Rosary Time

At the fall of the night in Ireland, whe spring in the land is fair,
At the fall of the night in Ireland, when passionate June is there,
When woods are ruddy in autumn of white with winter's time,

At the fall of the night in Ireland, 'tin

With book and beads in her fingers, he mother goes to her place.

The holy candle beside her, the peace of God in her face,
And out of a chosen corner the voices of children chime,
At the fall of the night in Ireland at Rosary time.

Oatside the song of the robin is still in its sheltered nest.
winds with their rainy sweetness
are sighing themselves to rest:
earth with her ancient longing
swings low to a minor rhyme,
the fall of the night in Ireland, at Rosary time.

Oh, many a dream of beauty ennobles the lowest sod,
And many a golden duty binds man to the feet of God.
But the sorest passion of living is hushed to a chord sublime,
At the fall of the night in Ireland, at Rosary time.

Rosary time.

Teresa C. Brayton in Rosary Magazine

#### FATHER AND SON

HOW HENRY E. ABBEY, FAMOUS THEATRICAL MANAGER, FOL-LOWED HIS CHILD INTO THE TRUE FOLD-A LESSON

Rev. John Talbot Smith in the Ave Maria

I was standing one morning in the estibule of the De La Salle Institute which faces the south side of Centra Park, in New York city, when the door and there entered a man carry ing in his arms a boy of about thirte dressed, plump and handsome in ure, but evidently helpless from the waist down. Even his arms hung limp. His vivacious expression, however, showed that he was very much alive. showed that he was very much alive. In reply to a polite inquiry, I was informed that the child had been born in that helpless condition; that he was incurable; that he had become a Catholic, and that his father was a distinguished theatrical manager of the time—Mr. Henry E. Abbey. Nothing more was known of the boy by my informant, and although with the proper journalistic although with the proper journalistic instinct I scented a good story, years were to pass before the incident recurred to my mind.

Conversions are very much alike to the experienced. It is true that each one carries its own peculiar moral-something illustrative of the character of the convert or of the times. Never not at all monotonous, which takes the edge off interest. A conversion, none the less, is to me a perpetual wonder. In the days of persecution, whether of the ancient Roman or the modern Pro testant time, when hostility to Catholic truth was so bitter and so triumphant that Christ simply had to take a direct hand in strengthening His suffering dis-ciples, a conversion, while astonishing, capies, a conversion, while astonishing, was not so astonishing as in our day, because now, in place of hostility to the Catholic faith, we have a profound, placid, universal indifference to any religion at all. It would take the hand of a Newman to analyze, explain and de-scribe the present great stagnation of the human intellect in matters of the

Hostility to the faith means interest in two faiths on the part of the hostile indifference signifies interest in none

\* \* \* Modern indifference ignores religion altogether—regards it as rub-bish which must speedily disappear in time or attention to the questions of the soul, because there is no soul. \* \* \* \* Out of this vast, amiable, profound

stagnation how does a poor soul ever rise to the conception of higher things? In the case of Henry E. Abbey and his sons conversion came about in this fashion: The boy was born in Northampton, Massachusetts, in 1881, in the helpless condition already described. His mind was in no way affected by his disease, and developed with the rapidity peculiar to the bedridden. The death of his mother left him to the care of his grandmother. When he was ten years old his father took him to Paris on a business trip, and placed him in the

business trip, and placed him in the care of the most famous doctors of the city. Their examination resulted in the sad verdict that life could never be given to the paralyzed limbs.

One day young Henry was taken by his faithful attendant into one of the beautiful churches of Paris, and straightway fell in love with grand churches. He had to see them all in churches. He had to see them all in the course of time, and then had to read about them in the most beautiful books which a loving father could buy for his afflicted son. Next he had to be instructed in the meaning of the beau-tiful caremonies, which on occasion tiful ceremonies which on occasion he had witnessed in the churches. It was but a short time after this step that he arrived at a practical knowledge of Catholic doctrine and asked his father's permission to become a member of the faith. The father had no objections. Young Henry Abbey was instructed by his attendant, prepared by the Parsion-ist Fathers of Paris and baptized by

them at the age of ten.
On his return to New York the lad was placed in charge of a Paulist priest that he might be prepared for his First Communion. While perhaps regarding his conversion as a pleasant whim, the father omitted nothing required by the

