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The Catholic Record

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THE KNIGHTS OF COLUMBUS Time was when mailed knight kept his heart in purity and gave the service of his hands to the poor and oppressed. To guard his honor from stain and to die mayhap in the field of battle, in harness and unafraid. dominated his life. To day we have their descendants—the Catholic laymen-who do battle for State and the Church in the lists of life. They are recruited from almost all ranks of society. Business and professional men, they who stand above their fellows as well as they who sit in the seats of the lowly, are fused into a great organization which is ever increasing the sphere of its usefulness and winning daily-merited commendation and respect. We refer to the Knights of Columbus who are unwearied in manifestations of devotion to the Church. To their honor be it said that they recognize the importance and necessity of the higher education of our people. They lose no time in waxing eloquent about the educational glories of the past. They warm themselves at the fire of their own making and are adding to our achievements in the cause of education. Their splendid benefactions to the Catholic University indicate not only their generosity but also their sagacity. For one great hall of learning, guided by our best and brightest, speaking the language of our times and taking from the world all that can minister to truth, generates influence, enthusiasm and endeavor. Hence the Knights by their support of the Catholic University have placed us all under an obligation whose magnitude we can see but dimly. They have capable laymen lecturing here and there on Socialism and the doctrines of the Church. Deeds, not words, is their watchword. In Canada this great Catholic order is growing apace and yielding an abundant harvest of zeal and selfsacrifice. Here also it is devoting its attention to education Scholarship in colleges for the chil dren of the poor, a determined and persistent crusade against indolence and apathy and encouragement to show us that we should contribute our quota to the formation of public opinion are on their programme Some preachers who have no respect for either scholarship or veracity express in their own peculiar

THE GRADUATE

way their disapproval of the Knights,

but happily the average citizen knows

how to appraise these individuals.

This is the glad month of the and their recipients will step into the world that will give them a joyous welcome. The funmakers of the public prints weave many a chaplet of weird humour for the graduates thinking, we presume, that self con ceit is their inalienable heritage Some of the graduates may be self opinionated and consequently in for a drubbing by experience; but we should prefer to back them for a place in life's race rather than those who bend before every breeze of opinion and who are but of the crowd.

HARD WORK

The average graduate, however, is a believer in the gospel of hard work. Its necessity has been impressed upon him. Whatsoever his dreams and hopes he knows that going up the heights means toil unremitting and taking toll of every energy. To get out of the ruck, where the easily tired, the incompetent and dawdlers fight for a livelihood, entails keeping up acquaintance with his books and stern refusal to have aught to do with the things which conduce to physical and moral degeneration. He must pay the price for success in any department of human activity. He may not amass money, and the prizes of life may elude his grasp. But if work and love and purity accompany him he cannot be a failure.

OUR WISHES

We wish his dreams to be transmitted into actualities. We rejoice with him because he goes forth so gaily to do battle. His is the courage of the adventurer—the vision that

sees every bush afire with God-the trust that wraps him around and makes him front the world with never a suspicion of disillusionment. And may he be always so. Stress and storm may shake him; his sky may be lowering at times they, perchance, in whom he rested may crumple and disappear, but he may keep his soul in peace and be mellowed as years pass by a wise and comprehensive charity. And then as the shadows lengthen he may have a sheaf of holy remembrancesa canticle of gratitude for mercies and favours, a kindly heart, waiting unafraid for his ship to come in.

FOR THE PARENTS

We presume that parents look

ter days. The mothers will crowd the halls of graduation and be aglow with excitement at seeing their darlings under the fire of recitation or piano-playing. Every word of praise for the entertainment will fall like a blessing upon the maternal soul. Their daughters may be world captivating song birds or exponents of the drama-who knows what the future holds for these fair young things who sing so sweetly and speak so wisely? It sometimes happens that during the gray years after graduation they never touch a piano save to extract ragtime from it. The skillful fingers that put wondrous things on the canvas have lost their cunning and are strangely idle. Some of them, it must be confessed, sit down at home waiting for their prince to come and meanwhile are devoting attention to the vagaries of fashion and the excitements of bridge-whist. A good dose of work might keep their accomplishments in good condition and be a deterrent to encroachments in the family chequebook. But some people are attracted by even the idle ones who, we pre sume, are entitled by some right beyond our ken to a place in the world.

A SUGGESTION

May we say, however, that if a part

of the money spent in the acquisition of piano-playing, etc., were given to the boy's education we might have more representatives in the professions and fewer in unskilled labor circles. All work is good and can, we know, be lifted up to the heights. But this principle can govern all kinds of work-statesmanship as well as that which depends on thews and muscles. We say this because we have been reproached with inciting the young to have ambition. These good reproachers would have us in the rearguard of progress or mere onlookers at the prosperity of other citizens. Ambition is the tonic which many of us need. We are surfeited with odds and ends of advice which may seem sacrosanct to some, but which in our opinion are bloodthinning. We need the impulse of effort, the joy of striving and the satisfaction of knowing that we are wearing and not rusting out. Old talk, but always timely, and consequently we don't understand why so much attention is devoted to the sweet girl graduate. It seems to us that her brother is entitled to some education that will enable him to get a grip on life. He should have a square deal. The money invested in him may and often does yield rich dividends. But to send him into the world with mind unformed, with heart undisciplined is, as a rule, to doom him to the lowest ranks and to rob him of rights which are truly his.

VACATION TIME

Vacation time is a period of relax ation, but there is no vacation from the service of God. There is the obligation of hearing Mass on Sundays and holy days, there are the same duties to ourselves and to our neighhors. Yet some of us forget these things and are only too ready to ignore the strict observance of the law of God. Parents especially should see that opportunities for hearing Mass on Sunday are included among the other requisites of the summer trip. Early impressions are stamped upon the soul of the child by just such examples of fidelity to religious duty. Children accustomed to see the neighborhood of the Church included in the summer outing will grow up with the true sense of its

resort is indeed very refreshing, but there is a corner in true devotion more restful. The short time of the Sanday Mass gives rest to one's soul and soothes the mind with the reflection of duty performed in the spirit of loyalty to God. And yet we have heard pastors pray to be delivered from the trippers who put themselves in the first and God in the second place. During the week they toil at amusing themselves with the result that Sunday finds them too wearied to obey the law. The children who scamper around in all kinds of weather during the week are kept at the hotel on Sunday because a rain or fog might blight the darling's health. To the parishioners these people are object lessons of what Catholics should not be. They give scandal, provoke the derision of the outsider and are regarded as spineless individuals who have either no conception of their duty or no desire to be faithful to it. Their departure is hailed with delight and with the prayer that they may reserve their godless manners for other regions.

A VERY SERIOUS MENACE

At the Commencement exercises of the Manhattan College held recently Mr. T. W. Churchill, President of the New York City Board of Education delivered an address in which he used plain language in dealing with a very important subject. He de-nounced vigorously what he de-scribed as an attempt to bribe the educational institutions of the land into abandoning religion in return for the payment of so much cash. Mr. Churchill voiced the sentiments of thousands when he declared that it makes one's blood boil with shame to think that in this generation and in this Republic any body of men would so brazenly employ the tre-mendous power of great-wealth as to permit it to buy the abandonment of religion.'

He was dealing with the practical eftects of the Carnegie Foundation for the pensioning of college professors. He pointed out that millions of dollars, ostensibly appropriated for a provision for the old age of college professors, were really intended to buy out colleges, which, for the sake of lucre, are willing to bolt their doors against Christian teachings in any shape or form.

The head of the New York Board

negie's money is employed to de-Christianize American colleges:

"It soon became apparent that what had been hailed as a provision for the old age of professors was in reality a corporation to buy the control of such colleges as were willing to sell their birthright and carry on college teaching and management according to the pattern prescribed

The Foundation has deliberately and conspiculously made a mark of the religious colleges—particularly of the small institutions which in their own field carried on a great aritan work with limited equipment but a splendid spirit, and one after another many religious colleges have been seduced by great wealth to give up the independence that should be found in a college if nowhere else, and to forsake the faith of their founders.

It was a curious coincidence that a press dispatch, which appeared in the dailies the day after Mr. Churchill made this expose of the Carnegie Foundation, confirmed what the head of the Board of Education had said the night before. Under the heading "Bar out the Methodist Episcopal Church," the press dispatch dealt with how the Methodist Church had lost control over the Vanderbilt University of Nashville, Tenn. It reads

'Nashville, Tenn., June 16 .- By resolution passed to-day the board of trustees of Vanderbilt University declared that that body has complete control of that institution and that the Methodist Church South none. The board of trustees of the University will elect trustees without having them confirmed by the

Then follows this very significant statement: "The board also formally accepted the gift of \$1,000,000 made to the University by Andrew Car-negie for the benefit of the Medical de-

We have here a clear case of barter and sale. The Vanderbilt University was offered \$1,000,000 if it severed all connections with the Methodist Church. The prescribed conditions were complied with and the bribe was handed over promptly. The Freeman's Journal, on two or three occasions, adverted to the case of the Vanderbilt University as trating the methods employed by the Carnegie Foundation to effect a cleavage between religion and edu-

And who is the person who as sumes the right to dictate what shall be, and what shall not be, taught in our institutions of higher learning? necessity. The leisure of the summer | Whence does he derive his authority

to do so? Mr. Churchill makes this

"By reason of the imperfection of our labor laws a lucky iron mester our labor laws a lucky iron master skims from the work of thousands of artisans the cream of their wages until he amasses through them a for-tune that makes that of Croesus look like a little pile. And to these men who work before the furnaces this neap of wealth stands in the way, blocking the entrance of their own sons into institutions which the pub-lic had expected to throw the light of education into wider and wider strata of society. For the Carnegie Foundation by its requirements ex-cludes from the colleges which it aids with money such youths as do not meet the requirements which the oundation sees fit to establish."

It is well that attention is called a very threatening and insidious danger. The millions set apart by Carnegie for indirectly assailing Christianity, under the guidance of helping on the cause of education, are a positive menace that cannot be gnored with safety. It is time that the country should be aroused to the character of the attempt to eliminate every trace of Christian teaching rom the collegiate curriculum .-N. Y. Freeman's Journal.

ABOUT NEW RELIGIONS

religions." Dr. Eliot, President emeritus of Harvard, evolved one some time ago and modestly labeled "The Religion of the Future." And now another member of a New England University comes forward with his contribution to the stock of Brown of the Yale School of Religion has scant regard for the religious sanctions which in the past played so important a part in the upbuilding of character. The higher criticism doubtlessly has taught him to place little value on teachings his Protestant forbears held to be of vital importance. Fifty years ago he would not have been a member in good standing in most Protestant churches if he publicly gave expression to the views which make up the interview with him published in last Sunday's New York Times. He has ill conceived contempt for orthodoxy t any sort. He would sweep all logma away and make the "new re-In other words he would have Dives e solicitous about the poor man at his gate, even though the spiritual which in the past were strong incen-tives to make men and women exend a helping hand to those less avored than themselves in the strug-

gle for existence, should be non-ex Dean Brown is of the opinion that he falling off in the matter of Church attendance is of comparative-ly little importance, provided men nanifest a disposition to relieve the material needs of their fellow men. In this belief one can detect the placing of the physical above spiritual well being. This is the natural result of the fast diminishing influence of religious denominations that are drifting away from their former moorings. Referring to this drifting, the head of the Yale School of Religion says: "Modern thought has had its definite effect upon all creeds. From each creed, except the Catholic much has been taken : and to each creed, except the Catholic, something has been added by modern life. After enumerating the changes in the doctrinal teachings of the various Protestant sects, the Dean thus ad verts to the transformation wrought in the Presbyterian Church: "Presbyterians do not require assent to the Westminster Confession from all ruling elders and ministers, and they are showing also a more tolerant attitude toward the Union Theologi cal Seminary (A hotbed of Protestant Modernism or higher criticism.—Ed. F. J.) The General Assembly now would not enter into such a contro versy as threw out Dr. Briggs and

Henry Preserved Smith.' Such is the change brought about in what was once considered the strictest of Protestant sects. It is indicative of the doctrinal disintegra tion taking place in all the Protestant sects. This is the real explanation of the decreasing attendance at Pro-testant Churches. Dean Brown, in trying to explain this unquestionable fact, assigns it to many causes. He tells us that "in these days there are more social avenues open. Church service once was almost the only occasion when the better people gathered together." In other words, social clubs have supplanted

churches. But why have they?
Surely it was not for social inter alone that Protestants of another generation filled to overflowing churcles in which to day are very many empty pews. Dean Brown indirectly explains this state of things when he states that the former deep sense of responsibility for sins committed virtually has disappeared. He scoffs at rewards and punishments meted out after death for deeds done in the flesh. He says: "The idea of an arbitrary judgment of a fixed supernatural punishment for sin, was a human device.' Heaven fares no better at the hands of the Dean. Here is what he has

to say about it : "And as to heaven, I should say that the rewards of righteousness also are found on earth in peace and in the sense of a highly developed righteous man of highly developed righteous han or modern days does not think much about the bliss of transportation into a celestial paradise where he will forever abide after the moil and turmoil of his earthly life. That seems to have been held out by the ancient

as sort of pay for being good. In these days of advancing thought no

bribe is necessary for sensible men."

It would be useless to quote the Bible in refuting these views. The higher criticism, of which Dean Brown is an exponent, has reduced the Protestant rule of faith to the status of a mere historical record of an Eastern people. According to this view the Bible is no more the inspired word of God than are the annals of the numerous nations with which history deals. Is it any wonder that Protestants holding that

view prefer remaining at home on

Sundays and leaving ministers to

preach to empty pews?

The head of the Yale School of Religion is not disposed to criticize adversely these church absentees. We quote his own words: "It may not be a bad sign even if it be true that fewer go to worship in the pews. The essentials of religious life are more fully met by worship expressed in terms of service through the working days. Decreasing church attendance may be regarded without terror if an increasing Christian spirit marks the conduct of our routine existence.'

We have given the views of Dean Brown because they are typical of those entertained by many leaders in the Protestant sects, who are busily engaged in removing the ancient landmarks of Protestantism. When they shall have finished their work of destruction, there will remain very little of the Christian belief Protestantism took over from the Catholic Church when Christian Unity was broken by the Lutheran revolt.-N. Y. Freeman's Journal.

MODERNISM AND KANT

In his work "Modernism and Modern Thought" (Herder), the learned Jesuit, Father I. M. Bampton, points out that the initial error of Modernism is the error of Kant, namely, that God and the super-natural are unattainable by our in-tellectual knowledge. This theory of Kant (and also of Spencer whose agnosticism was in sharp contrast to the deism of Kant) appears at every step in Modernists teachings, and is fatal to the Catholic doctrine of faith which teaches that faith is intellectual assent to supernatural revealed truth. Thus Modernism differs from all other heresies inasmuch strikes at the very roots of faith and is not confined to religion alone, but also attacks other processes of con-temporary thought and action. temporary thought Modernism bears the same relation to what is modern that liberalism hears to liberal, or capitalism to capital, or militaryism to military, and appropriately enough describes the spirit which exalts the modern at the expense of the ancient, which extols the new because it is new and depreent against the past. As the Free man's Journal has already pointed out, nearly every creed in the world, including Judaism, is at present subject to Modernistic attacks by mem

bers within their folds. The object of Modernism, says the Jesuit, is not ostensibly to set up a brand new form of Catholicity, but to reconstruct the old on new lines. As Modernists put it, they want to "readjust Catholicity to the mind or spirit of the age; to reinterpret Catholicity in terms of modern thought.' This sounds right enough, says the Jesuit; but the question is—what kind of modern thought? There is sound thought and unsound thought and it is of capital importance to know which form of thought is to be our basis. In seeking to provide an answer to this question, Father Bamp ton takes us back to the thinker who lived and wrote over one hundred years ago, to wit Kant. He is the man whose impress as a thinker has largely affected the modern world of thinkers, his influence (says the Jesuit) being clearly discernible in modern thought. Kant is a national-ist and modern thought is mainly rationalistic; though he does not deny the supernatural, he puts it outside the field of things knowable, and modern thought, so far as th supernatural is concerned, is dis-tinctly agnostic or know-nothing.

Like the Modernist, Kant makes matter of inward personal experience independent of any external author ity, and modern thought is distinctly mpatient of authority. Indeed, says the Jesuit in effect, even those who have never studied philosophy or even heard the name of Kant are influenced by his way of thinking. And the Catholic Church, with a vigilant of modern thought (i. e. of Modern or modern thought (i. s. of modernism) and found that they lie in the whole corpus of teachings created by Kant in his "Critique." The question then for solution is: Can Catholicity be reconciled with that form

of modern thought which is imbued is consequently tainted with rational

Modernism (replies the Jesuit) is not only an attempt to accommodate Catholicity to modern ideas as in-fected with Kant's spirit; but more important, it is an attempt to accommodate Catholicity to Kant's very system. Kant lays it down in his "Critique of Pure Reason" that the human mind cannot have true knowledge of anything outside the facts of sense experience, that is, of what has been seen, heard, or felt. Without the senses the mind, (says Kant) would be a blank, without judgment memory or other inferential faculty. We can only know phenomena, says the philosopher. Underneath the appearances, there may be reality—what he calls noumena (noumena), or things in themselves. The human ind. mind may hold the existence of a thing in itself, a noumenon, and give it the name of God and act for all practical purposes as if this noumenon actually did exist. Man would do this in order to hold his possibly existing noumenon as a regulation of his principles of conduct. But (says Kant) the mind cannot know this noumenon for the reason that the noumenon operates outside the scope or purview of our senses. We can only surmise its existence and be guided by what is good in its promptings. Those who have studied their theory of "vital immanence in, and maneo, to inhere in " will have no difficulty in realizing the proximity of the Kantian idea to that natural inherency."

Catholic philosophy agrees with Kant up to the point in which he postulates knowledge through the senses. But whereas Kant says that human knowledge ends with the powers of the senses, the Catholic Church teaches that human knowledge does not necessarily end here. Catholic philosophy holds that the mind recognizes that the objects presented to the senses are real things and that its knowledge regarding them is true knowledge. Kant would say: We know the phenomenon only but as to its inmost nature (the thing in itself) we can only surmise its existence as occasioning the phenomenon. The Catholic teacher would say: We know the phenomenon and through the phenomenon we know the creation of our senses, but the

thing itself is manifest to us. Kant, to do him justice, says the Jesuit, was not minded to be an agnostic in the strict sense. A German would call him a pietist; we Catholics should term him a kind of Methodist. Yet (says Fr. Bampton) his premises show the way to agnos-Our pure reason cannot attain to God, and we can only postulate (i. e. ask to be allowed to assume) a God through our practical reason and for the purposes of basing a constructive morality on that postulate. Our pure reason says: We cannot indicate or demonstrate a God. It may be of interest to those who take an interest in what is called the psy-chology of thought to reflect upon the fact that Kant was of Scottish grandparentage and that his method ciates the old because it is old, and which so far is a revolt of the pres. analogy to that of the Presbyterians. Christ "The Kingdom of God is with in you."-N. Y. Freeman's Journal.

CHEATING THE TRUTH

The numberless converts that every day literally break into the Church, despite their have received a splendid exemplifi cation in the case of a recent dis tinguished convert. In the Chicago Examiner, he tells us, "I began my inquiry as an enemy," but, like many others, he ended it as a devoted friend. There are men who are really afraid that the truth force them into the Church and to the sacrificial road leading heaven ward. They would deem the dis-covery of Christ's truth a misfortune. They humbug themselves with their own shallow sophistry. They go through life in a state of re ligious coma induced by nervous indifferentism. They lull their consciences into a sickly quietude and think they are all right since they do not know and believe they have not time to find out the truth. men are living in a state of morta sin, for they are daring to trifle with God Himself in playing hopscotch with eternal verities.

