ing—Align Mexico.

g-Alice Martin.

S. B., for plain sewing-Anna Halter.

Prize for colored embroidery-Anna Halter.

Prize for colored embroidery-Annetta Slough.

Special prize for china painting-Nora Travers,

Prizes for Oil Painting-Misses G. Irwin and M

Crowns for Amiability, by vote of companion awarded to the Misses F. Walsh and M. Dalton. Crowns for Charitable Conversation, by vote of companions, awarded to the Misses E. Mulligan and L. Gibson.

### ABBEY FOR SALE

CONFISCATED FROM SCOTTISH BENEDICTINES

Many of the historic ruins of the the most famous, such as Melrose and Jedburgh, still belonging to the ncient Church. Few, however, of these venerable

relics of the past ever come into the market, the last, perhaps, having been the beautiful Priory of Pluscarden, in Morayshire, which was bought from the late Dnke of Fife some years ago by the third Marquis of Bute, and now belongs to his youngest son, Lord Colum Crichton Stuart.

It has just been announced that the estate of Mugdrum, on the Fifeshire bank of the Tay, is to be up for sale, including the remains of the Benedictine Abbey of Lindores, founded in the twelfth century by a younger brother of King William the

onized from Kelso Abbey, and was richly endowed by the pious founder, who made over to it the ten parish churches in his gift, as well as other sources of revenue asking nothing. in return "save only prayers for the

dores from its foundation to its sup-pression. It was the first of the great Scottish monasteries to suffer violence from the Protestant mob being sacked, and the monks driven

"The Abbey of Lindores," writes Knox, with fanatical glee, "we reformed; their altars overthrew their idols, vestments of idolatrie

Presented by Mr. F. Emery, for instrumental music, 1912.—Eileen Dowdall.

Presented to Miss Murray for Vocal Music.
Presented for the highest standing in commercial branches—Mary Manion.

Diplomas awarded by the Dominion College, stenography and bookkeeping, to the Misses M. Manion, B. Murphy, A. Halter, A. O'Connell, L. Woodcock, M. Churchill, B. e heaume, M. Shanahen, E. B wies, H. Quigle, S. Somers, G. Irwin, T. Duffy, M. Kelley, M. Merrill.

For stenography, only, Misses, M. Stenography, only, M. M.

pecial prize, for art needle-work and plain sew-

dayes.

Prize for Water Colors - Barbara Rose,

Prize in St. Cecilia's Choir, awarded to the Miss

B. Rose and O'Connor,

great pre-Reformation abbeys of Scotland, writes D. O. H. B in the Manchester Catholic Herald, are in the possession of private owners-of great Border families of Scott of Buccleuch and Kerr of Lothian, who rose to wealth and power in the six-teenth century on the spoils of the

veal of his soul." Twenty-one abbots ruled at Lin-

out, by a rabble from Dundee in 1543.

"A Fresh

Water Sea

Voyage"

London, connecting

with steamers.

Saturday.

### nd Mass books we burned in their presence, and commended them to

hrow away their monkish habits."
The last Abbot was the learned and pious John Leslie, afterward Bishop of Ross, and friend and counsellor of Queen Mary. Of the beautiful abbey church of SS. Mary and Andrew, nearly 200 feet long, only part of the chancel wall and of the western tower emain.—Catholic Bulletin.

CHRISTIAN BROTHERS

Rev. Brother Simon is at present visiting a number of parishes in Western Ontario in the interests of the Christian Brothers' Novitiate in Toronto. He is anxious to meet any boys or young men who may desire to join the Order. Any such should arrange to meet him if possible and talk the matter over. A meeting may be arranged through the parish priest or by writing directly to Brother Simon, 28 Duke street, Toronto

#### DIED

CARTHY.—In Metcalfe, Ont. On Tuesday May 6, 1913, Clara Winni-fred Carthy. May her soul rest in

McGuire.-On the 2nd of June, at her home, 115 Henderson Ave., Ottawa, Mary Kelleher, beloved wife of late Michael McGuire. The re mains were taken to Campbellford, where High Mass was celebrated by her son. Rev. James McGuire. O. M. I. and interment made in the Catholic cemetery there.

Pain and despair and heartache cast you down for a while, but afterwards they help you to understand.

Give not thyself too much to any one. He who gives himself too freely is generally the least accept-

HEADS OF LARGE ENGLISH FIRM VISIT CANADA AND UNITED STATES

CANADA AND UNITED STATES

Benj. Horton, Chairman with John Prosser, Managing Director of the "MOLASSINE" Company of London, England, makers of the well-known "MOLASSINE MEAL" have been making a rapid visit through Canada and the United States to secure a better idea of trade conditions in America. As to their impression of Canada, Mr. Prime stated that perhaps to them, the most important thing that impressed them was the wonderful development and intelligence of the agriculturists and breeders of Canada. That they seemed to be a large class of highly intelligent and scientific men who were applying their brains to the development of breeding and agriculture with most profitable results.

breeding and agriculture with most profitable results.

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A QUALIFIED TEACHER FOR S S. NO. 2 Maidstone. Salary \$500. Duties to begin afte holidays. Apply stating qualifications to Edw. Mc Pharlin, Sec. Treas., Essex, P. O., Ont. 1810-4

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