Stting that he should enjoy the privi-leges of his position. The priest who prepared the iad tells with deep interest the details of that preparation. He made his First Communion at the regular time along with the other children of St. Paul's parish, except that he sat in his wheeled chair just within he sat in his wheeled chair just within the sanctuary rail, a spectacle and an example to all the children. His help-lessness had been explained to them and had been recommended to their prayers. During the Mass he followed the service with his book, and never once looked around. From that time he was a frequent communicant and progress less

a frequent communicant, and never lost He was sent to school in De La Salle Institute. A record of his daily would make interesting reading. never repined over his unbappy and spent much of his time reading. He was much loved by every one about him, and intensely so by his father. Having run his brief course and accom-plished his little task by the age of fourteen, he passed away peacefully from pneumonia, after receiving the

Naturally, the father felt keenly the loss of his son, whose physical weak-ness had made him all the dearer; yet loss of his son, whose physical weakness had made him all the dearer; yet he seemed to have been merely interested in the boy's religious life and not at all affected by it. His busy career allowed him little time for serious thought, slthough he followed sympathetically every step of his son's spiritual development. Mr. Abbey had set a pace for all American managers from the moment he appeared in the New York arens in 1877, and was finally hailed by enthusiastic admirers as the Napoleon of managers. Executive head of a notable firm, he won fame by inducing distinguished European actors to appear upon the American stage, among them Madame Bernhardt, Madame Hading and the famous Coquelin. His managoment of the Metropelin Opera House introduced to America the most celebrated singers of Europe, and provided them with a fame and a fortune which they had not possessed before. His ventures were the wonder of the time, and most of them were as profitable for all concerned as they were daring and brilliant.

In time, however, he met the fate of Napoleon—not by grasping at too much, but rather by anticipating the financial

Napoleon—not by grasping at too much, but rather by anticipating the fluancial splendors of the present day. His firm went into bankruptcy for the moment, but never quite lost its influence, and was close to re-establishment when a fatal disease strock down the brilliant manager. He died in New York on October 17, 1896, at the age of fifty-eight. On the day of his death he sent eight. On the day of his death he sent for the priest who had for years ministered to his son. His disease was some degeneration of the blood-ves-sels, which showed itself in frequent hemorrhages. He could not speak with-out spitting blood, but he made his explanation to the priest. "The doctors have informed me that I have only a few hours to live," was the substance of his explanation, "and I wish to die a Catholic. You have only a brief time in which to prepare me for death, father, but I know the chief doctrines of the faith; I believe them all. Do for ne what you did for Harry. I want to

be with my boy.

He was baptized and anointed, and passed away that afternoon. Appar-ently his conversion was as sudden as his death, but, as we all know, there is a growth in these things not clearly visible at the time, but appearing after the event in luminous perspective. He had grown up as indifferent to religion as the people among whom he lived, but, with the alert, unprejudiced eye of his kind, he had seen and remembered certain things among believers. \* \* \*

Naturally, the fact that his son had become a Catholic under strange cumstances made Mr. Abbey more in-terested in the Church, and the result terested in the Unuren, and the result of his observation of Catholic activity was later expressed in a passing discussion. "You may think what you cussion." please about the Catholic Church, bserved, "but you will have to admit one singular fact concerning her. She is the universal Church. You have only to look around to know that. Whereever I have gone I have seen her at work. You couldn't miss her with your work. You couldn't miss her with your eyes shut. And her work is distinctive, mpressive and always noticeable. Now

It was the business side of the Church which caught the attention and won the admiration of the brilliant business man who knew just what he wanted, could find the methods to get it and could measure the sincerity, determination and skill of others by his own. He probably kept thinking along these lines up to the moment when sorrow and adversity together prostrated him, and he suddenly realized the utter worthless-ness and futility of a world without God. His last pathetic and fatherly words, "I want to be with my boy," showed the point to which his reason and heart had led him—the eternal life; its great had led him—the eternal life; its great exponent, the Church; its great King, Christ. With far greater depth of feel-ing than many Catholics he could utter his first and last Credo. "I believe in God, and in Christ, His Son, and in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting."

His funeral was held in the Paulist Church, New York, and was the most notable of its time. Famous actors, managers, singers, authors, journalists, business men and society leaders paid the last tribute to the brilliant man who had shed lustre upon them all. At his "month's mind" there was an evening service, at which the whole world gathered to hear the singing of famous artists; but the feature of the occasion was the taking up of a collection in behalf of the poor, according to the wishes

ligion nowadays in the literary and journalistic circles that writers rarely set down a man's creed in biographical notices. Thus in the records of the time Henry E. Abbey's brilliant career contains no mention of his entrance into contains no mention of his entrance into the Church. The most significant act of his life is therefore unrecorded, except

It is very remarkable how far this indifference to eminent facts is carried in private life as well as in public prints.