He who reasonably doubts of his Protestantism and does not investigate his doubts can no longer be said to be in good faith; his mental condition is essentially the outcome of bad faith. A baptized man who does not doubt of his false faith is in error, but not in sin. Quite different is it with the coward who fears to learn the truth lest he might lose the comforts of the world and the prestige to which thoughtless friends exalt him. He lives in a fool's paradise" and runs to hide himself when Wisdom shines in a stray ray. He is a coward, a liar and a cheat—deceiving himself and daring to believe that his silly trickery deceives his God. Such men are the worst of fools inasmuch as they fear to be wise.—Buffalo Union and Times.

CATHOLIC NOTES

At Namosi, in the mountains of Fiji, four thousand feet above see level, Father Guinard, S. M., is build ing a mission residence.

Word has been received in New York City that Mgr. Patrick J. Hayes, president of the Cathedral college, had been appointed Auxiliary Bishop of New York.

Mother Janet Stuart, mother general of the Society of the Sacred Heart, is now in this country, to make a visitation of the houses of her order. Mother Stuart is a grand-daughter of the late Earl of Castle-Stuart, a lineal descendant of the royal Stuarts.

A Spanish paper, cited by our esteemed contemporary, La Revista Catholica of Las Vegas, N. M., chronicles the conversion and reception into the Church by the Archbishop of Granada, Spain, of the British vice-consul of that city.

The preparations for the Eucharistic Congress, which will open in Lourdes on the 22nd of July, are now practically complete. It will be a stupendous demonstration of the faith. Since the war on the Church began, no Eucharistic Congress has seen held in France, though that country has contributed more than any other to these great assemblies.

Prince Max of Saxony is the only royal priest in the world. He is a rother of Frederick August, King of Saxony, and is a scion of a house among the oldest in Europe, which gave an Emperor to Germany in the beginning of the tenth century. Prince Max is now preaching in Paris slums of London.

Shortly after the death of Cardinal Vaughan a committee of prominent ecclesiastics and laymen was formed ander the presidency of the Arch bishop of Westminster to discuss the question of raising a suitable memorial, and it was unanimously de cided to found in his honor a secondary school for boys, to be known as the "Cardinal Vaughan Memorial School." In accordance with this decision an appeal was made, and so prompt was the response that within less than a year the sum of £20,000 was raised for this purpose.

The Rev. J. K. McDowell, B. A., until recently Vicar of Barrington, England, was recently received into the Catholic Church at the Church of Our Lady and the English Martyrs. Cambridge, by the Very Rev. Mon signor Barnes, Mr. McDowell was ducated at Trinity College, Cam bridge, and at Ely Theological College. He was ordained in 1894 by the Protestant Bishop of Liverpool, and has served in the following curacies : St. John Baptist, Tuebrook, Liverpool; St. Matthew, Sheffield St. Andrew, Holborn. Since 1910 Mr. McDowell has been Vicar of Barrington.

In the heart of the Campagna, fifteen miles to the north of Rome and not far from the interesting remains of the great Etruscan city of Veii, which was taken by Camillus in 396 B. C., traces of human life much more ancient still are now being unearthed. These relics, said to date back to the pre Etruscan civilization of nine centuries before Christ, con bodies were evidently buried extend ed at full length, although in conse-quence of their extreme antiquity all traces of the skeletons even have disappeared. Beside each grave a smaller receptacle was dug out to hold the vases which were always buried with the dead.

Fifteen hundred Catholic men and women marched down one of London's busiest thoroughfares Sunday, May 3, telling the Rosary publicly, to commemorate the days when their ancestors passed over that painful road to their death for celebrating Mass, attending the sublime Sacrifice, or even harboring a priest in their houses. No banners or lights were carried; only the crucifix went before : for this was the Ransomers procession in honor of the English martyrs, hanged, drawn and quartered at Tyburn after being dragged over two miles of road on hurdles between lines of jeering populace. What a change to-day, when the spiritual descendants of these martyrs were watched with interest and respect by the passers by !

A late issue of the Osservatore Romano contains an account of re cent discoveries in the Tusculan Catacomb on the Vio Latina, ten miles from Rome, which seem to establish the fact that it was founded at an earlier period than was at first imag-ined—the third century instead of the fourth. Most interesting inscriptions have been found in it, one of them recording the name of a cer-tain Faustice, who is described as an "Exorcist"—one of the minor orders. Another bears the name of Januarius who is mentioned as "Deacon." A fragment of a marble inscription bears only one word: "Presbyter"— Priest. These are valuable documents which show that the various grades of the sacerdotal order were n existence in this little country village, whose dead were placed to rest in this simple Catacomb, be-tween the third and fourth centuries of the Christian era.

AILEY MOORE

DALE OF THE TIMES SHOWING HOW EVICTIONS, MURDER AND SUCH-LIKE PASTIMES ARE MANAGED AND JUSTICE ADMINISTERED IN IRE-LAND TOGETHER WITH MANY STIBRING INCIDENTS IN OTHER

CHAPTER XXI

THE DREADFUL STORY CECILY HAD TO

TELL Grosvenor Square keeps its own,— that is, in the vicissitudes of fortune and taste, Grosvenor Square has felt and taste, Grosvenor Square has felt very little the changes of the last ten years. Hence Grosvenor Square is now what it was then, one of the patronized locales of gentle blood and perennial purses, of music-grinders, monkeys, and dancing poodles. An Italian, with a trained tortoise, attempted some time ago to introduce that species among the foreign animals that vegetated in Grosvenor Square; but an old gentleman was persuaded that the tame tortoise was a satire upon his third wife, who had grown blind from fatness, and with becoming spirit he drove the Italian boy away with his stick, and with threats of the

Deh! ma datemi qualche cosa

'No cause at all—be off !"

'Ma— ma signore!"
'What do I care for your mamma? asked the insulted Grosvenorarian; "be off, I say!" And by way of assisting him in the operation, he poked him in the middle of the back with his stick, so that the stranger was fain to take his poor pet in his little arms, and turning his large, dark, melancholy eyes on the Eng-lishman, he began to move on. But the Italian boy talked about the "rich" people of England not being "Christian" and said Piedmont with in this way was muttering hard, when the surly Englishman again ddressed him

"You sir !"

"Here, I say, you talked of your

'Ah, signore, non capico niente." "Ay, yes, to be sure—but your mamma. Here," said the big tyrant "here!" and the Italian boy's eyes brightened like his own skies, for found a golden sovereign in his

mamma," the big Anglican muttered to himself; "Huh!" he continued. "But I certainly understood that Italian though," he went on. And this idea evidently pleased him greatly, for he kicked several things are the force him as he went and smartly before him as he went, and he looked from one side of the flags to the other, to show any one who came in the way that he "was not

the man they took him for." There are many beautiful house in Grosvenor Square, but on the left hand as you come from the park, if you have an eye to taste, and there fore can value even external arrange ment, there is one which will strike you as peculiarly noble looking. The majestic spread of the steps, the proud elevation of the entrance the rich silk hangings, which in half veiled luxury look down upon you everything, even to the parrot cage, which you behold on a pedestal in side one of the drawing-room windows, everything bespeaks wealth and intellect at No. —, Grosvenor Square, in November, 1844.

This is Frank Tyrrell's house, and with him lives the rich and beauti-

ful Cecily, his sister.
Frank and Cecily had lost their ts some two years and a half before: but their independence only

made them love one another more dearly. For the vindication of Lord Kinmacarra's lady sister, we must say that many a one besides her ladyship remarked that their attach-

ment was "truly absurd."

Cecily is at home to-day. She is sitting at a mosaic table, a handsome round mosaic, with golden frame, and very charming view of the Roman capitol. She is a few yards behind the parrot's cage, of which we have apprised the reader; for though apparently in the drawing-room, Poll is really in a beautiful bandoir conveniently apparent boudoir, conveniently opening upon the more august apartments. Cecily is surrounded by everything rich and recherche, and beautiful and suggestive; but to day (every day, but to-day particularly) Cecily far out-shines them all. She is dressed in dark, rich, Irish tabinet, with the daintiest little collar of Limerick lace; through her raven hair there look out a few, very few shining pearls; and the transparent fairness of her cheek, is relieved by a rose tint, so soft, so faint, that it looks the reflection of the damask couch the reflection of the damask couch beside her. Cecily has attempted to improve a pencil-sketch, and she has spoiled it; she has opened a volume of Macaulay, and thought it "insipid;" a volume of Thackeray, and pronounced it "nonsense;" she read a few lines of Hugo, and a page or two of Baudrand's ascetic writings; but it was no use, nothing fixed Cecily Tyrrell's attention today. Yes, we should say one thing astonished her; that is to say, the length of the interval between break fast and noon. She first thought her watch had stopped, and then she thought the house clock had conspired with her watch, and finally when beaten out of her chronometer theory, she had sense enough to laugh at herself, and courage enough to ask herself the meaning of her

to her disquisition. One of them came under the window playing "Strike the light guitar;" and the parrot, who seemed to have been roused to a sense of its own rights by the call thus made for music, commenced to sing out most lustily A parrot's screech is not a melodi

Play for Poll!" replied the parrot "Silence, Poll! silence!"
"Play for Poll!" repeated the im

patient bird.

There was silence for a minute and the gorgon of musicians moved off. Then Poll commenced grumbling, and chattering, and crying "Play for Poll!" so that she effect tually drowned every minor noise. A door opened on the left of Cecily, and s servant—white coat, silver heraldry buttons, white stockings, red vest black velvet shorts, and powdered hair—all made a low bow.

The gentleman is in the drawing-room, Miss."

" Mr. Moore!" half exclaimed

Cecily.
"The handsome gentleman as was

here yesterday, and brought the handsome lady with 'em," answered the servant. Cecily was on fire-and the serv

ant at once saw the affair to the end He went down, and informed all in the kitchen, in strict confidence, that Miss Tyrrell was to be married in a week or two, and that the "hand some gentleman" was the same who nearly lost his life in saving her from falling over a precipice,' had shot two men, and wounded another, for saying she was not as handsome as "Clepaytray" a most wonderful young gentleman of £16,000

a year.

Before he went down, however he told the "handsome gentleman" that Miss Tyrrell would be forth coming in a moment; and according to the law in that case made and provided, he told "a knock at the door" that his "missus" would not would not

Cecily, on opening the entrance to the drawing room, found Gerald Moore gazing earnestly on a picture over the mantlepiece. It was a noble water-color drawing of a lady in full ball costume. At her feet was a young girl who had just stooped to pick up a bouquet of flowers which seemingly had fallen from the hand of the lady. Beside the lady, on a pedestal, was a par-rot's cage, and a parrot which one easily recognized as "Poll;" and on the left-hand side of the apartment in which she stood, there was a light terrace glass door, that opened out on a landscape such as only a south ern clime could furnish.

Welcome!" cried Cecily, rapidly walking over, and presenting her hand. "Welcome! a thousand times!"

"Gerald for a moment—just for a moment—was off his guard; but do not blame him. The idea of a "vision" really crossed his mind—a vision of beauty-peerless beauty and ion of beauty—peerless beauty and irresistible power. Gerald had been sketching "a Judith," and partly coloring it, a creature from whom beamed forth the spiritual charm which the hand of heaven had flung around the her-oine of Israel; he had thought upon his heart throb and his eye moisten; every one that shadowed forth any of its perfections had an inexplicable ethereal though impassioned love for the creation of his fancy; she stood before him embodied!

Cecily saw in a moment that she had made an impression; but she felt convinced that much of the effect she had produced was owing

Come now, Mr. Moore! Mamma's picture, poor mamma! Mamma's picture has brought some one to your mind—is it not so ?

Quite true. Mamma was very very beautiful.'

"And the little girl?"
"Is the growing bud of a fair

flower too. Who is it ?"

Gerald only looked at Cecily, and smiled ever so gently.
"Yes, but you thought of some one else since you came into the room?' Gerald looked a little sur

prised, but he frankly answered Yes. "Do not compliment my sagacity," she said, blushing a little more deeply, " for surprise was eminently

depicted on your countenance."
Cecily did not add "admiration, but as she spoke of his "counten ance," she looked into the face in

genuous as spring, and indexing a spirit like her own. There was a minute's silence. In fact, Gerald began to think he might make a little coquettish complica-tion; a man coquette is hideous

Gerald Moore contemned such s character supremely.
"In fact," he said, "I was reminded of an *ideal*—more, however, than a dream, and I was tracing the fea-tures of my thought in that splendid

pictures when you entered—"
"And spoiled the illusion?" "No; gave the picture its last light!" And Gerald looked down, not embarrassed, but thoughtful; he had gone a little in another extreme and his soul was rigidly true.

"Judith," he continued, without any affectation of the carelessness, or of deep feeling, "Judith is a favorite character of mine, and I have seen a picture of her that singularly re-sembles your mother, and would almost make a portrait for you."

The labyrinth of feeling! We find ourselves descending, and the ordinary world disappearing; and bonds entwining us and our power impatience.

That plague of all sentiment, a barrel-organ, put a momentary end of returning every moment growing the sensitive was crushed.

less, and less and less, and yet we have not the courage to retrace our steps. A species of curiosity deepens our interest, and opposes the resolution of reason, and we pro-ceed on, on, on, from twilight to darkness! Light shines at length! we are in a world far from our own, and the flowers are blooming in the sunshine, while the fountain of immortality flows in through gardens that are never to wither? Poor dreamer! you will wake in the region from which you descended, and memory will mock you with the creations which experience will not

permit you to revisit! Pause! proceed not further.

The parrot in the boudoir began to admire herself in a very subdued tone—the base voice of that singularly mimic—and said "Pretty Poll! pretty Poll !"

You have got a parrot ?" "Yes, come and see; we shall be free from intrusion, and I want to have some serious conversation with you; in truth I want to unfold a

Pretty Poil ?" cried out the parrot, as they entered the boudoir. And then immediately, "Play for Poll," she grated out hoarsely, "Play for

What shall I play?" Cecily, going over to the cage.
"Hurra!" cried the parrot.

"What shall I play?" again de-manded Cecily; "what shall I play,

Poll got on her perch, and looked very wise; flapped her wings two or three times, and then, to Gerald's utter amazement sang out, " Did you ne'er hear of our own Ailey Moore ?

" Is that the tune ?" said Cecily. "That's the tune," answered Poll; that's the tune! that's the tune! Poll murmured. "Hurra, Ailey Mo-o o-ore!" cried the bird; and wings, and swung round

You see Frank has not been idle, said Cecily. "Only I would not tell Frank's secrets," said Cecily, "I could guess something. And Mr. Moore," she continued after a pause—very gravely she spoke—"I would lay down my life to see Frank—happy."

Gerald made no observation, but sat down upon the sofa, to which Cecily pointed, while she sat in her seat, near the mosaic table

Your friend, the poor soldier?" "In joy and gratitude he leave to night for Ireland, and bears your presents to the banks of the Shanno

to Ailey."
"You found no difficulty in purchase

ing him out?"
"Only with himself, for he feare 'any one should say he went over to the trial' as he said, 'to do justice for

pay.' "
"Your meeting with him saved the

life of Lucy."
"It is incredible with what courage and coolness he performed his part. But the whole succession of events had been quite providential. His meeting that monster of a man and woman in an omnibus; his overhearing their intentions to victimize a young girl; his accidental encounter with the woman in St. Gile's; his run to the hotel to pray the attend ance of the police; and his meeting me, as I passed into the very same hotel, and recognizing me as I ordered the cabman to draw up—all is most wonderful! And, indeed, I may add. meeting you and Baron St. John, at a moment when you were so much needed, both to me and the poor girl."

"She is nearly quite restored, and ing fixedly at Gerald.

"Assuredly, if she wish it," answered Gerald, quite composed.

"She is very handsome," remarked

"I dare say, poor thing. Better for her to have been born a cripple than to have ever run through such a danger."

a danger."

Cecily acquired no information by

her "probing,"—that is, she knew

perfectly well what Gerald Moore

was, and was likely to answer, yet she appeared to have had a secre satisfaction in hearing him speak un impassionedly of a handsome woman

Lucy shall take Emma's place I am quite satisfied Lucy is respect able, and she shall be my companion more than my maid."
"God will bless you!"

"And now of poor Emma. I am afraid to speak of her. She is not mad. I cannot, and I will not," she added, with energy, "I will not believe Emma an impostor; and yet what am I to believe?'

How, Miss Tyrrell ?" "Well, really, I cannot proceed unless 'Miss Tyrrell' and 'Mr. Moore be given up. I am 'forward,' I sup-pose; but there is a pleasure in being true' as well as in appearing 'proper.'
I want, Gerald," she said, and her voice softened as she pronounced the word, "I want a—will you call me

Assuredly." "Assuredly."

"Well, I want you to be my friend—like Frank, in some way—yet I do not know what way. Could you think of me in any such way as you think of Ailey! I love her, dear Ailey, and I would like to please you

just as she does." Gerald Moore was touched. He Gerald Moore was touched. He felt he was in danger, and that she, without knowing it, was floating on to "the course" which "never doth run smooth." But the rational soul rose up and seized the growing feeling, and there was a struggle—strong but decisive; Gerald shook for a minute—it was only for a minute—

The merely vain man would pursue his conversation to its last word and this state to its ultimate develop-ment! but the merely vain man Cecily would have known only to pity The merely selfish man would work the growing regard into profit, and only weigh what it was worth. The man of honor would fix his eye upon the far issue, and ask himself was he prepared; he would examine every step of the way, and demand of himself whether he was a legitimate traveller. The "ultimate honorable issue" Gerald looked upon as "impossible;" the road, even the spot of it he stood upon, forbidden ground for such a journey ; he therefore an-

"Certainly, I shall call you 'Cecily, and place you with my sister before my mind."

It was all Cecily Tyrrell asked Yet Cecily Tyrrell was not satisfied. Gerald said too little for her—he was reserved. He ought to feel more, and he was a man of deep feeling. But perhaps he did feel. Ay, per-haps, he asked himself what Frank Tyrrell would expect from Ailey's brother. She has done him justice He is in her brother's house, paying a visit of the extremest confidence on both sides; and he is-poor.

Cecily rose, and, walking over to where Gerald Moore sat, she gave him her hand. 'He rose, looking perplexed, Cecily saw his heart

with a glance.
"Gerald," she said," do not be alarmed;" and she smiled angelically.
"I want to pledge and seal the sisterhood with Ailey. Heaven has sent her and you in my path—and now of Emma. Do you believe in spirits?"

Spirits? "Oh, well, Gerald, I mean in spirits -bad spirits assuming bodily shape and form!" Cecily was pale and grave.

but I have no reason for disbelief.

"By no means. In the time of our divine Lord, such manifestations were frequently permitted, and in the unbaptized countries they are by no means unfrequent. But whence or how are you interested?"

"Poor Emma Crane, my maid, seems — nay, I believe, she is a

How ?" "She came to me only on Monday and her melancholy look interested me in her behalf. Her testimonials were admirable; and one day—just in one day, she convinced me that she had had a fine education, and possessed the kind of soul I love. Tuesday, Wednesday, Thursday, yesterday passed, and I was quite in raptures with my little Irish maid. Last night she was discovered lying on the floor, torn and bleeding, head face, neck, and shoulders, and, for a long while after the discovery, scarcely able to explain her sad fate."

"But—"
"I was about to say, she believe

she is attacked—'obsessed' she calls it—by a devil." "Oh, a vain fear. She is epileptic and, having fallen, has injured her person on the floor."

"No. no. no—by no means—no, no. 'No fall, and no scraping could inflict the kind of wounds which she carries.

"How did it happen, does she say?" "You can see her-but, listen. On a calm summer evening, just the 20th of last May, she sat in an arbor which belonged to the garden of a dwelling in which she had been em ployed. Poor Emma had a mind to see the delicate beauties of the fresh young leaves, and her eyes wandered garden, enjoying the munificence of God, in blossom, and velvet green tree, flower, and fountain,-when her heart began to beat, and she became alarmed. She called back her thoughts, and, forcing her looks on the path before her, she saw crouched with bared teeth and blazing eye, a huge grayish rat. She screamed, called upon God, and, she adds, the Virgin Mary, and fainted. The poor girl heard and felt no more till she found herself in bed, with various applications to her head and neck, and weltering in her blood. Oh, my

'Freddo dalle vene-Fuge il mio sangue al cor !'

('Cold from my veins, The icy blood rushes to my heart!') What think you ?"

"Well. I am really interested." "I thought you would. Poor Emma had only her two hands, as she says, 'to earn a living,' and even her own story was sufficient to turn her out. She was mad or 'haunted,' the good folk remarked, and neither quality of servant would answer their purpose But she says they were kind to her, and relieved her wants, and never spoke to her of going to the 'poor-house,' as she calls the 'workhouse.'"

"The Irish have a horror of the workhouse. Our girls cannot endure the thought of mixing with those whom they find there. But," continued Gerald, "in six months, she should exhibit much more numerous traces of those assaults than would have been a recommendation to your

confidence."
"Well, I made the same remark and I did feel a little dissatisfied with the explanation; but she cannot she cannot be an imposter."
"What account does she give, then

of these six months ?" "She will only say, that I could not "Understand her ?"

Gerald began to think. After a few seconds he said—
"Can I see her, Cecily?"

"Oh! poor Emma will be so glad!"
answered the warm hearted girl. Cecily rang—and the white coat, uttons, and powdered hair, appeared. "Is Miss Crane in her room?" relief.

I think so, ma'am."
Well, beg of her to come to the

boudoir." In a quarter of an hour or Emma Crane presented herself in the boudoir. She was an interesting young woman of one and twenty She was above the middle height with large blue eyes and sharply defined mouth, and well-formed aquiline nose. Emma was deadly pale, and her neck was all swathed with linens. She stopped short on seeing a gentleman before her in the boudoir, but Cecily prayed her to enter. Having had a seat beside her mistress, she was informed by her that Mr. Moore had a deep interest in her case and condition, and was a

and wished to do her a service. Poor Emma wept. It was like saying, "Who can do me a service?" "But," continued Cecily, "he is just as desirous as I am to know how the six months, from May until this time, have been spent; you will

Emma looked doubtingly at Gerald

and shook her head.

The young man slipped his watch guard from his neck, and approaching poor Emma, he showed her silver medal of the Immaculate Con ception, which, in presenting to her, he kissed; he wore it just over his

The young woman burst into torrent of tears, and falling suddenly on her knees, thanked the good God

a hundred times over.
"Dolcissima Madre!" ejaculated Cecily, " How they love Our Lady !

thought she.
"My dear Emma," said Cecily, have a medal of Our Lady—look." She continued undoing the cameo which she always wore. "See here,

which she always wore. See here, Emma," said the young lady.
This time Emma presented her lips to the Madonna; and Cecily felt the hot tears falling on her hands. Cecily went for company, with the this is religion, at all events.

" Ah! Miss Tyrrell, what an angel you would be, if you were a daughter of Mary."
"And how shall I become one,
Emma—how?" asked Cecily, in her

earnest way.

"Ah!" sighed Emma — and she shook her head.

"Perhaps you would speak to Mr. Moore with more freedom, were

I'll tell everything as well before you, Miss Tyrell—he'll understand and he can explain."

"Poor Emma," murmured Cecily. Emma detailed the first appearance of the rat as Cecily had narrated it, and then continued-" All the world was flying from me

sir," she said, addressing Gerald. "I could get no employment, and scarcely a lodging—while every day for a week my terrible curse appeared to me, and attacked me. I had only one friend, and he always trusted me, sharing with me the little he could obtain from his calling."

' A young man," interrupted "My confessor, Miss Tyrrell," an swered the unhappy girl. "He has been to me the angel of God—long since, I fear, I should have died by

my own hand but for him.'

"Rev. William Clones."

"I know him; he is at present "Oh!" cried Emma, falling again upon her knees, "wherever he is, or convictions." may the light of Heaven be in his "Knowledge" may the light of Heaven be in his knowledge! I have an abund-heart, and on his head. He has been ance; conviction! why, yes; I know ather, mother, brother, friend, and all to me! What would have become

of me only for him ?" Cecity was affected, and deeply interested; every "Catholic child," thought she, "has one friend."

"Well, sir," continued Emma, " presented myself to him time after time, all bloody and nearly mad. Oh! the agony that came with the night time! and the doom that came in the shadows! Every gust of wind -every noise above or below mesometimes the beating of my own heart—and my breathing, my very breathing, frightened me, and I looked into space until my eyes got dim. I could not—dare not lie down!

And then my blood would freeze and the room would rock—and while I yet looked oh! God!—oh! Virgin Mother—he stood before me on the floor, and lay down just as I saw him the first terrible day, before he flew at my throat, and tore me."

Emma shuddered.
"One kind, brave young girl stayed with me for a month; she tied me down, each night, in my wretched bed—and thus I did not roll out on the floor in the hysterics which always followed the attack."

"You went to your confessor, regularly?" demanded Gerald.
"Yes, oh yes! I should have died but for that. He reminded me of Christ's sufferings from the Evil One; he pointed out the life of Job, and of our dear Lady; and he made me live on, 'under the hand of God.'" "Well?" "Well, sir, he, my confessor, gave

me his small means, and endeavored to obtain work for me, and obtained for me many prayers from the char-itable—but I lived in continued excitement; and my brain used to burn, and in fits of desperation— crazed from the memory of the night past, and maddened by the fear of the night to come, I have gone to drown

myself."
"Poor Emma!" cried Cecily, while a tear rolled down her face.

"It was then, sir—" and she paused and looked at Cecily; "it was then, Miss Tyrrell, came my first

Relief ?"

"Relief?"
"Yes, miss; the poor people were
beginning to be frightened at my approach, and the little children that
used to play with me, and love me,
flew shricking away when I came near. The shopkeepers prayed I wouldn't come to their places, and the tradespeople were 'not home' for me; everything and every one became my enemy, and my heart was blackening against the world."

"Yes, Miss Tyrrell. The world was an enemy—only him: and I saw the tears in his eyes when he relieved me, and the warm love of God came to my cold heart when he spoke." He relieved you from the mon-

He believed in me. Oh, may God bless him, he—he did; only for that I should now be in hell; he believed in me, and it struck him to obtain the sacristy, looking at the light that

hung before Jesus.' Cecily started.

Emma smiled faintly, but sweetly. "Miss Cecily," she continued; God is near us, and my good father brought me into his protection. How happy I was there! For over four months I have lain on the sacristy floor at night, and worked there during the day, and for four months my soul was heaven. To live and die there before my God would have

You were not allowed to stay?' "The parish clergyman, merciful and good, was cautious. He said, 'However true she is, she cannot remain always here; and whatever is to be done last, may as well be done

And then-"Then, sir, the same kind priest borrowed the money to send me to London, as I have had a good education, and can earn my bread.

"An excellent education," said Cecily, "and it grieves me to part with you—grieves me deeply."
"Alas! for three days I made up my mind that I had left the den beyond the seal but-oh God! oh God Thy will—last night I knelt to pray

and I prayed for you,—miss—indeed I did; and I prayed for the pale, sad-looking face that passed me by up stairs, and you with her, miss, and my heart was light and joyful. Mother of God! having risen from my knees, I sat on a chair by my handsome bedside, and I said, 'How fortunate I am at last!' The creature stood there before me! the same malignant eye was on me, and the bloody teeth were bare—oh God!"

Poor Emma was obliged to yield to the master-hand of excitement. She fell down, and was carried to her room in a state of insensibility. Cecily accompanied her with a beat ing heart, and many a novel feeling. supernatural than ever she had felt before, and the impression was any-thing but disagreeable. Gerald had tions before she returned. At length she came, so pale and majestic, and melancholy; but she looked

light.' Gerald," she said, sitting down quite beside him; "Gerald, I must get close to the God—the God Who made this world of mystery!-Ailey!" She continued: "Gerald,' she said, looking at him earnestly "if I were that girl—poor Emma, I would rejoice! oh, to be in practical contact with the unseen

'Cecily! surely, surely, it would not add anything to your knowledge

all things are as they are stated to be—I never doubted. I go to Church, attend family prayers, and I read Dante.

Udir mi parve un murmurare di flume Che scende chiaro giu di pietra in pietra.

'I seem to hear the murmuring call Of sunlit waters in their fall From rock to rock.')

But the cascade of the poet and the truths of religion have been to my mind too much alike; I must touch reality. Oh! Gerald! the super-natural world is so glorious."

"Faith will move mountains."
"Yes. Emma has faith; Ailey has faith; the old priest has faith."
"Poor Father Mick!"

"Poor! Is not the world God's dwelling for him! Are not angels his companions and comforters? Is he not shielded from himself and all things else by the present eternity he walks before God and is perfect never say poor, Gerald, 'tis such a happy thing to realize the unseen Oh! I could sacrifice everything Oh! I could sacrifice everything, and she paused—"I could, Gerald, and she paused—"I could, Gerald," she repeated, energetically, "everything, to interweave my thoughts and aspirations with the world of spirits as you do, and to rely upon it in childlike confidence, like Ailey—like Ailey when she kneels before the Virgin!"

Gerald smiled. "The difference between stage life -between mere playing a part, and real, real life," she went on, " is between you and me."
"Oh! Cecily!"

"Gerald, yes, and between the masses of our people and—"
She was interrupted by a knock.
The servant announced that Baron St. John would wait upon her in a

quarter of an hour.

"Gerald," she resumed, "I will and must find why all your people make religion a fact, a fact like every fact they witness and perform, like

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the stars and the sea, and the city; and why even the best of our lives seem waiting to make it a fact." would advise you, Cecily," he "to send home Emma forth-

Cecily almost laughed outright at the quiet suspension of her own topic; yet she honored the calm soul of Moore. She made no remark, but, by a playful look, she said she had

derstood him.
'Her confessor," Gerald continued, will 'exorcise' her."
"How? What mean you?"

"The fact of the monster's pres-ence here proves the girl to be ob-sessed,' as it is called, and a man like her confessor will do his duty."

Banish the evil thing?'

"Certainly." Gerald spoke in the assured tone of one who had seen the thing accomplished, rather than like one give

"As firmly as my existence. Of course all clergymen have power over evil spirits, 'They will cast out devils in My name."

I shall go to see it!" said Cecily

"I shall go to see the said of whether the said of will write her confessor. Let Ailey be your correspondent."

"Always wise!" she said, looking into his face, as a woman looks who views the controller of her destiny;

"always wise!" she repeated.
"I must depart, Cecily," he now continued; "I have much to do, and the events of the day have engaged

us long."
"Go!" cried the young woman.

"Yes, Cecily, I must go."
"But, Gerald, you must see my uncle, and I have not had any conversation, really!"

Gerald smiled, as she sometimes

was vainly said or vainly done.
"You will leave me!—leave me here with all those burning thoughts and undirected wishes; leave me to

remarked him smile when a thing

this dark, insipid—"
"Cecily, what am I to understand? What do you wish? What do you need? Is there on earth an exertion or a sacrifice which you would com-

mand ? Sneak !" For a moment the brow flushed and the eye lit; Cecily got deadly

"Gerald!" she cried, "I am rich, but what is wealth? I am pursued by selfish idiots and heartless knaves;

"Really, Ce'cy," said Baron St.
John, entering the room, "you hear
nothing and nobody since Mr. Moore
came to town. Mr. Moore," he said, addressing himself to Gerald, " if my niece were much less of a philoso pher, I should not fear the company of a man like you; I have given ur nephew to common sense on the subject of "Our own Ailey Moore.'"
"Hurra!" said the parrot, "Ai-i-ley

There! listen there!" said the

TO BE CONTINUED

ETERNAL LIGHT

Father Charles used to say that only once did he meet any man, ex-cepting some very holy religious who expressed himself as perfectly contented, and it is worth while to see what sort of earthly blessedness that man enjoyed. As a condition of contentment, we ask at least a modest competence;" but Father Charles contented friend was a penni less pauper living on New York city charities. Happiness spells "home" to most minds; but this man was practically homeless, and the "City Home" that sheltered him on hospitable some three thousand or more other paupers, was hardly a substitute, despite the unselfish devotion of nurses and matrons. It is hard to say what goods of life David Dwyer possessed that could give him much happiness; youth it is true; but what is youth without health? What is youth when you are paralyzed and wasting away in anguish?

A feeling of awe came upon Father Charles, who was then Catholic chaplain of the City Home, the first time he stood before that strangest sadhe stood before that strangest sad dest of human figures. You had to thread your way, he said, down a long row of beds to come to David Dwyer, and when the nurse pointed him out, you were shocked to notice that he could not enjoy the comfort of a bed. He was fitted in some peculiar way to the queerest sort of wooden rack, and on that rack he had lain eight years—from 1902 to 1910. Before you lay a living skele. had lain eight years—from 1902 to 1910. Before you lay a living skeleton, immovable, as if dead, except for the keen Irish eyes that gazed gravely from the upturned face, the face that still showed a ghost of David's old self, when he was "as nimble a lad as ever walked down Broadway;" when he exulted in his strength, and allow rejice was a new face. clear vision, and sure foot. He had been a structural iron and caisson, worker, fearless and invaluable. As he lay there helpless, he recalled, with a humorous irony, how he had once balanced himself over the abyss of Niagara, when he helped build the famous Suspension Bridge. He had worked, too, as deep, as high, and it was down in the compressed air chambers under the North River that he contracted this mysterious affliction, which had baffled all medical knowledge. Photographs and reports of his condition were sent to the greatest physicians of the world,

his instant prayer to his beloved St. Rits, he was rewarded with a slight motion of his finger tips, so that at least he could again recite his rosary, least he could again recite his rosary, next after Holy Communion the greatest solace of his life. But the helplessness was not the only trial; there was a deeper vale of suffering, for it had been eight years of torment—often of agony. His strange affliction, while withering him away, had swollen his feet to such incredible proportions that the slightest touch or change of temperature brought unutterable suffering, for which all that medical skill could suggest brought scant relief. suggest brought scant relief.
As Father Charles saw him there

As Father Charles saw him there in the noisy, draughty corner of that great ward, surrounded by rough and uncouth companions, and lying with knees drawn high upon his wooden rack, kept alive by the merest ghost of a diet, he seemed to see a life on which all the sunshine of human happiness had set forever. To visit such a place we derived the surshine of human happiness had set forever. such a place was depressing, to live there was a trial, but to be paralyzed and in daily and nightly agony there for eight years! Yet the sun had not quite set on that life. The soft light of prayer beamed from that pain-worn countenance. Every hour pain-worn countenance. Every hour in the day was apportioned with its holy duty. The Sacred Heart, our Blessed Mother, St. Joseph, St. Rita, the Holy Angels, each had their own time of praise and thanksgiving and petition. The beads moved cease-lessly through the stiffened fingers. lessly through the stiffened fingers.
Not only prayer, but labor, too, found
place in that strange day. From the
frame of gas-pipe that surrounded
his wooden rack hung a French grammar that David studied faithfully two good hours daily; and it was with mischievous delight that he sprang his self-taught French on the unsuspecting visitor. Nordid he stop with bringing happiness into his own life. A warm heart for his fellowsufferers, for the wayward and the afflicted. If you told him of some poor fellow in need of advice or, warning, "Look in the little drawer under my head," he would say, and you found there David's spiritual dispensary—his pictures and leaflets and booklets, sedulously gathered from friends and visitors, to be distributed in an unceasing apostolate All was a matter of concern to him his visitor's health, the improvement in the hospital, the poor lad in the

after religious truth, the Sisters asking for prayers. He had a remedy, a suggestion for all.
So when the fourth of March, 1910 came around, the time for the Novena of Grace in honor of St. Francis Xavier, Father Charles's first thought was to enlist good David's prayers. A special intention that year was recommended by the Jesuit Fathers all over the world, the cure of a young Religious who had been struck blind by a painful accident. How ready were those hundreds of poor, devout souls in the City Home to join in the great world-wide plea for clemency! There simple faith shames our all to frequent skepticism. There was of course no trouble in enlisting David. He was eager at the very scent of the spiritual chase. The famous little drawer had to be stocked with extra novena leaflets, and before night had set in, old Tommy, David's secretary and com-

and halt himself, had sent them speeding to everyone whom David's active mind could designate. But Father Charles valued David's prayers too much to run even the nance of his relaxing in fervor.

"You haven't forgotten the novena,

panion, as faithful as he was maimed

David?" he asked, when happening

by the next day.
"No, Father," but then David stopped, as if embarrassed. You haven't any difficulty in making it ?"

"Not exactly, your reverence but there is something which I should like to ask you before I continue the novena. It was a thought that came

"Go ahead; what was your thought?"

"I thought that it might please God if I were to ask St. Francis in this novena to take away my own eyesight and give it to the young Father who has been struck blind. You see, your reverence," he went on to-day with more than his usual animation, "what is my eyesight compared to his? I am only a poor laborer, good for nothing in the world; and his eyesight will help him to save thousands and thousands of souls. of souls. If I am blind, nobody suf fers but myself; but if he is blind, thousands suffer besides."

For a few moments Father Charles was too much moved to reply. His heart spoke only compassion for poor David's miseries, and yet something whispered to him that here was the triumphant humility of the saints, which glories in infirmity. Still hesitating to answer, he asked fur-

"Can you think of any other reason, David, why you should wish God to transfer your eyesight to Father H.? Beside the good to souls, do you look for any spiritual benefit to yourself?"

crazy long ago if it hadn't been for my eyesight."
"Well, then, why do you want to

lose it ?" Lord on the cross. You see, Father," he continued with the air of a boy explaining some cherished plan, "there is nothing whatsoever for me to look for except a big share in Christ's cross. He had no comfort at all. He had nothing but suffering. Now, if God takes my eyesight from me, I shall lose all comfort, as Our Blessed Lord did: and, Father, that thought makes me happier than anything else in the world. But, of course, Father, I shouldn't care to make that offering without your permission. Will you grant it to me?"
"Granted!" said the chaplain, feel-

"Granted!" said the chapiain, feeling himself about as humbled as a man can be. "If God does not accepted your offering, you have all the merit, and no harm is done. If He does accept it, that will be a sign of His good pleasure."

All that day David was jubilant. He lived and planned only for that novement trying by every device of

novena, trying by every device of pious ingenuity to wrest this unique favor from God. The rest of the week Father Charles was called away to a neighboring institution; but when he could pay a flying visit to David's ward, he was greeted by jubilant satisfaction."

"Eight years ago, said David, "I should have gone mad at the thought of such sufferings as mine have b Without the grace of God I should have lost my senses long ago. And yet, Father, now I would never pray to get well. Sure," he added with an air of unearthly conviction. am ready to lie here for thirty years more, too, if it would be pleasing to Our Blessed Lord."

The novena was concluded and David received Communion that morning. God had apparently not granted David's prayer. His were as bright as ever, and gazed in peace upon His Lord in the Blessed Sacrament, Whom he was trying so closely to follow. "But there is still time," he replied. I'll keep on knocking, and God may give my eyes

away yet."
His prayer, however, was being heard in a different way. Father Charles did not hear, in his absence that David had suddenly sickened and weakened near to death, and had next ward who wouldn't make his Easter duty, the Protestant inquirer been anointed on Wednesday by another visiting chaplain, Sunday night Father Charles happened by and heard the news.

"But don't worry," David said, "I am't tell you what peace I have. I am perfectly happy. Never in my life have I had such peace. Oh, God, be praised!" And he repeated: "I am perfectly happy. I wish only for the cross of Our Lord."

"Thenk God for the graces He has

"Thank God for the graces He has given you, David," said Father Charles. "I'll be back to morrow

And early the next morning Father Charles kept his promise. He hur-ried in the familiar corner, but was bewildered when he saw there no sign of David. Where has he been moved to? Father Charles asked in astonish-

The old men around the ward were still, as if they, too, were bewildered.

Then the nurse explained.

"Mr. Dwyer is gone," she said.

"He died at 2 in the morning; a most peaceful and effortless death."