In the school, in the court, in the market, in the theatre, in the publishing house, in the editorial sanctum religion must be kept in the background. Once it was sacred or scorned, now it is flatly ignored, without scorn or emphasis, as a thing of no importance. This indif-ference must have important and farference must have important and far-reaching consequences in many direc-tions. It affects even Catholics, whose natural tendency condemns indifferent-ism. They suppress the proper and full expression of their own faith in order not to offend their immediate neighbors or to avoid attracting attention in pub-lic. Hence in this swarming nation they remain unknown to one another. \* \* \*

emain unknown to one another. \* \* \*
The conversion of Henry E. Abbey came about partly from the conversion of his son, partly from his own power of shrewd observation in the face of that terrible indifference which now lies heavy upon the civilized world. Quite likely he would not have waited for the hour of death to sound before following his impulses had the Catholics in his vicinity here more recovery. vicinity been more open and spontane-ous in the expression of their faith, and less submissive to the etiquette which indifferentism has imposed upon us all. There's the lesson in this simple tales.

#### REASONS FOR SUBMISSION TO THE CHURCH

BY A. ST. LEGER WESTALL. SCHOLAR OF QUEEN'S COLLEGE AND ONCE PROMINENT ANGLI-CAN CURATE

Interest, no doubt, will be found in the subjoined account of the conversion of A. St. Leger Westall, M. A. and scholar of Queen's College, Latin-essay and college prizeman, formerly curate of St. Mary's, Plastow, St. Michael's, St. Mary's, Plastow, St. Michael's Brighton, and St. Saviour's, Croydon

England; My father was an Anglican clergy man of High Church opinions; and home training, inclination, and study combined to make me, at the time of my ordination as an Anglican, an adherent of the most advanced High Church School. For several years I worked as a curate, without the smallest misgiving as to the soundness and consistency of our religious position. The first shock came to to make me, at the time of my ordination me in the course of an inquiry, under-taken from interest, not from doubt, into the early evidence for the Papacy. I had always taken for granted that the Pope's claim to be the successor of St. Peter and Visible Head of the Church Peter and Visible Head of the Unurch rested upon no securer foundation than a dim and precarious tradition. I was, therefore, deeply moved by the discovery that the historical evidence was at least as strong as the evidence for the authenticity of any single book of the New Testament attempts for them the New Testament—stronger far than the evidence for several of those books.

Another severe shock to my faith in the Anglican position resulted from reading Father Richardson's little work on the "Catholic Claims." If I had read at that time Cardinal Newman's work on "Development," (which contained the solution of the difficulties I still felt, my submission to the Christian solution of the church felt, my submission to the Church would probably have taken place then, eight years earlier than it actually did. As it was, I did not see how to reconcile the claims and position of the Papacy in the nineteenth century with its position in the fourth or fifth, although Ilheld that the Pope's primcy was derived by succession from Peter, and was not merely due to the consent of the Church. The latter was not the origin of his position, but the witness to it. I was a "moderate Gallican." As time went on I was compelled to

abandon the Tractarian appeal to the Primitive and Undivided Church. The latter had ceased to exist for a thousand years. How was her voice to be heard? It was an appeal to documents, to writings, with the individual inquirer as interpreter. How did that differ in principle from the Protestant appeal to the Bible? In so far as it it differed it was for the worse. It substituted hundreds of books for a score and a half. The former were to interpret the latter, and the interpretation was harder to come by than the matter to be interpreted. Eight hundred years were to be studied instead of eighty, and private judgment was the real interpreter of each several doctrin s after. I fell back upon the theory that, as three branches of the Church were living and teaching bodies here and now, the churchman's duty was to believe every doctrine in which they agreed as a matter of faith; and where two were agreed against the third, to regard the matter as still subjudice The chaotic condition of religious teaching in the Anglican Church made teaching in the Anglican Church made her testimony in all matters of dispute difficult to come by, and practically one had to go by the teaching of the Roman and Greek churches, when they agreed. What was my dismay when I realized that they cordially agreed in the re-jection of the Branch theory! They were also agreed that to be in con were also agreed that to be in communion with avowed Protestants was to be guilty of Protestantism—that is, of heresy. At this time, too, I began to see that the Anglican Church, as a Church, taught no defigite faith at all. By the "Church" I found that church people always mean the prevented. his conversion as a pleasant whim, the father omitted nothing required by the circumstances. The boy might have become a Buddhist or a Christian Scientist or a Mahometan and yet be humored in his plans. Having become a Catholic, it seemed only right and

cial teachers, and in its traditional interpretation of its documents. As far as our official teachers were concerned, any heresy might be and was taught without let or hindrance; as far as immemorial tradition went, it was at best, "moderate, High Church"—that is a lite accreainty. memorial tradition went, it was at best, "moderate High Church"—that is, a timid heresy instead of a bold and uncompromising one. Furthermore, the mere allowance of heresy appeared to me to be fatal to a Church.

me to be fatal to a Church.