David's prayer was answered in God's own way. His eyes were at last closed to the light of the earth; but they were already opened-so was Father Charles' conviction as he knelt that morning in prayer for David's soul - to the unutterable glory of the Eternal Light.-John La Farge, S. J., in the Messenger of the

THE PRIEST AND THE CRIMINAL

novena. It was a thought that came to me of a sudden last night, as I was lying there awake praying to St. Francis Xavier. It is a thought that gives me the greatest happiness you could think of; yet I don't like to trust to it until I have asked your reverence's advice."

"Go ahead; what was your Closer association with the priest come of the came of association with the priest has taught the power of the Catholic Sacraments as an aid in charitable and correctional work. The words of the late Dr. Langdon, Superintendent of the Hudson River State Hospital, express the increasing conviction among non-Catholic doctors hat Catholic religious influence is a helpful factor in the treatment of Catholic patients in public hospitals. Speaking of his services to the insane, Dr. Langdon said: For thirty years I have been engaged in such work and have found that nothing has exercised so beneficial an influence on these patients as the ministrations of Catholic priests."

Prison wardens, especially, have learned to appreciate the work of Catholic chaplains. The priest is a power in calming discontent, and a prudent go between, trusted by officials and viewed with respect by both Catholic and non-Catholic pris-oners. Public report of our large penal institutions now generally acknowledge the efficient services of acknowledge the efficient services of their Catholic chaplains. Where such work is only of the Sunday type such work wardens regret the non-Catholic wardens regret the neglect of a field of labor where much cal knowledge. Photographs and reports of his condition were sent to the greatest physicians of the world, at home and abroad, yet his disease remained an enigma.

Except for a slightsideward turn of the head he had never moved from one position, nor seen even his own hands; though after five years, on



Ask for Wilson's, be sure you get them, and avoid disappointment. Mr. Joseph P. Byers, Commissioner of Charities and Corrections of the

State of New Jersey, describing

fly killers.

meeting of prison wardens, said : As the evening drew near the what real reformation is. And then those men, who so often in the pub lic mind are only calloused and hardened by the nature of their work talked of the influence of religion in the reformation of convicts. With one accord they bore testimony to their belief that until the consciences and souls of men are touched and awakened by the regenerating influence of religion reformation is not

To secure the reformation of Cath olic prisoners is, of course, the Cath-olic chaplain's duty. This work, while fairly fruitful in permanent results, is beset with a great difficulty. Catholic prisoners, as a class, are woefully ignorant of their religion. Attendance at neutral schools and parental neglect are mainly responsible for this state of affairs. Thus of ninety Catholic young men and boys committed during one month to the City Prison in New York, the Catholic chaplain found that fortyseven had attended Public schools two had been at city night schools twenty-two were listed as "no school, or no school in United States;" three were from institutions, and sixteen were from parochial schools. Of these last sixteen, seven were Ital-ians. To instruct the ignorant prisoner much time is required, while the short sentences of minor offenders frequently make the needed in struction impossible. For this and other reasons Catholic chaplains in public institutions are ever consci-Catholic charitable organizations should act in union with the chaplain. Independent visits to prisons and hospitals by overzealous and imprudent w rkers frequently hinder the priest in his work. The care of discharged pay ents and prisoners, the continuing of interrupted religious instructions offer a fertile and almost neglected field of labor in union with that of the chaplain. A good number of Catholic female prisoners could be saved by such As these women come almost entirely from the servant and working class

they could easily be placed in safe positions and guarded against dan-ger. Of 6,962 major and minor female offenders contined in 1904 in penal institutions, 76.6 per cent. were servant girls. Of these 6,962 women only 12 6 per cent. were committed for offences against chastity. In general, Catholic women offenders leave our penal institutions well dis-posed. All they need is encourage-ment and a new environment. Even Lombroso, while defending in La Donna Delinquentz his doctrine of criminal atavism and the criminal type, repeats Guillot's assertion, that a woman "is more easily moved to repentance than men, recovers lost ground more quickly, and relapsed into crime less frequently." This is the lesson of experience, and in view of this truth, it seems too bad that so many unfortunate women are left to shift for themselves as best they may after leaving penal institutions. Perhaps these few words will inspire some of their more fortunate to inaugurate a really efficient system for saving them from old temp-tations and sin.—Charles J. Mullaly, S. J., in America.

It is not great calamities that em bitter existence; it is the petty vexa-tions, the small jealousies, the little disappointments, the "minor miser-ies" that make the heart heavy and

the temper sour. No man is so evil as to be utterly barren of good. Most men are far better than we believe them to be The worst has a way of showing, and

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LONDON, SATURDAY, JULY 4, 1914

ANGLICAN ORDERS

"Then came the Reformation, and from the sixteenth to the twen-tieth century she is the English church—not a new church, for in the name of historical accuracy and fair play we must protest against any such assumption, but the old church purified from accretions that had gradually obscured some of her doc-trines and dimmed the pristine purity of her faith, still holding apostolic order and to the minister-ing of God's holy word and sacra ments. The Church is linked with primitive Christianity and apostolic days by a well established succession of pastors.

Thus Archdeacon Raymond at an Anglican ordination service in Fredericton asserted the claim made by a section of the Anglican communion that it has preserved unbroken the apostolic succession of the episcopate and priesthood. At the time of the Reformation the episcopate and priesthood might have been preserved and perpetuated in England even after they had cut them. selves off from the unity of the Church by substituting Royal Supremacy for the headship of St. Peter's successor. In that case the Catholic Church would be no more disposed to deny the validity of Anglican Orders than the orders in the Orthodox churches which she has always recognized as valid. But as a matter of historical fact the Reformers in the time of Edward VI. carefully eliminated the Sacrifice of the Mass and substituted in the Book of Common Prayer a new composition based on the Lutheran liturgies of Germany. The very words of Consecration anciently used were made to give place to a new composition taken from the Order for church service drawn up for Nuremberg, of which church the uncle of Cranmer's wife was pastor. In the English Communion service, every care was taken by Cranmer and the other compilers to make it absolutely clear that the sacrificial character of the Mass had been changed into a memorial of prayer and praise. The Second Book of Common Prayer in 1552 was frankly Calvinistic.

It is consequently reasonable, and indeed necessary, to regard the Ang lican Ordinal as giving a form of or dination to the ministry corresponding with the doctrinal teaching in regard to the Eucharist held by those who were its authors. And in point of fact the Ordinal was so drawn up.

Hence Leo XIII. after the most careful inquiry into this question

" All know that sacraments of the New Law, as sensible and efficient signs of invisible grace, ought both to signify the grace which they effect and effect the grace they signify. .

"In vain has strength been recently sought, for the plea of validity for the Orders, from other prayers of the same Ordinal. For, to put aside other reasons which show them to be insufficient for the purpose in the against the will of prelates and Anglican rite, this one argument will apply to all : from them has been deliberately removed whatever in the Catholic rite expresses the dignity and office of the priesthood. And consequently a form which omits what it ought essentially to signify cannot be considered as apt and sufficient."

The history of the time leaves no possible doubt that all idea of sacrifice was "deliberately removed." The following from the Encyclopaedia Britannica may suffice as a concise summary for those whose reading of history is limited:

"In England, so late as the first Prayer Book of Edward VI., it (the Mass) remained one of the official designations of the Eucharist, which is there described as 'The Supper of the Lorde and Holy Communion, com-monly called the Masse.' This, however, like the service itself, repre-sented a compromise which the

more extreme Reformers would not tolerate, and in the second Prayer Book, together with such language in the canon as might imply the doc-trine of transformation and of sacrifice, the word Mass also disappears That this abolition was deliberate it clear from the language of those who were chiefly responsible for the change. Bishops Ridley and Latimer. the two most conspicuous champion of 'the new religion,' denounced th Mass with unmeasured violence; Lati-mer said of 'Mistress Missa' that 'the mer said of Mistress Missa hissa has devil hath brought her in again; Ridley said: 'I do not take the Mass as it is at this day for the communion of the Church, but for a popish device,' etc., and again: 'In the stead of the Lord's holy table they give the record with much solemn give the people, with much solemn disguising, a thing which they call their mass; but in deed and in truth it is a very masking and mockery of the true Supper of the Lord, or rather I may call it a crafty juggling, whereby these false thieves and jug-glers have bewitched the minds of simple people . . . unto pernicious idolatry.' (Works Ed. Parker Society, pp. 120, 121, 409.) This language is reflected in the 31st of the Articles of Religion of the Church of 'wherefore the sacrifices of Masses, in which it was comme said that the priest did offer Christ for the quick and the dead, to have remission of pain and guilt, were blasphemous fables and dangerous

There can be no question that in so far as Anglican Orders are concerned the Reformers instituted a new rite from which every word and idea suggestive of sacrifice and oblation was carefully excluded. This exactly corresponds to the doctrinal standpoint of the compilers with regard to the Eucharist.

The Elizabethan clergy would have rejected with scorn the notion that they had orders in the same sense as Catholic priests. Pilkington, Bishop of Durham, writing about 1563, sneaks of the Catholic orders as stinking orders." He had no thought of belonging to the old Catholic church of England and had nothing but sneers and ribald language for men like Wilfrid and Lanfranc, Anselm and St. Thomas, the glories of that Church.

Leo XIII. says very sensibly that there is nothing more pertinent than to consider carefully the circumstances under which it (the Anglican Ordinal) was composed and publicly authorized."

These early English Reformers reected the Sacrifice of the Mass and all that the notion implied-altars, vestments and priesthood. They drew up a rite of ordaining ministers, in which, by exclusion, this idea was strongly emphasized, and which was wholly different from the ancient Catholic rite.

this inherent defect of the form

is joined the defect of intention which is equally essential to the Sacrament. possible. If he is correctly summar-The Church does not judge about ized in the press despatches his outthe mind or intention in so far as it is something by its nature internal; but in so far as it is manifested externally, she is bound to judge con cerning it. When any one has rightly and seriously made use of the due form and matter requisite for ffecting or conferring the Sacrament, he is considered by the very fact to do what the Church does. . . On the other hand, if the rite be changed, with the manifest intention of introducing another rite not approved by the Church, and of rejecting what the Church does, and what by the institution of Christ belongs to the nature of the sacrament, then it is clear that not only is the necessary intention wanting to the sacrament, but that the intention is adverse to,

and destructive of, the sacrament." Professor Maitland, though a Protestant, is not afraid to look facts in the face. Speaking of the Elizabethan settlement he writes :

"A radical change in doctrine, wor ship and discipline has been made by the Queen and Parliament, ecclesiastical councils. . . . The service book is not such as will satisfy all ardent Reformers; but foreign fathers in the faith think it not intolerable and the glad news goes out, that the Mass is abolished. . . One point was clear. The Henrician Anglo Catholicism was dead and buried. It died with Henry and was interred by Stephen Gardiner. In distant days its spirit might arise, but not yet."

The spirit of Anglo Catholicism which has arisen in certain quarters of Anglicanism cannot bridge the complete break with the past three hundred years ago. And it is difficult to see how the most ardent yearning after Catholicism can lead Anglicans to believe that through that unhappy time Apostolic succession was preserved. If the old priesthood was not destroyed then they must believe that it survived in spite of the Reformers' avowed intention and earnest effort to destroy it reader a bit reminiscent :

CATHOLICS AS SEEN BY SOME PROTESTANTS Toronto, June 19. - "That

Toronto, June 19. — That the Roman Catholics are away ahead of the Protestants in teaching the Bible, was the declaration of Rev. Judson McIntosh, at the Baptist Association in Toronto yesterday morning. Mr. McIntosh added that they had seen their opportunity and grasped it, and, as a result, their schools were everywhere.
"Surely you don't prefer Saparate schools?" asked Moderator Thomas

McGillicuddy.

"No," answered Rev. Mr. McIntosh He referred, he said, to the greater power of the Catholic schools in teaching the Bible."

Well this is refreshing after the buncombe we are accustomed to hear about Catholics being forbidden to read the Scriptures. And it is true. Every answer in the Catechism has a scriptural reference if it does not quote the passage verbatim. And every Catholic child is taught the Catechism. "Milk for babes" someone may object. Yes, but is there not good scriptural authority for that same?

Again in Montreal Rev. J. V. Smith addressing newly ordained Methodist ministers said:

"Would to God we had something of the same earnestness and devotion in our work as Protestants, the Roman Catholics have. I do not say I would endorse everything that id and done, but there is a lesson for us. We ought to be able to copy it and get something of the spirit which is manifested on the part of these people."

A little more of this sort of criticism night well replace the traditional misrepresentation of Catholics and Catholicism. It would promote the amenities of civilized life in Canada; but the old time vituperation of everything Catholle, if it intensified the anti Catholic sentiment of those who revel in that sort of thing, has at the same time led many to ex amine for themselves that formidable thing, the Catholic Church The result in many cases was to lead the honest inquirer into the fulness of truth; in others to sit no longer at the feet of ranting Gamaliels. However no harm can come from truth and Christian charity.

INDISCIPLINE

Dean Inge of St. Paul's cathedral London, England, speaking at the Duty and Discipline" dinner at the Lyceum Club declared that "all over England there is an increasing orgy of sentimentalism and indiscipline." It will readily be conceded by the thoughtful and observant that sentimentalism and indiscipline are not confined to England. The Dean goes Hence Pope Leo concludes : "With to the root of the trouble when he points out that sentimentalism is making discipline for the young imspoken words will not please the sentimental disciplinarians of school and home on this side of the water.

"In the board school the schoolmaster hardly dared cane a refractory pupil, but he trusted that long after that salutary instrument had been abolished in the schools attended by the masses, the wholesom would still be wielded by the headmaster of Eton.

"He was convinced the disappear ance of the upper classes in this country would be a tremendous misfortune, and if that class was to sur vive it could only be by taking to heart the advice which St. Paul gave to Timothy: 'Then, therefore, take soldier of Jesus Christ.'

Evidently the English sentimen talist is closely akin to the Canadian species. We boast of being readers of the Bible, and the texts of the wisest of men are familiar.

"He that spareth the rod hateth his son; but he that loveth him correcteth him betimes."

"Withhold not correction from a child for if thou strike him with a rod, he shall not die."

"Thou shalt beat him with rod and deliver his soul from hell." "The rod and reproof give wis dom: but the child that is left to his own will bringeth his mother to

shame.'

Our professedly Bible-reading sentimentalist will airily tell us that we live in a different age and in different circumstances. We do. But human nature is ever the same. Or the sentimentalist will take an extreme case where punishment is inflicted in anger, or out of due measure, and dealing with this exceptional case as typical condemn all discipline that includes corporal punishment as brutal and barbarous. The device is as old as it is dis-

honest. Flaneur, writing some time ago in to the simplicity, sobriety and the Toronto Mail, gave this experience which will doubtless make every

"A few days ago I happened in a shop where a small boy was shriek-ing, kicking and acting like a young maniac generally in the presence of his father and mother, because his mother had told him not to do a certain thing. The parents believed in moral sussion and did not thrash in moral suasion and did not thrash the little rebel, who seemed by his persevering vigor to thoroughly appreciate the situation. I could not help thinking that if the 'little darling' had been turned over the knee and treated to a smart spanking he would have been taught a good lesson in wholesome discipline and prompt obedience. Just the good lesson in wholesome discipline and prompt obedience. Just the medicine I used to receive at his age. It is a fine old-fashioned tonic for an unruly and disobedient youth, and it is as good for use to-day as it was

The philosophy of corporal punishnent is not understood by the sentimentalist. All law has its sanction Violate the laws of health and you suffer physically. Infractions of the civil laws always entail some penalty; otherwise civil laws would be wholly ineffective. The law of God has the sanction of eternal punishment. The child must learn obedience to law. In its early years the will of father and mother embodies for the child the whole idea of law. Before coming to the use of reason the child must learn that to break the law brings pain. Thus it learns to obey There is no suggestion here of trute! child-beating; no implication nat there is no orm of discipline other than that which inflicts physical pain; but physical pain is generally necessary to teach the all-important lessons in early childhood. "He that loveth him correcteth him betimes." The sentimentalist, who allows the little one to grow up self. willed, disobedient, indulging every whim and caprice of temper or desire, truly "hateth his son."

Byron though he made a great name in literature made a bad mess of his life. Broken down mentally and physically this self-indulgent weakling ended his wrecked life at the age of thirty-seven. What a terrible significance there is in his lines :

"Untaught in youth my heart to tame My springs of life are prisoned."

In the school where some at least come undisciplined from the home and where the infectious crowd spirit must be taken into account, sentimentalism has fostered indiscipline. Why should school boys be prevented from learning the greatest of lessons -that violation of law brings punishment?

The Ferrer Modern School is the logical development of sentimentalism. There is now one in New York and some of those who canonized the anarchist may view it at closer range. The first monthly Lulietin thus describes its aims and principles :

"It is pleasant to think that the education we are giving the children at our school is anti-authoritarian in the real sense of the term; and for that reason, we hope, better than that at any school in America. We wish men and women to be free. and to that end we are opposed to religion, war, property and all things that divide men into camps and labor. Nor is the Catholic reading nationalities. If parents wish their public as indifferent as some would nationalities. If parents wish their children to retain some of their prejudices on these subjects, our school is a bad place to which to send them.

Dean Inge confidently hopes that sentimentalism will not encroach on the virile discipline of the English Public schools. It may be worth while to note that what we would call public schools are known in England as board schools; and that Public schools in England are boarding schools. Convinced that the disappearance of the English upper classes would be a great misfortune he places himself squarely against sentimentalism and on the side of the time-tried discipline of the schools frequented chiefly by the sons of these classes.

The following extract from Dean Stanley's Life of Arnold gives the views of the greatest of English Public school masters on this phase of school discipline :

"Flogging, therefore, for the younger part, he retained. . . . But in answer to the argument used in a liberal journal, that it was even for these offences (i. e., lying, drinking and habitual idleness) and for characteristic emphasis: 'I know of what feeling this is the expression, it originates in that proud notion of personal independence, which neither reasonable nor Christianbut essentially barbarian. . . At an age when it is almost impossible to find a truly manly sense of the degradation of guilt or faults, where is the wisdom of encouraging a fantastic sense of the degrada tion of personal correction? What can be more false, or more averse best ornament of youth, and the best promise of a noble manhood."

THE RT. REV. LOUIS J. O'LEARY

Unique, perhaps, in the annals of Canadian ecclesiastical history was the consecration of the Rt. Rev. Louis J, O'Leary, Bishop of Hierapolis and Auxiliary to the venerable Bishop Barry of Chatham, N. B. His Excellency Mgr. Stagni the Apostolic Delegate was the consecrating bishop, and one of the assisting hishons was the new prelate's younger brother, the Right Rev. Henry J. O'Leary, Bishop of Charlottetown; the other assistant was the Right Rev. M. J. O'Brien, Bishop of Peterborough.

The two Bishops O'Leary made the same course of studies at Memramcook, at the Grand Seminary, Montreal, and at the Canadian College in Rome. Both have been raised to the Episcopal dignity within the same year. This fact inspired the eulogy of the Rev. Father Le Cavallier, C. S. C., Superior of Memramcook College, who preached in French from the These are two olive trees text: and the two candlesticks, that stand before the Lord of the earth." (Apoc. xi. 4.) The Rev. Father Ethelbert O. S. F., preached the English sermon from the text: "Let a man so account of us as ministers of Christ, and the dispensers of the mystorice of (+05 | Cor. is

In Canada at the present time what St. Paul adds is in an especial sense true: "Here now it is required among the dispensers that a man be found faithful." That the same family should have given two priests to the service of God's altar is an evidence of holy and spiritual influences deeply rooted in the early years of home life. That both these priests should be placed as bishops to rule the Church of God is in itself an assurance that the dispensing of God's mysteries has been entrusted to men who will be found faithful.

ST. MICHAEL'S COLLEGE

Seventy students of St. Michael's wrote on the University examinations this year. Seven in the 4th year, sixteen in the 3rd year, sixteen in the 2nd year, and thirty-one in the first year. Of the B. A. graduates one obtained First Class honors, and six Second Class honors. In addition to these thirty-nine girlstudents from St. Joseph's and The Abbey, who were registered as University students in St. Michael's, took the University examinations of their respective years. One of these, a cation Department. sister, received her B. A. degree with honors in modern languages.

CATHOLIC LITERATURE IN THE MAKING

We have little sympathy with those who are forever chanting given to this usurpation by ill-inlamentations over that sad fate of a structed Catholics in the misuse Catholic writer. We know of no walk in life, save that of the cure of souls, that holds within itself a sweeter recompense. The consciousness of something done for God and ants of the word "Church." Take up the old Church is surely reward any paper containing a report of proenough for even the most irksome public as indifferent as some would great Protestant function, and inhave us believe. The note of appreciation is not altogether absent from the pile of missives that reach the editorial sanctum. And, anyway, we do not work for praise, although if The Globe, which under its present our work is worthy of it the praise will be ours.

"St. Joseph Lilies" finds no place for pessimism within the confines of its blue and gold covers. We have regarded it with a deep personal interest from its very first number, and we have noted with pleasure how the spirit of optimism kept pace with its development and expansion. It sought no meaningless bouquets. It set out to win recognition by the excellence of its contents. It had abundant faith in itself, and that faith has been abundantly rewarded. The Lilies has won for itself an en during place in the world of true literature, and Canadian Catholics take laudable pride in its success.

There is, so much that is excellent in the latest issue of this quarterly that we find it hard to select anything for special commendation. Perhaps the most notable contribution is that this age degrading, he replied with delightful essay. " A Literary Second Spring," by the Rev. T. F. Burke, C.S.P., Rector of Newman Hall. It is which is long since we read anything with such genuine appreciation and enjoyment. And here again, as in the editorial columns of the Lilies, we are glad to notice the optimistic note. Most people, we think, hold with the London Tablet that " English literature is predominantly Protestant." Even Cardinal Newman maintained that Catholics could never create a Catholic English literature. But in priation of what does not belong to those who did not share his views. the words of Father Burke, "New-them, the use of forged credentials He was in every sense a worthy re-

man himself has proved Newman wrong, for is he not himself a classic. And when we consider the achievements of such writers as Francis Thompson, Alice Meynell, Lionel Johnson, Hilaire Belloc, Wilfrid Ward John Ayscough, Monsignor Benson and Canon Sheehan, " may we not hope with a hope that Newman did not possess and yet which Newman has justified, that in the future there may come still other additions of a Catholic character to Classical English Literature."

Another noteworthy contribution is that entitled "Poetry-a Handmaid of Religion," by the Rev. F. J. O'Sullivan, whose nom-de plume. The Gleaner." is well known to our readers. RECORD readers will be interested in a very interesting article on the Canadian Chinese missionary, Rev. Father Frazer, in which generous acknowledgment is made to the late Senator Coffey and the readers of this paper for the noteworthy manner in which they have assisted the work of the zealous priest. Space forbids a more exended review of this delightful magazine. To the Sisters of St. Joseph we extend our cordial congratula. tions on the process which attends their venture in the feld of formai ism. St. Joseph Lilies reflects high credit on the reat teaching institution that cradled it, and promises to help materially towards developing Catholic literature in Canada.

NOTES AND COMMENTS

THE EDITOR OF an Orange paper in Toronto has resigned for a principle. Even Schopenhauer, had it happened in his time, might have drawn some consolation from this. The gentle man should transfer his activities to

THE INCREASING attendance year by year of Catholic young men and women at the Provincial Universities is gratifying evidence of the improvement of the educational status of our people and of their determination to take their due share in the intellectual life of Canada. This is as it should be. It is gratifying too to know that this is largely due to the soundness and thoroughness of the preparatory training acquired in our Separate schools, and of the full compliance of the latter with the qualifications laid down by the Edu-

WE HAD occasion a short time ago

to remark upon the attempts of the sects in recent years to appropriate to themselves the title "Catholic," and to the apparent countenance sometimes by them of the prefix "Roman." This week we may, we think, not inappropriately, offer a reflection upon the misuse by Protestceedings at sectarian assemblies or conferences, or an account of any variably you will find the term "church" applied not necessarily to this or that sectarian body, but to non-Catholic Christians, en masse. management, and by right of tradition, is nothing if not a Presbyterian organ, in an article a week or two ago, on "The Church and Canada," plays battledore and shuttle-cock with it. In one line the term is used as embracing all who call themselves Christians, howsoever fantastical in their constitution or demea nor, and in another, this nondescript gives place to the Presbyterian organization, which, under such patronage, becomes the heir of all the ages. In no way is reference made to the One Church, Catholic and Apostolic, which to all men was the "city set upon a hill," and whose title to questioning until the unhappy upheaval of the sixteenth century. None external to her regarded themselves as other than sectarians.

THIS MISAPPLICATION of the word Church," illogical and absurd as it is, is, however, comparatively innocuous beside other uses to which it is put. It is, for instance, a not uncommon practice for sectarian preachers and journalists to appropriate to the nondescripts alluded to the tributes of historians or philosophers to the beneficent influence of the Catholic Church in the early or middle ages. This, while no less absurd than the differed from him, and while a strong other, takes on also the quality of defender of what he believed to be dishonesty. It is simply the appropriation of what does not belong to

and the sailing under false colorsexploits which in other walks of life are indulged in only at the risk of loss of personal liberty.

A FLAGRANT EXAMPLE of this dishonest practice lies before us. W. E. H. Lecky, the historian of "Rationalism" and of "European Morals" while not himself a Christian believer, has paid the noblest tribute to the beneficent influence of the Catholic Church upon civilization, upon the development of learning and the preservation of the moral "The Catholic Church," he law. says, "was the very heart of Christendom, and the spirit that radiated from her penetrated into all the relations of life, and colored institutions it did not create. . . By consolidating the heterogeneous and anarchical elements that succeeded the downfall of the Roman Empire, by infusing into Christendom a bond of unity that is superior to the divisions of nationhood, and a moral tie that is superior to force, by softening slavery into serfdom and preparing the way for the ultimate emancipation of labor, Catholicism laid the foundations of modern civilization. All this and more is coelly appropriated by "he Presbyterian and applied to hat ludicrous hodge-podge of jarring sacts which it terms "the Church." And ther cannot see that this is a sham sless subversion of the first principle of morals!

THE CATHOLIC Truth Society has elicited from Cardinal Gasquet the following notable tribute to its work in England :

"You may rely upon me to support the Society and forward its best interests to the utmost of my powers. There is no society existing which in my opinion has done, and will con-tinue to do, to the Catholic religion in England so much good as the Catholic Truth Society. I have lways regretted that it has not been able to secure the support of the Catholic body generally. There ought to be ten times the number of subscribers, so that the Society might be able to multiply its good work in spreading a knowledge of the Catholic faith and counteracting the misrepresentations which prevent the spread of the Truth.

Coming from so great an authority as the historian of pre Reformation England, and the English Monasteries, this should give heart to those who in face of many obstacles have prosecuted the work of propagating Catholic literature whether in England, or Canada, or elsewhere. The Catholic Truth Society has now obtained a firm foothold in this country and Cardinal Gasquet's lament over the comparatively small number of Catholics who have given to it practical support overseas, should not be lost upon their brethren in Canada. There should be at least ten thousand members of the Society in the Dominion.

SOME APPRECIATIONS

OF THE LATE SENATOR COFFEY AND HIS WORK

MR. JUSTICE FRANK A. ANGLIN

SUPREME COURT, OTTAWA The good which has been accomplished by the CATHOLIC RECORD during the many years that it has been controlled and published by late Senator Coffey is incalculable. Its columns have always contained a marvellously large proportion of solid reading matter of the greatest value to Catholics resident in a mixed community. While Cath olic truths have been fearlessly stated, clearly explained and ably defended, this has been done rather in instructive than in controversial form, and nothing has ever appeared which was written in a tone calculated to give offence to non-Catholics. Senator Coffey's death will be a distinct loss to Catholic journalism in Canada. His place will be difficult to fill. Yet it is the hope of the many readers to whom his paper has brought comfort and edification week by week, that its carsuch designation none dreamed of eer of usefulness may be continued and that other hands may be found willing and competent to take up the great work which only death compelled Senator Coffey to lay

THE HON, C. J. DOHERTY, OTTAWA

There can be no doubt that in the death of our esteemed friend, the late Senator Coffey, not only the Cathlic community of Canada, but the Canadian community generally has suffered a great loss. public career as a member of the Senate and a journalist and in his private life, Senator Coffey enjoyed as he well deserved, the respect and esteem of all who came in tact with him. Firm in his faith and in his own convictions, he nevertheless respected those who tinge of enmity or unfairness towards

presentative of the Catholic people of this country, who I am sure all, without regard to their party affiliations, sincerely deplore his loss.

THE HON. CHARLES MURPHY, OTTAWA In the death of Senator Coffey Catholic journalism sustained a

severe loss.
It is doubtful if there is any Catho It is doubtful if there is any Catholic newspaper circulating in a mixed community in Canada or in the United States which has so many friends and so few enemies as the CATHOLIC RECORD. This result is largely due to the fact that the policy of the paper was a reflex of the Senator's character and his successor can set no higher standard than that can set no higher standard than that which Senator Coffey maintained throughout his long and honorable career in the field of Catholic jour-

REV. P. S. DOWDALL, EGANVILLE I can hardly say that I knew Sen ator Coffey personally. I knew him as the maker of the best Catholic paper I know of in America, and for this reason I have for many years held him in highest esteem and admiration. Hoping and praying that the RECORD, which is his life work, may ever be

his fitting monument. REV. F. L. FRENCH, RENFREW

By the death of Senator Coffey Catholic journalism has suffered a great loss.

The excellence of the CATHOLIC RECORD is ample evidence of the success of his life work.

May it continue its noble mission and at the same time serve as a worthy memorial of so noble a soul. BRV. D. A. CAMPBELL, ST. RAPHAEL

as Fox, Bunyan and the Wesleys.

They have done much for Freedom A sense of justice to the memory the late Senator Coffey impels me write a few lines of appreciation

of his work as a Catholic journalist. The CATHOLIC RECORD was Sen-ator Coffey's life work, and it is indeed a splendid achievement that he should have left it firmly and securely established, a powerful influence for good in the community, a brilliant exponent of Catholic teaching, and when necessary, a capable defend-er of Catholic rights. I have always understood that the late Senator was a devout Catholic, and my reading of the RECORD for a number of year would lead me to say that he made his religion comprise much more than piety and worship. His talent, and his pen, for example, were ever at the command of any sound movement for social betterment, not so because of the intrinsic merit of the movement, as be-cause he realized that every such movement was but another aspect of Catholic activity. His efforts for educational or social reform were not added to his religion, they were rather the development and natural outcome of it. He felt, apparently, know that the same is true that no religion is so social, so farreaching and so dominating in its beneficent effects on society as genuthing of the spirit and inspiration of Churches than of that more recent McMaster, of O'Reilly and of Father revolution which sprang from the ine Catholicism, and so, with some-Phelan, he strove in deed and in tense conviction, to show that in this world every happiness and every good and

principles be guided and controlled. May the Catholic Recordlong continue the splendid work so well begun under the late Senator Coffey.

its rise in religion and by religious

social progress must take

NONCONFORMISTS AND CATHOLICS

but hopeful sign of the times that the Nonconformist sects throughout

Church's spiritual machinery.

It behooves Catholics ho It is certainly a very surprising the world should be revising their opinions about the Catholic Church and changing their attitude toward Nevertheless, we have its followers. the high authority of the Dominican Prior McNabb for this surprising assurance; and all who run may read his views in the Catholic Truth Press under the title "Our Relations with Nonconformists." Says the

We Catholics must try to understand with joy that a certain logic of life is urging many Nonconformists to modes of thought natural to us

Catholics. It is not merely that detached debris of Catholic doctrine finds a welcome in the life of the Free Churches. It is almost the complete Catholic spirit that is being taken back again, covertly with conditions.

One might fortell that the Free Churches could not long give an un stinted worship to Jesus the Saviour of the world without being drawn to consider or reconsider Jesus the Founder of the Church. As a theologian I bear witness to the fact that in these days when an Arian Jesus, i. e. a noble being who is little more than man and less than God, is being widely worshipped, many Free Churchmen will have none of this Arianism." (The Arian heresy de-nied the divinity of Christ.)

Prior McNabb seeks to account for this change (1) by the tact that in the beginning the ordinary Free Church Apologetic rested on the doctrine of the Bible and the Bible only;
(2) on the fact that there was no direct and final authority in teaching so based and, moreover, no church organization was possible in such circumstances; (3) that the ideal of ideals in organized author ity is the Catholic Church which has taught since Apostolic days as it teaches at this hour; (4) that the mystic element which underlies all religious action requires proper safeguarding and guidance.
Father McNabb quotes the state-

ment made by a well-known Noncon-

rmist, Mr. Shillito, in 1912 that "although the Free Churches arose within the "Reformed Church, their witness was not the truths discovered in the sixteenth century. . . They claim to be in the line of the Apostolic Church and will not consent to be counted outside the Church." Again, the Prior quotes the Rev. J. B. Hemmion, a Methodist minister of

Wolfville, Nova Scotia, who in a re-cent address stated that when a sen-

sible person seeks genuine informa-

tion on religious, scientific or other

matters "he goes to headquarters for authentic information. The his-

tory of Christianity from the apostles

to the fifteenth century is not taught in any Protestant theological semin-ary. No only are Protestants abso-

ary. No only are Protestants lutely ignorant of Catholic teaching, lutely ignorant bistory, but they gener-

practice and history, but they gener-ally believe a distorted caricature and call it Romanism."

Too long (says the Prior) have Catholics and Nonconformists been

parted by an abyss which is not one of love, if it is not hate. And (he

says) this emisunderstanding is due as much to our side as to the other.

As one who has passed all his life in ecclesiastical seminaries, I was

Whilst not wishing to lend weight to

that section of my co-religionists who think controversially and state

our relations to the Free Churches

in terms of war, yet I would say that to be ignorant of our enemy is no way to overcome him or his enmity.

Consequently, he advises the unre-

flecting adversary of Nonconformity to read works about such dead heroes

of the various Nonconformist bodies

the fetters which a State Church had

fastened upon the children, and in

view of their growth, the so-called Apostolic church of Episcopalianism has had to abdicate its claims to be

the representative non - Catholic Church. Says Father McNabb:

Church conscience in the sphere of

statesmanship is to us all a matter of

real envy, and we can forget its faults by remembering its noble

page of the constitution and history

revolutionary ideals of France (Cath

olics being more particularly in those

days under the penal ban) which

feudal system. It was due to them

that on their awakening the masses found opening before them a spirit-ual life with new methods and re-

In the United States (says the

Prior) all this is truer of the Free

Oxford Movement, and indeed it is true that the political life of the past

several generations has been informed

with standards of conscience which

largely came from liberal minded

be little more than what Cardinal Newman called "national assents"

which they assume in order to save

themselves the trouble of thinking;

an understanding with their Noncon-

ing to the Christian body.

by the Reformation.

1912 testified.

things.

formist brethren in regard to the

welfare of souls and their safeguard.

Within the past twenty five year

in one hundred years the Catholic

Church (he says) may in English

speaking countries at least be said to

have lost more souls than they lost

The Nonconformist bodies have

also their toll of absentees and de-

serters to count, and it is certain

that by this leakage the ranks of

active Agnosticism have alone gained,

as the Catholic Times of Dec. 20,

It is on the ground of saving souls

to Christian belief that Catholics and

Nonconformists might seek a better

understanding, suggests the Prior.

In face of the cruel loss of souls to

Christ, it is a sin crying to Heaven

for vengeance that the Christian

bodies are not so much fighting the

toe as fighting with each other.

Most projects of reunion have found

the time will come

their way into the limbo of useless

when some saint will give the world

a project of reunion which Christians

will obey. - N. Y. Freeman's Journal

The vile papers which have multi-

McFaul in America. If men

tance, with its thousands of visitors.

Suppose a refutation of these calum-

nies were distributed broadcast among

the visitors. The public would soon

be well informed regarding the doc-

to supply an antidote.

But

Their beliefs (the Prior says) may

formists.

of the Great Republic of the West. They prepared England and the United States for the shock of the

Its work is seen on every

'The achievement of the Free

CARDINAL BEGIN'S WELCOME HOME

ism and indecency.

trines and practices of the Catholic

church as to despise the vulgar sheets, which thrive on sensational

DUKE'S GREETING

Montreal Daily Mail Quebec, June 23.—Cardinal Begin, the second prelate in Canada to be created a Cardinal, and the first to have gone to Rome to be there invested with the highest honor that the Pontiff can bestow upon the clergy of his church, to-day made a triumphal entry into the city of his own people, who received him with enthusiasm and devotion which is typical of the French Canadians.

A civic holiday had been proclaimed by Mayor Drouin and when the Cardi-nal put step on the King's Wharf, on landing from the Lady Grey, which carried him over the river from Lewis, he was greeted by multitudes that thronged every point of vantage on the cliffs and along the harbor front. In the square between the Palace taught (says the Prior) more about the Pelagians than about the Baptists. and the Laval monument, a purse of \$10,000 was presented on behalf of the citizens to His Eminence.

ARRIVAL AT LEVIS Although the arrival at Levis, was scheduled for 2 o'clock, it was after 3 o'clock when the train bearing Cardinal Begin steamed into the gaily decorated platform, where an immense throng was waiting. Here the Cardinal was greeted by pro-Mayor Veilleux, who read a congratulatory address of welcome, referring to the fact that His Eminence had passed his youth in that neighbor-hood. After replying, Cardinal Begin They have done much for Freedom (says the Prior); they were our yoke-fellows in penal days, they were beaten with the same thongs, they filled the same prisons, they went with the who had been met by a large number of Bishops and others of his clergy, was escorted to the Government steamer, the Lady Grey, and brought folk of our faith to the Great West Land. They won entrance to the universities for Catholics, they broke over to Quebec.

DUKE OF CONNAUGHT'S WELCOME An interesting feature of the procession was the escort provided by a large number of the yachts and boats Quebec Yacht Club.

At the King's Wharf the Cardinal was met by Captain Bullen, who read a message of greeting from His Royal Highness, the Duke of Connaught, who reiterated his gladness at the signal honor which had been conferred upon his Eminence Others there to greet him were: Lieutenant - Governor, Francois Langelier, with Captain Pelletier, A. D. C.; Hon. L. P. Pelletier, Hon. C. J. Doherty, and some of the Federal members, Premier Gouin and his Cabinet; Mr. J. M. Tellier, leader of the Provincial Opposition; Mayor Drouin and the came from the falling asunder of the ity aldermen and many other persons of prominence.

A noticeable figure was that of Sir Wilfred Laurier. It was not till 5 o'clock that his Eminence reached the Laval monu-ment and there descended from his

carriage to the dais. A MAGNIFICENT SCENE

Under the monument a throne had been erected and to this His Eminence ascended in his scarlet robes and skull cap. He was surrounded by a group of Bishops and priests. On the steps leading to the throne were a number of pages dressed in gorgeous cloaks and kneebreeches and wearing wigs with plumed hats. Lining the passage were the smartly uniformed cadets and the Papal their lives may be a clever and suffi-cient adjustment to ecclesiastical Zouaves, with bayonets fixed.

Everywhere there was a riot of color, with the papal yellow and machinery in the interests of getting on—but the saints of all ages have white predominating. Bunting borne witness of the abuse of the brightened the buildings on every Bunting side; banners and flags of every de-It behooves Catholics however scription floated in the breeze. the door of the Palace clo was a magnificent portrait of Pope Pius X. and on the front of the monument was a portrait of Cardinal On the walls were also Begin. many expressions of welcome and appreciation of the honor rendered (says Father McNabb) both sides had to consider a common leakage, and

to Catholic Quebec. THE CIVIC WELCOME

Mayor Drouin in his address, assured His Eminence that there were gathered together to meet him not only those of his own diocese but also their fellow citizens of all races and religious beliefs, all of whom had learnt to appreciate his many qualities and the results of his work All recognized that this honor was conferred upon the recipient as the well deserved personal reward of a lifetime devotion to church and

country. Mayor Drouin spoke warmly of the theological learning of the distin-guished prelate, of the work which had come from his pen, of his work for the education of French Canadian youth. At all times, his devotion and his sacrifices had been crowned with success and rich with the most consoling blessings. When industrial troubles had arisen in the ancient Capital, said Mayor Drouin, His Eminence had played the evangelical role of "Prince of Peace" with prudence and a spirit of justice that had been universally admired. "And," HOW TO SQUELCH VILE SHEETS continued the Mayor, "at this moment when the world seems to have its eyes upon us and is astonished at its priests and Sisters, could not flourish as they do if the Catholic press were property supported over Prince of the Church assumes for us the control of the church assumes the control of the church assumes the control of the church assumes the church assumes the church as the church assumes the church as Church assumes for us the proporwere property supported, says Bishop Canada among the favored nations of wealth would furnish the means to spread abroad Catholic literature, presage of the future greatness of our dear country. May you live long for the welfare of the Church and even gratuitously where it is needed Take the Jersey coast, as an ia- the glory of Canada.

THE CARDINAL'S REPLY

His Eminence in reply said his elevation was to him a source of consol-ation. He was rejoiced at it, not so

much for himself as for those under his care. It was, he considered, not only an encouragement given to labors that at times had been hard and painful and a lightening of heavy, and at times disquieting responsibilities, but also a pledge of more abundant blessings for all those of his diocese.

QUEBEC'S DISTINCTION

Quebec was the cradle of the Guebec was the create of the French race in Canada. Always, and above all in periods of the greatest peril, it had protected its interests. Its vigorous sons had been the first pioneers to blaze the trail of all legit imate progress. Quebec it was that had been the first to light the torch of faith on the banks of the St. Lawrence, the torch which had proved s shining light of civilization. From the cradle of New France had gone forth the intrepid missionaries to carry the gospel to Acadia, to the regions of the Great Lakes and the West, to Illinois and the whole of the immeasurable valley of the Miss-issippi. It was the Church of Quebec that was the mother of all the Churches which to day formed the brightest ornament of their country and sparkled joyously in its crown of

glory.

Taking up the theme that right eousness exalteth a nation, His Eminence laid stress on the fact that only the sentiment of religion, based upon the doctrine of the Saviour, sowed and maintained in the womb of peoples the germs and guarantees of immortality. If the French Cana dian race, in spite of all its struggles and trials, had been enabled to in-crease and flourish, if its influence was spreading more widely over this new continent, it was because it had been impregnated with Catholic piety. There was but one danpiety. There was but one danger to fear. That was that it might weaken in that Christianity which had hitherto been its mainstay and and assured it a glorious past which had been sown with many brilliant

SOLEMN TE DEUM SUNG

After the Cardinal had concluded his reply, he made his way through the crowded streets to the Basilica. In front of the Basilica was a throne where the cure of the church pre-sented him with a crucifix. He then entered the church where a solemn Te Deum was sung. Then His Eminence gave his benediction to all present and delivered a sermon. This over, he proceeded to his palace. Quebec, June 24.—A striking ex-

ample of the kindly feeling existing between religious bodies in Quebec was shown to night during the reception to His Eminence Cardinal Begin at the Chateau Frontenac.

Among those who paid respects to the dignitary of the Catholic Church was the Very Rev. Dean Williams of the Anglican Cathedral here.

The two churchmen exchanged compliments and then Dean Williams shook hands with His Excel lency, Mgr. Stagni, the Papal del

In the audience that passed before the eminent churchman were many distinguished citizens, not only of Quebec but of many places in ada. The members of the Board of Enquiry being held into the mari-time disaster were among those who paid their respects to Cardinal Begin. Lord Mersey, Sir Adolphe Routhier and Chief Justice McLeod were presented and each congratulated the Cardinal on his new honors.

Sir Wilfrid Laurier was a prominent figure at the gathering. leader of the Opposition looked in better health to day than he has for some time and he was quite striking to night.

Other people present included Sir Lomer Gouin. Premier of the Province; the Hon. C. J. Doherty, the Hon. L. P. Pelletier, the Hon. Rodolphe Lemieux, Hon Mr. Allard, Hon. Mr. Delage, Speaker of the Legislature Assembly, and Mr. J. M. Tellier, leader of the Opposition in the Quebec House.

THE "CATHOLIC SHIP"

Though the disaster to the "Empress of Ireland" has brought bitter sorrow into many hundreds of homes in various parts of the world, no-where (says the Catholic Herald) can sorrow be more acute and widespread nowhere can the hand of affliction have fallen more heavily amongst the seafaring section of the Catholic community of Liverpool, for a large proportion of the crew was Catholic. So large, indeed, was the proportion, and so anxious have Catholics been for some years past to obtain positions on board her, that the vessel was known as "The Cath-olic Ship." Her attraction for Catholic men of the sea was largely a sentimental one, due partly to the share Ireland bore in her name, and partly to the fact that she was the ship in which the Papal Legate, with Cardinal Logue and other prelates and clergy travelled to the Eucharistic Congress at Montreal, leaving Liverpool at the end of August, 1910, when pany had temporary chapels fitted up and other arrangements made for the celebration of Mass on board. At that time large numbers of Cath olics who had previously worked on any ship that offered, sought and found employment on the "Empress of Ireland." Many of them never left her thenceforward till the day she foundered, and those who did leave were usually replaced by other Catholics, who were always on the look-out for work amongst men of their own faith and nationality.—N. Y. Freeman's Journal.

A SISTER'S PRAYER

Before the grotto in the convent gar den, A black-robed sister knelt in silent prayer, Beseeching mercy, pleading grace and

For wayward children of the Virgin

'For Jesus' sake regard them gracious Mother, erring feet from ways that are

In thee they hope, for there is not another To plead for them before the Holy Child.

And as before the grotto thus she pleaded
sin stained hearts and hands For

with guilt red-dyed,
There came a thought at first she
scarcely heeded,
That words availed not with the
Crucified.

To doubt was sinful, so she prayed the faster, But still the dread Temptation did assail. loving deeds we imitate the Master,"
The Tempter whispered, "words do

nought avail." Beyond the confines of the convent e garden
The fallen lie along the great high way, You aid them not by mouthing pleas

for pardon, They seek a helping hand—you idly pray." Their ears are strained to catch the

word of Friendship; hunger for the smile that bringeth balm; kindly deed that doth proclaim true kinship Means something more than mum

bling of a psalm.

So well the Tempter veiled his specious pleading
In garb of light, like minister of

grace, That even Mary seemed as though unheeding, Cold disapproval writ upon her face.

The shadows lengthened o'er the convent garden; The birds grew silent—e'en the roses

slept, And with their fragrance died the pleas for pardon; black robed sister prayed not now but wept.

Such bitter tears as tell of hearts nigh broken: Of hopes that blossom but to fade and die; Of partings sad, and bitter farewells

spoken; Of wounds that healing hand of time

decision. Is work then all, and prayer of no avail ?" And Mary heard, and lo! behold a

Resolves the doubts that torture and A lonely workman toiled long hours unceasing, In arid fields that bleak and barren

lay, in. No hope of harvest glad increasing Cheered his sad heart at close of

weary day. That night the toiler tossed in troubled slumber; His hopeless striving haunted his re-

arren fig-tree did the ground encumber, Dream Voices whispered. Shuddering, he arose.

And sadly sought his fruitless field of labor, Determined to destroy, for hope had

fled, When lo! Behold a glory as of Shone o'er the garden where his soul lay dead.

And spirit shapes, rare fashioned vessels bearing,
That held a fragrance more than earthly sweet.

In countless hosts were through the vineyard faring, That bloomed afresh at touch of angel feet.

He stood amazed. The arid wastes were smiling. With harvest white the barren fields were bare.

The Evil One but mocks my useless toiling," He thought, and humbly crossed himself in prayer.

In fear and awe he sought once more the garden, No white robed angels passed; the light had fled:

shrine was there, and pleading grace and pardon, black-robed sister humbly bowed her head.

The sleeper stirred. The Ave bell was ringing, His soul, new-born, knew nothing more of care,

In convent chapel voices softly singing, 'Twas Mary's answer-God had heard her prayer. -Rev. D. A Casey in St. Joseph Lilies

A mean man can become religious, but he cannot stay mean and remain

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HEAD OFFICE: OTTAWA

TELLS STUDENTS TO ENTER POLITICS

GOVERNOR GLYNN SAYS CIRCUM-STANCES MAY HARM BUT CAN-NOT DEFEAT REAL MEN

Washington, June 16.-"Keep out of office, but take an interest in politics," was the advise given the graduates of Georgetown university by Governor Glynn of New York, who delivered a commencement address

abounding with sage counsel. "Don't rattle around," he said, "in the shoes of the present, waiting for the slippers of the future.

Dead men's shoes often have no soles and frequently poor uppers. Take Carlyle's advice and do the work nearest at hand. Blaze your own way in life, walk

on your own feet; work with your own hands and speak with your own "Circumstances may hamper you

but they cannot defeat you if you keep your blood red and your brain "Indifference to the magic of work,

the potency of drudgery, is the course of too many college men. They want to fly before they can creep; they want to be \$10,000 men before they are 30 cent apprentices.

Not even a college can teach the faculty of absorbing worldly wisdom as a sponge drinks water. Worldly as a sponge drinks water. wisdom, my young friends, is a slow growth.

You can not get it in the circus of society or the pantomime of sport. You can't get it in the frivolities of pleasure, or the steeple chase of mirth, but you can get it in a man's work among men and nowhere else.
"I consider it a part of man's work

O pity me," she cried. "Help my to take a hand in making current history. I would advise abjuration of public office, but I would urge an interest in politics.

"I have no patience with those educated and refined gentlemen who hold aloof from the political field because it smells of villainous saltpetre. They are like the lord in the play, 'perfumed like a milliner,' who used a bottle of smelling salts to protect his nose from the carnage smell of battle and who would be a soldier it were not for the guns."

The graduating class numbered 600. The ceremonies incident to the 125th commencement are now in

A REMARKABLE DECLARATION

The New York Sun, after seeking various non Catholic regard to church conditions in the United States to day, apropos of the variety of creeds, made the following remarkable declaration in a leading editorial article on the dark cloud that obscures the Christian sky in boasted and much vaunted this period of progress and education and civilization in this country.

"Is it any wonder that believing

Protestant ministers preach to empty benches, and that thousands Protestant churches have been closed in this Christian land in the last few years, as reported by the different Protestant denominations? And is it any wonder the Catholic Church has been increasing so rapidly in America, since that great church does not stand on a shifting and uncertain foundation? "While yearly reports show many of the Protestant clergy groping

about in the dark feeling for some solid Biblical foundation stone upon which to build their religious belief, the old church stands firm, as it has

done for ages; it has never repudiated the great foundation truths of the Christian religion—the Virgin, birth and resurrection of Jesus Christ. we must, therefore, admire this great religious body (the Catholic Church) for being able to withstand the fierce assaults of agnosticism, in-fidelity and so called new thought, and to be to day a lasting defense of the fundamental truths of the Gospel of Christ."

OUR CHRISTIAN CIVILIZATION

"Our civilization is Christian," says the Southern Guardian, "inasmuch as its written and unwritten laws, its manners and its customs, are the outflow of Christian consciousness in the citizenship. In other words, the Christian religion is the basic element of our civilization. But let Christian consciousness pass out of existence by a failure to inculcate it into the minds and hearts of the rising generations, and its only foundation will be torn from under our Christian civilization. Christian ideals can not long remain the governing principles of a com-monwealth whose citizens have ceased to think and feel like Chris-This argument tians. divorcing religion from education must appeal at least to all those who on Christian civilization as a distinct blessing to mankind."

FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD'S appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer.

It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why not, dear reader, have a share in that work by contributing of your means to its, maintenance and extension The opportunity awaits you : let it

not pass you by. J. Egan, Charny....

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FIVE MINUTE SERMON

FIFTH SUNDAY AFTER PENTECOST

THE PRECIOUS BLOOD

an account of thy stewardship." (St. Luke We are all stewards of Almighty God. He has entrusted to each of us the most excellent treasure on this

earth, an immortal soul. To show its worth Our Divine Lord came upon earth and suffered and died.

Some day God will call upon us to

Some day God will call upon us to give an account of our stewardship. Happy shall we be, if we have not wasted and squandered the gifts and graces Our Lord purchased for us by shedding His Precious Blood.

In the Precious Blood we honor and wearste the project of our force.

In the Precious Blood we honor and venerate the price of our free dom and our life. It is "the blood of Jesus Christ, which cleanseth us from every sin." Whatever is good whatever is holy, whatever is perfect upon earth has come to us by virtue of the Precious Blood of Our Redeemer. With what devotion, then, should we not commemorate the shedding of this most Precious Blood to which we owe so much.

When we think that God took upon Himself the flesh and blood of man in order to die and shed His blood for man's salvation; when we contemplate by what afflictions, stripes, wounds, lashes and gashes this shedding of His Precious Blood was caused; when we meditate on the great truth that God, the Father, who loved His Son with an infinite love was pleased with this atonement then we cannot but be lost in astonishment and exclaim "How unsearch. able are Thy ways, O Lord, how in-scrutable Thy decrees."

Yet, can we not see is this the tness of the love of Jesus? "Greater love than this no man hath, that a man lay down his life for his friends." (St. John xv, 18.) Jesus shed His Blood, laid down His life, for every one of us. Every drop of His Precious Blood, from the first drop shed at the circumcision to the last drop poured out on Golgotha, was shed for each individual soul. The entire price was paid for each. If the human nature of Jesus Christ is to be adored on account of its in-timate union with the Divine Substance, the Precious Blood is par-ticularly adorable because it is also

what more powerful motives for our gratitude and love could there be? If a man were in prison, bound by chains from which he could not free himself, and some kindhearted person, moved by compassion and love for his neighbor, should ransom him, free him from the chains, would he not feel grateful to him? Would he not do all he could for him and to please him? Would he not try in every possible way to show his gratitude and love to his kind and nerous benefactor?

Such was our condition before the merits of the Precious Blood of Jesus Christ were applied to our souls. We were in the prison of death, the slavery, the bonds, the chains of sin. We could not liberate ourselves. No one but God could free us. God, the Redeemer, came. He freed us from the captivity of the devil. He ranus from the chains of Sin. He gave the price, His own Precious Blood, and we were liberated from the prison of death.

And how do we show our gratitude and love? Do we show that we are grateful to Him and try to please Him by obeying His holy law? Do some of His commandments or by receiving the Sacraments, the channels of grace, sacrilegiously? Do we displease Him, insult Him,

show our ingratitude to Him, by swearing, taking His holy name in vain, lying, cheating, slandering our neighbors, getting drunk or committing other sins? Do we trample upon His Precious Blood by unworthily receiving the second worthily receiving the sacraments which have their origin and efficacy in this Precious Blood? Do we receive them without the necessary

ducing and increasing grace.

By it we are freed from our sin.

But in order to partake of its merits here and hereafter, faith alone without good works is not sufficient. We must not only believe what

God teaches; but we must also obey -do what He commands.

For St. Paul lays down these two conditions when he says: "In Jesus Christ neither circumcision availeth anything nor uncircumcision, but the universality of Catholic practaith that worketh by charity."

(Gal. v, 6.)

Let, then, your faith work by charity. In other words, show by your works the faith that is in you. Show by your actions, show by your good Christian lives that Christ's blood has not been shed in vain for you. And ask Him through the merits of His Most Precious Blood to grant you all the graces necessary for your state of life and especially the grace of a happy death, that, having faithfully served Him hereon earth, you may gloriously reign (Gal. v, 6.) here on earth, you may gloriously reign with Him in heaven when your time

comes to give an account of your stewardship.

GENERAL INTENTION FOR JULY

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

The fire which our divine Lord came to bring into this world, and which He so greatly desired to see spread around Him, was His own deep love for mankind. He had al-ready kindled this fire in the hearts of His apostles and disciples by the countless kind words and consoling deeds of His three years' ministry.
And in order to hold their hearts And in order to hold their hearts, even after His return to heaven, He succeeded, by a specially touching mark of His affection, in solving in a divine way a problem which seemed humanly insolvable, that of returning to His Father in heaven whole and entire and of still remaining with us on earth whole and entire.

Not wishing to leave as orphans the Not wishing to leave as orphans the flock He had redeemed by His Precious Blood, He found a means of per-petuating in the Holy Eucharist His divine Presence on earth, giving us thereby the greatest pledge of His infinite love for men.

Our faith teaches us that Christ in

the Eucharist is present uninterruptedly in this world, that He continues to dwell with us, that He multiplies Himself in all places where there is an altar raised and a priest to consecrate, that He gives Himself as food for our souls, and exercises a loving and personal influence on the Church and her children. In every Catholic church and chapel throughout the world where a lamp glows in the sanctuary, there Christ our Lord has made a home for Himself. The flickering rays invite us to throw our selves at His feet, not merely to pour out our prayers and our supplica-tions and bless and praise His holy Name, but also to surround His altars with the external pomp and glory

due to royalty.

Faithful Catholics have in all ages responded to this amiable invitation. In past centuries they built castles for their earthly kings, but they also raised magnificent cathedral and churches to be fitting homes for Him Who is the King of kings. And after those temples had flung their crosstipped steeples to the skies, Catholic art continued to spend itself in beautifying wall and ceiling and win dow and sanctuary, so that even after hundreds of years those temples re-main monuments to the enthusiasm which a living faith in the Real Presence inspired.

This holy enthusiasm has never waned among God's faithful children, for while the manifestation of it may possibly be not so grand or so noble as in the past—witness the cathedrals of the Middle Ages—the evi dences nowadays of intense devotion to the Real Presence are not less striking, nor are the motives underlying the practice of it less sincere. The august sacrament of the altar is still for Catholics throughout the world what St. Augustine calls the signs of union and the bond of charity, and all that human efforts can do is being done to honor and glorify It. Churches are rising everywhere; sanctuaries and altars are being adorned; and wealth and time and labor are vying with the art of former ages in providing for the beauty of God's temples. This is a form of eucharistic work which appeals to all who love our Lord. Giving one's of time to receive the homage of His we keep the commandments of God alms and one's personal effort to children. There is the Holy Hour, and of His Church? Or do our make the holy sacrifice in its exter now becoming nonplar in many Or do our make the holy sacrifice in its exter now becoming popular in many and of His Church? Or do our actions rather tend to displease our nal manifestations worthy of the generous, Divine benefactor? Do we trample upon the Precious Blood which He shed for us, by breaking wherein He rests, is surely a work with Him.

external worship of the Holy Euch-arist bring consolation to the souls of Catholics. In those lands the king, for instance, is borne by reverent hands and followed by devout multitudes in procession through the streets of towns and cities. A more to Communion, and in other ways to modern phase of he work are those Diocesan Congresses which are held leges which are offered to Him in the to discuss ways and means for the let us be sorry for the past and resolve for the future to do all in our power to please Him and show our gratitude to Him.

Remember that a continue to the past and resolve for the future to do all in our power to please Him and show our before the splendor of the International Eucharistic Congress had Remember that everything good that is in the world is owing to the merits of the Precious Blood of Christ. From the God of the tabernacle. the Church received its origin and those of us who have the privilege the Sacraments their power of prodemonstration in Montreal in 1910, notably the wonderful procession made up of Catholics hailing from various quarters of the globe and moving like a solid army to the foot of Mount Royal to receive the bless ing of their Eucharistic King. The marvellous scene will stay with those who beheld it as a precious memory; it will always be recalled as a proof of the intensity of Catholic faith and

Evidently solemn public tributes like these to the royalty of God in the Holy Eucharist would be empty symbolism if our belief did not tally with our external practice. Happily our worship of the Eucharistic God our worship of the Batchartste cost is also interior; we know whom we possess though He is hidden under the sacramental veil. This is enough to explain the faith of Catholics, and their enthusiasm in manifesting it

before the world. First and foremost there is the Mass itself, that sublime act which renews before our eyes the very

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eatisfactory. Their action was mild and the results all that could have been

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tragedy of Calvary, and which brings us near again to the God Who shed H s blood for us. The Church comands us to assist at this solemn function on Sundays and holidays as the eucharistic work par excellence; and while she prescribes this only as an essential duty, she urges us as a noble form of eucharistic devotion to assist at Mass every day, or at least

as often as we can. And yet eucharistic devotion should not mean merely being present at Mass and contemplating the Blessed Eucharist on the altar. This devotion supposes also that we nourish our souls with our Lord's Body and Blood not merely once a month but as often as we are present at Mass. With pious Catholics Holy Communion should be the accom-paniment of the Mass. The soul needs food just as the body does, and it seems a strange paradox to see people nourishing their bodies three times a day and then starving their souls on one Communion a month. Our First Fridays and our monthly General Communions should not re-present the limit of our eucharistic craving. Undoubtedly Holy Com-munion is a very solemn act and presupposes an adequate prepara-tion of our souls, and we can understand the hesitancy shown by the many who are invited to this banque; but the Holy Father laid down the privileges and the obligations in this respect in the decree on frequent and daily Communion, a document which should be read and studied by all Catholics so that they may have no further scruples in this matter.

There are other forms of euchar istic work which should appeal to the members of our League. In many large centers of population there are Schalities of Night Adorers, pious men who watch with our Lord in the hours of the night when He is alone in the tabernacle and when the world outside is asleep or giving itself up to pleasure. There is the well known devotion of the Forty Hours, when our King remains seated on His throne for that length

that is pleasing to Him.

In countries where the faith is
still strong and the free exercise of still strong and the free exercise of soldlites of Perpetual Adoration, soldling guaranteed, other forms of soldlites of Perpetual Adoration, soldling guaranteed, other forms of soldlites of Perpetual Adoration, soldling guaranteed, other forms of soldlites of Perpetual Adoration, soldling guaranteed, other forms of soldling guaranteed guarante Eucharistic Leagues, Altar Societies, Servers' Sodalities, Eucharistic Propaganda, and so on, are all forms of eucharistic work whose ultimate aims are to make us live nearer to God in the tabernacle, to go oftener atone for the contempt and the sacri

great Sacrament of His love.

It is to be regretted that there are result of the lack of religious education or the lack of opportunities. But may it also not be the result of their own lukewarmness? The great truths of our religion fade rapidly from lukewarm souls. Religious ignorance comes oftener from a lack and religion practice then from a lack of teaching.

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Such a charge can hardly be made against members of our League. Devotion to the Sacred Heart draws them to the tabernacle, and it is consoling to know that where the League is prospering there frequent Communion and other manifesta-tions of love for our Lord in the Holy Eucharist also prosper; the League of the Sacred Heart has increased a hundredfold the number of com-municants in Canada. But our Promoters and Associates should not re-main satisfied with what they have done; they should keep up their zeal in eucharistic work, especially in urging people to go to Holy Communion. By doing this they will carry out the wishes of the Holy Father who, in a recent discourse to Father who, in a recent discourse to a number of Bishops, urged them to develop in their flocks by frequent Communion devotion to the Blessed Sacrament, the noblest of all devo-tions because God is adored directly; the most profitable of all devotions because it unites us to the Author of

all grace and all love. E. J. DEVINE, S. J.

UNDERMINING CHRISTIANITY

Recently the question of admit-ting to the ministry candidates who reject Presbyterian interpretation of the Bible came up at the meeting of the New York Presbytery. The applicants for admission were graduates of the Union Theological Seminary which has become noted for its heterodox teachings. The two candiheterodox teachings. The two candidates who presented themselves were charged with heresy. One of them, when asked did he believe in the Virgin birth of Our Lord, returned this evasive answer: "Nobody these days preaches sermons on such subjects. I will have no occasion to preach it."

The voung man who thus brushed

The young man who thus brushed aside as unimportant a cardinal doc-trine of Christianity was but repeat-ing what he had learned from his professors in the Union Theological Seminary. The denial of the Virgin birth of Christ is entirely in keeping with the view that the Saviour of mankind was not, in very truth, the Son of God, but merely the highest type of manhood. That means that Christianity rests on a foundation of false teachings. We can see then what is the tendency of the opposi-tion to the doctrine of the virgin birth. A denial of that doctrine paves the way for the rejection of the divinity of Christ. Keeping this in mind, what are we to think of Professors of Theology in Protestant seminaries innoculating students with such views as those that re-cently elicited a strong protest from members of the New York Presby

tery.

The need for such protests is em phasized by an article which appeared in a recent number of the xposition and Review from the pen of Professor Carver of the Baptist Theological Seminary of Louisville Ky. The Professor says that the lectrine of the Virgin Birth "as an explanation and a proof of the divin-ity of Christ is both insufficient and needless." That is a sample of the teaching in Protestant seminaries that are turning out graduates who reject what are regarded as the essen-tials of Christianity by all who have not fallen under the influence of the higher criticism. The protests of the New York Presbytery against such graduates occupying Presbyterian pulpits so far have been of no avail.—N. Y. Freeman's Journal.

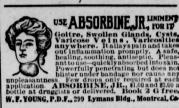
THINGS IN WHICH WE CAN CO-OPERATE

Catholics should take part with their Protestant fellow-citizens in all movements to improve the condition of the poor, to put down commercialized vice, to purify politics, to beautify their home town, to regulate dangerous traffics, and to promote in other ways the common welfare. We are all citizens of the one country, and on the ground of our citizenship we have a level where we can meet and co-operate with people of all denominations. When we come into close relations with our neighbors in patriotic enterprises we shall know them better personally and esteem them more highly and they will understand us better and think more of us. They will be more willing and ready to co-operate with us in preventing the dissemination of lies and calumnies against our Church and in checking the onslaughts of vicious anti-Catholic literature. Let us get together in all that makes for a kindlier feeling between man and man for a better and happier country."

THE LIFE OF A PRIEST

"There is much in the priest's life to wear out the nervous system, says the Monitor of Newark, N. J.,
"the public speaking, the long hours
in the confessional, the care of souls,
the contact with suffering and sorrow and sin, the annoyances of adminis-tration, the strain of raising money and properly dispensing it, the criticisms that come to all, the fierce light that beats upon the priesthood. On the other hand, there are many on the other hand, there are many consolations, and the affection of Catholics for their priest is proverbial. It is a fact that priests are prone to take less care of their health than men of families. They are often blind to the beginning of an illness and there is often no one to warn them. They take risks, un-til they are taught better by some painful experience. They bid others be careful and take little care

in their own case. So true is this that there is always more danger of a priests dying without the Sacra ments than there is of a layman's."



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CHATS WITH YOUNG MEN

SELF ENCOURAGEMENT

The encouragement of others is ne of the most useful, the noblest, the holiest occupations a man could take up. The columns of life are take up. The columns of life are filled with want advertisements clamoring for this commodity. Ninetynine out of a hundred want encour-agement all the time, and the hunagement all the time, and the hundredth wants encouragement for twenty-three hours and fifty nine minutes only every day. The radium supply is scarce and hard to get; the supply of encouragement is more limited because no one gives encouragement and everybody wants and needs it. There is only one thing to be done. You must make up your mind to encourage yourself. Take yourself aside and reason with yourself earnestly. Laugh away fears, dismiss idle regrets, pick yourself up, shake off the dust, dry from the eyes the blinding tears, say something cheerful to yourself, put on a new smile, slap yourself on the back, light up a bright flame of hope, give another turn to the crank, and away you go with new vim and new energy.

you go with new vim and new energy.

Perhaps you will say that you do
make an attempt at self-encouragement, but you confess to failure. It is likely you are flattering yourself or coaxing or deceiving yourself, and not truly encouraging yourself. You do not go deep enough. Encouragement, according to the makers of dictionaries, means putting heart in-to one. Courage and encouragement are allied in derivation and everyday life. You can not rear the solid structure of encouragement on the You can not put fiber into a rotten log by putting on it a venee of oak ; you must put into it a heart

Have you ever gone into the hear of this subject? Do you know what is the source of nine-tenths of the world's supply of discouragement?
You will promptly answer dyspepsia.
You are wrong. That is the source
of the one-tenth. The nine tenths
are due to pride and to the most cowardly species of pride, human respect If a man slips and falls on the side-walk, he looks around to find out whether he has been seen. If not, he brushes himself off, goes on his way and forgets all about the fall. But if one person saw him, and especially if many witnessed his plight, he will rehearse the details of it to himself, caricature every part of it as it appears to others, will indulge in profanity, or be tempted to, will memorialize the newspapers, the mayor, the city commissioners, will make his fall a perpetual grievance, and declare emphatically, finally, with clenched fist and red face, that he will never expose himself to such a ludicrous mishap again. He is discouraged from walking because the crowd laughed. Now, is not that a parable giving the history of most

discouragement? The first thing, then, that the selfencourager must do is to forget the other man's sneer or laugh. Geolo gists revel in the mysteries of erosion, and they will tell you how a little pebble may be spun around on a large rock by the current of a stream, until it has worn a cavity which they call a pot-hole. Pride keeps the stream of consciousness playing on one fail-ure until it has eroded a cavity of discouragement in the soul. Cut off the stream; forget the failure. Don't resort to artificial means for forget Dutch courage is not the best ting. Dutch courage is not the best kind of bravery and the Dutch en-couragement of alcohol, or the Chin couragement of alcohol, or the Chin ese encouragement of opium, or any other drug, merely postpones the enforce important that you be properly ese encouragement of opium, or any couragement. When the tide goes out, the corpse will be there worse than before.

Control your imagination as well as your memory. Take your difficulties on the installment plan. A man may swallow deadly poison safely if he does but graduate the doses. The devil knows well how a vivid imagina. tion, terrified by the prospect of a long evil, may benumb a resolute soul. He said to Ignatius Loyola; "You can't keep this up for fifty or sixty years." 'Fifty or sixty years!"

replied the saint, "Who promises me that length of life? I'll keep this

me that length of life? I'll keep this up till noon, and if alive then, I will hold on till evening."

Self-encouragement is the serum for tramps and degenerates and applicants for divorce and intending suicides, and for everybody else. Use

OUR BOYS AND GIRLS

A BIRD STORY

Some years ago, my father had a pair of common white pigeons. They were very tame, and became very much attached to him, so much so that they were almost his constant companions, accompanying him in his walks or when out driving. They would answer his whistle like a dog, and would alight on his prooffered hand or enter his pocket if opened for them. A skeptical friend thought they would show the same familiarity to any other person, and familiarity to any other person, and to give them a fair trial, he procured suit of clothes of the same color as

a suit of clothes of the same color as
that which my father wore.
Arrayed in his disguise, our skeptical friend, imitating my father's
whistle as nearly as possible,
whistled to the pigeons. Immediately they left their perch on the housetop and flew down to the hand held out to receive them, but when they came within a few yards of it they suddenly checked themselves, fluttered perplexedly for a few moments around our friend and then flew back to the house-top. This was conclu-sive evidence. But a sad accident sive evidence. But a sad accident happened. One morning one of the happened. One morning one of the pigeons was found upon the high-road dead, its body bearing marks of injury, but from what cause we never knew. We carried the dead body home and buried it in a sunny and quiet stop in the garden. For three days the surviving pigeon, with untiring energy, searched the country far and near for its mate, but in vain. It refused to touch food, and even the influence which my father unually exercised over it was gone. usually exercised over it was gone.
On the third day we found it dead in
the dove-cote, its little heart broken
with grief by the loss of its lifelong
companion. We buried it beside its companion. We buried it beside its mate. Since then my father has never kept pets.—London Spectator. RECEIVE FAVORS WITH GRATI-

TUDE To receive a favor gracefully—that is the supreme test of the gentleman

or the gentlewoman. The reason of this is that accepting a favor in the right way calls for the rarest and last flower of good breed-ing—humility. We are born proud self-seeking, and sensitive; we share there traits with the brutes. The task of culture is to change these attributes into humility, service, and

self effacement. We exalt the man whose aim is to help people, to do something for somebody. But the very finest quality of service consists in allowing

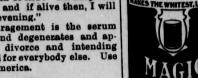
others to do something for us.

To make a child feel that you need him; a friend, that he is indispensable; a wife, that she is leaned upon a husband, that life is not worth while without him; the poor, that they have power to serve; the rich, that their personality means more to you than their money; the learned, that they teach you, and the ignorant, that they inspire you; this is the subtlest and highest form of

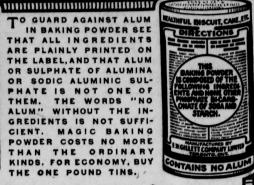
spiritual service.

It is the surest hall mark of the gentleman or the gentlewoman. A WORD TO BOYS

fashioned in the plastic period of your youth. You should be like waxen figures in the hands of your teachers; let them make of you good Catholics and good citizens; wax will harden and preserve the impression given to it in the mold. The trouble is that students do not know what is before them. They wish to get through school in the shortest time and with the least effort. But I would urge you to take upon yourselves a personal responsibility in the matter of your education. Determine



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to get all you can, and then go forward, encased in the armor of scholarship, to do battle and you will succeed. At present, and still more in the future, the Church needs great and good men.—True Voice.

WHO CARES

"Who cares?" exclaimed one who seemed to be leader in a group of girls on the way home from school. "Who cares? It is all over now and that is the end of it."

A poor lesson in the class and a lack of good order had brought regirls were trying not to care about

But if only you stop to listen you may discover a false ring in that question. A fault is not "all over" and ended if no effort is made to correct it. "Who cares?" One cares Who watches over each day's record to see if each is 'faithful in that which is least," and we may not know what is to be the "end of it" until the great Review day. But if only you stop to listen you

the great Review day.

And our true self cares, for all that lips may deny. A voice within us urges that life was meant to be the very best we can make it, and:

Each life that fails of the true in-Mars the perfect plans that the Mas-

ter meant.'

FORGOT HIS MANNERS A school inspector was testing a

class's powers of observation. nade sure that the class saw that he had a gold mounted fountain pen in his waistcoat pocket plainly dis-played. Then he left the rostrum, retired to the ante room, and there removed the fountain pen to an inner pocket. Returning, he stood with his coat thrown back and his vest

displayed penless.
"Now, boys," he said, "tell me what I have forgotten." There was a long pause, and then

small voice piped up : "Please, sir, you forgot to say Excuse me' when you walked in front of the teacher."

TEMPERANCE

" A JOLLY GOOD FELLOW"

Some years ago one of the popular illustrators drew for a magazine a picture entitled "For he's a jolly good fellow." It showed a clubroom good looking young men, whose faces were flushed withwine, stood, with lifted glasses, and sang their toast to one who stood at the head of the table. He was evidently greatly gratified. He looked as if he thought it supreme ly worth while to have his masculine friends, late in the evening, so demonstrative over his social quali-

ties. picture. It showed the home of the "good fellow," where his young wife sat waiting for him. His house jacket was laid over a chair. His slippers stood ready before the fire. He had planned to spend the even-ing at home and had not been strong enough to do it. Meanwhile the young wife had waited watching the big clock count the hours. Now it was past midnight. It was not the first time that it happened, or the second; it would not be the last by any

It was not simply the disappointment, the loneliness that made the young wife lay her head on the table sobbing. She wept because she knew that she had married a weakling. She saw that it meant so much to him to be regarded as a "jolly good fellow" that he gave up other things infinitely greater. She had learned that his good fellowship had

in it selfishness and weakness.
It is pleasant to be called a "good but it is a shameful thing if we gain it through another's need less suffering or at the cost of our own self-respect and manhood.—For-

IRELAND'S GREAT TEMPERANCE CONGRESS

The chief aim of this month's great National Total Abstinence Congress in Dublin, Ireland, is to inaugurate in Dublin, Ireland, is to inaugurate a permanent Catholic Total Abstin-ence Federation and a permanent Priests' Total Abstinence Union. The Congress will hold its sittings in the Mansion House, Dublin, on June 25 and 26, and a great total abstinence demonstration will be held on the following Sunday. The Congress has received the cordial sanction not only of the whole Irish Hierarchy, but only of the whole Irish Hierarchy, but even the Holy Father has taken it under his protection, and through the Right Rev. Monsignor O'Riordan, rector of the Irish College, Rome, has bestowed special spiritual favors on all associates of and delegates to it. About six hundred delegates have already sent in their names. already sent in their names.

TEMPERANCE IN THE BRITISH NAVY press, despatch from London

May 30, says:
"While it has not been suggested that the British Admiralty follow the example of Secretary Daniels and prohibit the use of wines and liquors

in the navy, a movement is afoot to induce the men to give up drink. Admiral Sir G. King Hall, speaking of this movement, said that temper of this movement, said that temper ance in the navy was making pro-gress all along the line, but there was still room for much improve-ment. He condemned the practise of giving out grog and said 50 per cent. of the men would give it up if some small addition to their pay were substituted. It would mean adding only another \$300,000 to the new of the men.

pay of the men.

In the Indian army the progress of temperance is remarkable. According to officers back from India, about 50 per cent. of the British soldiers there are total abstainers.

THE PRECIOUS BLOOD

June, month of the Sacred Heart, and July, month of the Precious Blood, are two months specially dedicated to and intimately associ ated with the divine personality of Our Blessed Lord. In the Sacred Heart we find the fullness of Our Lord's love for men, and He Himself has declared, through Blessed Margaret Mary, that no devotion is dearer to Him, no more salutary and efficacious for men, than, devotion to that Divine Heart which is the fountain of mercy and tenderness for mankind. That Sacred Heart was animated by the Precious Blood the effusion of which on Mount Calvary was the highest proof of love the pitying God-Man could show towards Hit erring children. Both those months fall within the season of vacation, and it would be well for our readers, during those days of peril and temptation, to body and soul alike, to keep ever in mind both the Sacred Heart and the Precious Blood, devotion to which will surely be their best safeguard, now that the bonds of school discipline are relaxed and they are given more lati-tude than is usually their wont during the rest of the year.

VOCATIONS

The subject of vocation to a religi ous calling, be it as priest, Brother or Sister, is unnecessarily puzzling to many to young people because of incorrect notions which they have formed or received from incompe-tent advisers. One mistake that is quite common is made by the young man or woman who believes that he It may be added that the chief proor she ought not to take the step un less God's will in the matter conse crate one's self by the Blessed Virgin or some saint in a vision, if a sudden irresistible impulse over-powered one, if misfortune and depression suddenly vanished as the will determined to give itself unre-servedly to God, if, in a word, some-thing extraordinarily happened that would produce absolute certainty that God willed us "to leave the world," then the wavering young man or woman, relieved of all fear of making a mistake, would gladly apply for admission into seminary or novitiate. Occasionally, it is true, vocations have been revealed in the twinkling of an eye, as in the case of Saul converted into the apostle Paul, or in moments of great sorrow when the vanity of worldly things was so apparent that the individual turned from them at once and for ever. Such sudden illuminations of divine grace and irresistible spontaneous impulses are, however, exceptional, and their absence need not cause the aspirant to a higher life to remain in painful doubt as to God's will. The desire to embrace a life of perfection, together with the helps to enable one to persevere therein, is from God. Laying aside technical theological considerations, we may say that the young man or woman who believes that he or she possesses the negative and positive signs of a vocation is entirely warranted in selecting the ecclesiastical or religious life. The negative signs consist in freedom from those defects or disabilities which would prevent often points out principles and rules one from discharging the duties of the priesthood, brotherhood, sister attainment of justice or that make hood, or monastic life. The posiof the value of the higher state, an earnest longing for it, talents which would be of service in the religious life, and so forth. In practice, the confessor is the judge to whom the matter will naturally be referred, and, presupposing the negative and positive signs just Church is not merely a social service organization. Her purpose and her duty are higher than this. It has been noted that, during the judge to whom the matter will naturally be referred, and, presupposing the negative and positive signs just

mentioned, the penitent will make no mistake in following his advice to enter seminary or novitiate. More-over, lest some fear of making a mis take still linger, let it be borne in mind that, even though a true voca-tion has been assumed without sufficient reason, although the individual who has entered seminary or con-vent and has or has not been ad-mitted to vows or orders now believes that he was not called to the life, he can be quite certain that, if his motives be pure, he can obtain a vocation. In other words, God will grant him the graces necessary to discharge properly the duties of his state of life with profit to his own

The primary aim of the individual who aspires to the priestly or conventual life must ever be the greater glory of God, his own spiritual per fection, and the good of his neighbor Any lower aim is not worthy of the name of vocation, although the vocation may come through various kinds of incidents. It is customary for non Catholic writers to sneer at our nuns as women who have retired to the convent because of disappointment in love affairs. As a matter of fact, we do not believe that there is one nun in a thousand who has been driven into a convent by an unfor-tunate love affair. But suppose if were true, there is nothing to ridi-cule or disparage. If a young woman had given her affection to a man who proved himself unworthy or who broke his plighted troth and married another, and his fiancee turns for consolation to God Himself and with pure heart and good intention begs to be permitted to consecrate body and soul to His service, we fail to see aught to find fault with. Is the case materially different from the young courtier who looks upon the dead face of a once beautiful princess and, realizing the vanity of the things of earth, instantly chooses God as his

inheritance? inheritance?
The danger to be guarded against in cases of a sudden turning to a higher life is a mistake of confusing disgust with the world for a love of God. Thus, at the death of a parent, a lover, a brother, in the paroxysm of grief nothing on earth seems worth living for, and without reflection an individual might flee to the sanctuary or the convent. The case is real, although rare, and again we repeat that no amount of pain or disgust with the world can take the lace of the primary aim above mentioned—a whole souled desire to honor God by following the counsels of divine perfection.—Benziger's

LIBERTY AND HUMANITY

In France they are beginning to "find their mistake" in the anti Catholic legislation of recent years, in which connection the London Tablet notes as "a sign of the times in France that a petition is being num-erously signed by hospital doctors in favor of the return of the nuns as nurses to the hospitals. The petitioners declare that from the point of view of experience and devoted. ness the religious have earned the praise and thanks of those know; that the institutions which have substituted lay staffs cannot congratulate themselves on the result of the change, so far as the sick and the expenditure are concerned.
'This financial argument (says the petition) is felt by all concerned in hospital administration; but the doctors demand the service of the Sisters because they are more regular and devoted. The patients certainly prefer the motherly care of the re-ligious: this feeling is general both in the civil and military hospitals. moter, M. Eugene Vincent, formerly head surgeon at the Hospital of Charity at Lyons, explains that the petition has nothing whatever to do with party: it is put forward simply on the ground of liberty and humanity.

So it is found, and will be more and more later on, that the cause of liberty and humanity more depends on Catholicity than the French indels have imagined.—N. Y. Freeman's Journal.

RELIGION IS NOT FADDISM

Is it wise to identify the Church too closely with this or that ephemeral movement or individualistic hobby? We do not think so, despite the vociferous demands for Church recognition and support for somewhat questionable enterprises. Better keep in view the purpose of the Church. That purpose is not to promote the material and temporal prosperity of mankind. It is spirit-The Church is concerned with the eternal salvation of men. She wisely leaves their temporal and material interests to other agencies and other societies.

The very purpose of civil society is to promote peace, justice and prosperity among its citizens. In order that these may be attained certain rules of conduct must be followed. As the divinely constituted teacher of the moral law, the Church for the welfare, temporal as well as spiritual, of the individual. But the Church is not merely a social serv-

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far as it goes; but it is not religion. FLAMES PASS FLAT ROOM WITH Religion concerns itself with our re lations to the Supreme Being. Mere philanthropy regards our fellow man only and leaves out of account his and our relation to God. It can be seen at once that religion and philanthropy are really distinct. Those who confuse them in the churches succeed in eliminating religion and substituting philanthropy for it.

This is one of the mistakes that many Protestants are making to day. Religion is displaced for the latest fad. And then the ministers wonder why men and women are no longer religious! Most of them are still religious at heart; but they no longer find religion in the churches where they look for it. And so they stop going to church altogether.

We have noticed that some writers who seem to know more about the fads of Protestantism than know about their own religion, display an overweening fondness for getting the Catholic Church to idengetting the Catholic and the state of the st There is no danger on that score The Church knows her mission an she cannot be turned from it to fol-low the way of the faddist which leads nowhere.—True Voice.

RELIGIOUS EMBLEMS

Firemen pulled down part of a fire wrecked apartment house at 434-458 West Seventy-ninth street, Chicago, recently. They came to a closed room in the apartment of John J. Farrell. The fire which destroyed the flat had burned the door to a film of charcoal.

A fireman pushed his ax through be door. Then awe stricken he the door. tepped back and made the sign of the cross.

The firemen under Joseph Kenyon chief of the Twelfth Battalion, many of them devout Catholics, filed into the room and stood with bared heads

A figure of the Virgin Mary was the center of the strange picture—this single room spared by the fire which wiped out the rest of the building. Holy pictures and a crucifix hung on walls. There were other emblems of the faith scattered about the unharmed room.

Two goldfish in a globe were dead. That was the only mark of the fire in the room.—True Voice.

In all God's creation there is no place appointed for the idle man.





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HILAIRE BELLOC ON SOCIALISM

Socialism, says Hilaire Belloc, writing in the Catholic Truth Press rs only from other political theo ries in this point alone, namely, that if the means of production were owned and controlled by the Government or State, the State would be a Socialist State.

It is certain, he says, that whatever may have been the conditions among other races, the White Race has never yet had anything like this. There was plenty of co-operative production in the Middle Ages and plenty of common land side by side with land which was privately owned. But the proposal of the Socialists to convert all private property in the means of production—that is, in the factories, machines, land, houses and so on -into government property, is a novel proposal.

This proposal has been made, says selloc, because the present state of society is in itself a novel one, suffer ing from evils that are new to us and the arguments in favor of it and would be happier under Socialism are many and not without strength.

It is held that the wage-earning classes, by far the greatest class of any country and destined to be wageearners all their lives, except in individual instances, would benefit under universal state-ownership (or Socialism) by the fact that the highly competitive system brought about by the perpetual conflict between grasp ing employers and hungry employed would virtually be reduced to a mini-mum. Since (the Socialist says) the big fish show a tendency to swallow up the little fish, the present state of society must so develop in such a way that a few very big men will eventually control the destinies of the rest of their fellows. However, says Belloc, no man in a

Socialist State could be called what we now call "free." He could not really exercise his will as to where he should go, what he should consume, what he should do with his time, or to what activities he should direct his energies.

The Socialist admits that if the

Socialist State were despotically inclined, there would be no real free dom for a man; but he declares the ideal Socialism could never be despotic; it would not be tolerated for a

The Socialist denies that in all the circumstances of his life, a man would be necessarily in the hands of to do and how to act, according to the

system." Mr. Belloc does not say that even if such were the case, the citizen would be worse off than is the case under present political administra Socialism and a result that could not be avoided save by a process of con fusion of thought; by trying to persuade oneself that a thing can both be and not be at the same time, and Socialists have hitherto failed to show (he says in effect) that the not really be an auto maton under the iron heel of the

Socialist system.

And as Socialism would destroy what we call freedom, so it would also destroy what we call the satis-faction of the desire for property,

says the old Balliol man.

The Socialist contends that under the present conditions, only a very few can become owners of property, and this at a fearful strain of mind and body. Under Socialism on the other hand, if it were democratic in its management, the average citizen would enjoy far more of the desired permanent possessions of life than he can possibly hope to enjoy to day. Belloc replies to this in effect by say-ing that if you limit a man in his power of acquiring personal possession of anything, you also limit his desire for personal expression ersonal honor, he terms it generally) and by doing so, you limit the citizen's power for advancing himself to a maximum standard of personal cellence. You (practically he says) eliminate from each man the sentiment of highly improving himself socially, materially, and education-

ally and so forth. The serious opponents of Social-ism have the following words of ad-vice to tender to their adversaries,

division is not only possible with regard to land; it is also possible with regard to shares in industrial concerns. No drift backward to the unequal conditions of the present would of necessity take place, if the body of the citizens decided of their own free will and by the help of mutual societies, guilds and conscientious working together for the good of the State to secure the proper and equal division of property. This the (ex. Liberal politician says)

is the only alternative to Socialist collectivism; land would be divided up into a complex partitioning on the lines of what are now known as "small-holdings" and industrial shares would also be subjected to a proper divisioning among the earn-ing and working persons, while cer-tain limits of competition would be ing and working persons, while cer-tain limits of competition would be legally fixed and sanctioned by the

Between this ideal and that of Socialism (says Belloc), there is no alternative; the nations must go one way or the other.

The whole contention of the future lies between these two theories, says the old Oxford man, who has been de-scribed as one of the three cleverest men in Great Britain, the others being Mr. Gilbert Chesterton and Mr. Masterman, the authority on National Insurance.

On the one hand, says Belloc, you have the Socialist theory, the one remedy and the only remedy seriously discussed in the industrial societies which have ultimately grown out of the religious schism (i. e. Individualism, arising out of the theory of private judgment—Protestant theory—as against the Utilitarian ideas born of the organized altruism of Catholicity,) of the sixteenth or Reformation century, namely, the industrial societies of North Germany, of the United States and especially of England and the Lowlands of Scotland.

On the other hand (says Belloc) you have the Catholic societies whose ultimate appetite is for a state of highly divided property, working in a complex and probably at last in a co-operative (organized altruism)

That is certainly the way the Irish nation is going, says Belloc. "The Irish people," (to quote him) "unlike the aliens of the North, have steadily refused to turn themselves into a proletariat whether in the modern industrial phase or in preparation for the final Socialist phase. The

Irish are determined to own. The same solution appeals to the great mass of the French people with the exception of the mining and spinning districts of northern France. The interest of all our debates in the near future in western civilization will lie, I think, in the victory of one or the other of these two ideals—the Socialist ideal in which the diseased industrial world will attempt to heal itself upon lines consonant with its existing nature; or the ideal of widely-diffused ownership, in which the healthier and older world, which has survived outside the modern industrial system, proposes to build up its new life, until it can see its way to basing an intensive production upon highly divided individual property.

The Socialists of course do the most prophesying; but then they have grown out of that Biblical enthusiasm in religion and philosophy, to which prophecy is native. Prophecy has always been worthless in human affairs save where it regarded transcendental things."-N. Y. Freeman's Journal.

A GOSPEL OF EMPTY HUSKS

Reading the "Letters" of the late Charles Eliot Norton impresses on one the profound conviction that the man without faith is a dangerous guide for youth, no matter how high may be his standing as a citizen or He does say, however, that it how great his reputation for learning. would be an inevitable result of Socialism and a result that could not years Professor of the History of Art in Harvard University, and his letters have frequent references to his desire to make his students realize that poetry, sculpture, architecture, and painting can not be good "unless men have something to express which is the result of long training of soul and sense in the ways of high living and true thought." How inadequate his own share in the training of souls must have been we learn from his letter to Goldwin Smith written "near the

end of life" in which he says: I am a more complete agnostic you, and I have less fear than you of the result on conduct of the weakening of belief in the divine origin and authority of Christianity. The motives for good conduct and for refraining from ill presented by Christianity seem to me of an essen-tially selfish order, and, although their appeal to selfishness has been urged by priests and ecclesiastics generally, it does not appear to have been of much avail except with the ignorant masses of men. With them it is not likely, whatever changes take place in the creed of the comparatively small number of enlight-ened men, to lose its force. I believe that the motives which impel an in-telligent man (who leaves God and Immortality out of his reckoning because inconceivable) to virtuous conduct, are the strongest which can be addressed to a human being, because they appeal directly to the highest qualities of his nature.

Your conception of "Conscience"

intuitional to be acceptable to a disciple of Locke and Hume.

Parents, in particular, will find food for thought in the practical ex-pression of Mr. Norton's views, as set forth in an earlier letter, announcing his mother's death to John Simon, an old friend:

Cambridge, Sept. 25, 1879. I do not want you to hear by mere common report of my mother's death. She died tranquilly at midnight last night. . . Euthanasy would have been a blessing at any time for

a year and more past; and, of late, to abridge her life would have been a duty in any society more civilized than ours. (P. 92, vol. 11.) than ours. (P. 92, vol. 11.) Again (P. 341) he voiced his terriole conviction :

There is no ground in reason to hold every human life as inviolably sacred, and to be preserved, no matter with what results to the in-

matter with what results to the individual or to others. On the contrary there are lives to which every
reasonable consideration urges that
the end should be put. . .

It is not to be hoped that a superstitution so deeply rooted in tradition as that of the duty of prolonging
life at any cost will readily yield to
the arguments of reason, or the the arguments of reason, or the pleadings of compassion, but the dis-cussion of the subject in its various aspects may lead gradually to a more enlightened public opinion, and to the consequent relief of much

It makes sad reading to follow the chapters of a life imbued with such ideas, and having no nobler outlook for the end than "a painless death and a happy memory in the hearts of a few friends."

There are a few among the "ignorant masses of men"—as Mr. Norton ranked Christians—who would ex-change with this scholar and teacher at the approach of death unsupported by believe in a merciful God and the hope of a happy eternity.—Sacred Heart Review.

SECTS IN THE MISSION-ARY FIELD

A prominent bishop of one of the gelical churches, who is very much interested in foreign missions has recently been surprised to find from literal translations of Chinese names for the various Protestant denominations, what curiously expres sive and suggestive titles the Protest ant sects are labeled with among the Orientals. The Baptist church, for instance, requiring as it does com-plete immersion for baptism, is called in the Chinese language "The Big Walsh" Church. This is, after all, not so surprising, since even in this country the Congregationalist, accepting practically all the doc-trines of the Baptist church except baptism by immersion, are sometimes called "unwashed Baptists." The name of the Presbyterian church, that is of the religious body which is ruled over by presbyters or elders, becomes in Chinese "The Church of the Ruling Old Men." For the Protestant Episcopal Church however, is reserved, perhaps, the most interesting characterization by the literal translation of their name. Episcopus in Greek means, etymologically an overseer. A well-known bishop said its real significance was an over-looker, one who would not see little things. The Chinese translation of this word is overseers. Protestant because it represents only a protest or objection, is translated by a strong figure into Chinese as kicking or ob-jecting. The Protestant Episcopal Church, then, becomes "The Church of the Kicking Overseers.'

The acute genius of the Chinese as reached the very heart of the mystery of Protestantism. Over and over again the Protestant Episcopal Church has in recent years been pleaded with by many of its follow ers at times of convocation to leave out the word Protestant, because a religion cannot be founded on a protestmerely-an objection to something It must have a positive basis. A kick against some other position is not enough to justify a new religion. Perhaps the translation into Chinese

may emphasize this. The curious designations which must be so mysterious and undignified to the eminently dignified Orientals are almost enough in themselves to secure failure of respect from the better educated classes. The whole question of all sects entering the missionary field becomes an absurdity under these circumstances, but an absurdity that reflects very strongly on the divided position of Protestantism at home. Non-Catholics car swallow more absurdities in their refusal to accept authority than they

would have to accept of authoritative declarations if they were Catholics. The position of the Oriental mind with regard to the rival denominations may very well recall that of the man who having had no religion, began to seek for one and found a list of the history of religions written by a Protestant, which told him that Mormonism had been founded about 1850, Wesleyanism had been founded about the middle of the eighteenth century, Quakerism had been founded toward the end of the seventeenth century, Calvinism had been founded about the middle of the sixteenth century, Lutheranism in the first quarter of the sixteenth century, the rotestant Episcopal Church somewhere about 1540, and the Catholic by Christ at the beginning where about of the Christian era. He said he thought that was sufficient to solve Says Belloc: If you could make a society in which the greater part of citizens owned capital and land in small quantities, that society would be happy and secure. This sub-

afterwards. All of them believed that Christ was God, and if that were true His Church could not have failed or else he was not God, and the only reason for the foundation of subsequent churches by men must be that the whole scheme of Chris-tianity was wrong or Cath-olicism was the only right Church. Oriental logic also was reach that Oriental logic also may reach that position.—Buffalo Union and Times.

MARRIAGE

SULLIVAN BLONDE, -In St. Joseph's Church, Chatham, Ont., on June 16, 1914, by the Rev. Father James, O. F. M., Thomas Cleary Sullivan, son of Mrs. Daniel Sullivan, of Picton, to Miss Regina Blonde, daughter of Mr. and Mrs. Benjamin Blonde of Chatham.

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This fine stone Church is considered one of the many monuments left by Mr. Joseph Connolly Architect. The Reverend Father Quinn, expects the decorating, which is being done by The Thornton-Smith Co., 11 King St. W. Toronto, completed in two months. two months.

DIED

WILTON.-In Brussels, on June 12, S. John, second son of S. and Mrs. Wilton in his twenty-first year. May his soul rest in peace!

WHITE.-In Kinkora, Ont., May 20th, 1914, Katherine, daughter of Henry White, aged twenty-six years. May her soul rest in peace!

Brown.—In Kinkora, Ont., June 6th, 1914, Thomas Brown, aged eightytwo years. May his soul rest in

The first beginning of culture is humility. Give an opinion about the things you know, but refuse to give an opinion about the things of which you know nothing.

Aim at perfection in everything, though in most things it is unattainable; however, they who aim at it and persevere will come much nearer to it than those whose laziness and despondency make them give it up as unattainable.

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TEACHER WANTED FOR S. S. No. 6, Arthur, Duties to begin Sept. 1, 1914. Please state salary and qualifications to E. J. Brennan, Sec. Treas., Kenilworth, Ont. 1803 3

WANTED QUALIFIED TEACHER FOR Junior grades of Separate school, Killaloe Sta., stating experience and salary to P. J. Harringt Sec., Killaloe Sta., Ont. 1863-2

QUALIFIED TEACHER WANTED FOR Separate school No. 4, Burgess N. Apply stat-ing salary and qualification to R. T. Noonan, Sec. Treas., Darcyville, Ont. TEACHER WANTED FOR SEPARATE school Section No. 10, East and West Williams. Holding second class certificate. Duties to commence Sept. 1st. 1914. Apply stating experience and salary to J. D. McRae, R. R. No. 5, Parkhill, Ont.

TEACHERS WANTED HOLDING FIRST OR

second class certificates, for Catholic schools Fort William, Ont. Salary \$600 per year. Dutie to commence September. Apply G. P. Smith, Secre tary, 114 Simpson St., Fort William, Ont. 1863-tf

WANTED A PROFESSIONAL TEACHER for Union S. S. No. 1, Logan and Ellice, Duties to commence after summer holidays. Apply stating experience and salary expected, to John Dwyer, Sec., R. R. No. 5, Mitchell, Ont. 1863-2

Dwyer, Sec., R. R. No. 5, Mitchell, Unit. 1003-2

WANTED FOR THE SEPARATE SCHOOL

Union Section No. 3, Greenock and Brant, one
male or female teacher as Principal. Male preferred. And one assistant lady teacher, holding
second class professional Normal certificates. State
experience references if any and salary expected.
Duties to commence Sept. 1st, 1914. Applications
will be received up to July 20th, 1914. Address
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1863-3

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Tarate school section at South Gloucester, Ont.
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Apply to Rev. Geo. D. Prudhomme, P. P., Sec.,
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TEACHER WANTED FOR THE KEEWATIN Separate school, holding third or second class certificate and to be able to teach both French and English. Salary \$550 per year. Apply to Sec. Treas, Joseph Gagnon, Keewatin, Ont. 1862-4

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CATHOLIC LADY TEACHER FOR THE junior room of the town of Trout Creek Public school, and, class professional. Salary \$500. Duties to commence Sept. ist, 1914. D. F. Quinlan, Sec.-TEACHER WANTED FOR C. S. S. No. 9, Kearney. Duly qualified to begin Sept. 1st. Apply by letter, stating certificate held, experience and salary expected, to J. W. Brown, Sec.-Treas., Kearney, Ont. 1862-2

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