Matters were in this condition with
me, when I suddenly realized that another conviction had taken firmpossession
of my mind. This was a realization
that from the beginnings of Christianity until the Reformation, it was universally believed that the Church was
one in the cases that the way made by one, in the sense that she was made by God to be One Visible Body or Corpor-ation, incapable of division into warring fragments, and that this was her first or chief mark. One Church, one Faith one Voice, that was the undoubted and undoubting testimony of all the ages. To teach or to follow two faiths was as To teach or to follow two faiths was as impossible as to believe in two Gods; to be divided into antagonistic "branches," each with its own belief, was as impossible as to divide Christ into various antagonistic personalities. That Our Lord founded one Society, which was to remain one Faith, and endowed her with the gift of infallibility in order that she might aver teach this endowed her with the might ever teach this and no other; that such a Society still existed, and made these claims, and carried them into effect, and that so other Society so much as claimed the allegiance of the whole world; that this Society was the Catholic and Roman Church, and that her claims were those of the Primitive and Mediseval Church, while the Auglica tion was diametrically opposed to both
—all these gradually took possession of
me as indubitable truth. How else
could we know what the Faith was
that He delivered to His Apostles?

When I had began to grace the

When I had begun to grasp this a the crucial fact, other difficulties be gan to disappear. A Church, a visible organization was the vehicle of God's revelation to man. For her I must learn it. Whether or not Bishops are essential to the Church, whether there is a priesthood or not, whether saints may be invoked or not, whether the Mass is a Propitatory Sscriftce or not, Mass is a Propitatory Secrince or not, whether the Pope is supreme or not—all these questions can be answered for certain by the Church and by nobody else, for none but the Church has Christ's authority to declare them. A case may be made out for and against any one of these, or indeed any other Christian doctrine; study might lead one to form an opinion, and on many points the more careful study the more points the more careful study the more difficult it is to decide between con-flicting opinions. To give a decisive answer is the "raison d'etre" of the Church in all nations; and the Church in communion with Rome alone claims to do so, and acts on the claim.

Another feature in her seemed to be to point the same way. The Roman Church pever stirred from her posi-tion. The separated Easterns, or many of them, had three or four times surrendered to Rowe, most notably at Florence; never had Rome surrendered to them. If the Anglican Church were in continuity with the pre-Reformation Church, then, on her own confession, she had agreed with Rome for a thousand years of her existence. The efforts of church defence lectures to provide that the early English Church was anti-Papal or non-Papal, I regarded with unmitigated contempt. The popular Anglican falsification of early Church The popular history led me to question very ser-iously the theory that "continuity," is any but an Act-of-Parliament was preserved at the Reformation.

It was a waste of time to trouble about Henry VIII. or even Edward VI; all had been put right under Mary, and the question, for all practical purposes, was confined to the Elizabethan settlement." To put in a few words what took me so many months, if not years to grasp, I came to the conclusion that the State destroyed the old Church, and erected a brand new one on its ruins

When I had long been trembling on the brink of ithese conclusions, the Papal Bull on Anglican Orders was published. I was well aware that the ques-tion of Anglican Orders was a very sec-ondary one, and did not affect the ques-tions of schism, jurisdiction, heresy, or the necessity of unity. Still so habituated was I to being in a state of separa tion from Rome, that an acknowledge ment of the validity of those orders h the Pope would very probably have de-layed or prevented my conversion, illogical as that would have been; deed, I was quite aware of the fact, and yet allowed the question of orders to have an undue influence. Probably it was due to the fact that I was a married clergyman with a family, and that the future, in the event of my conversion, looked so dark, that one caught at

However the Pope decided against us and the controversy that ensued con-vinced me that the Pope's decision was The Holy Father was attacked by Anglican speakers for being unhis torical, prejudiced, talked round by enemies; his arguments were called "shallow," "hollow," "founded on fiction," and so forth. To me the Bull seemed a singularly clear and logical piece of reasoning, and in addition to that I had grasped the fact that doubtful Orders could no more be used than if they were certainly invalid. Rome had rejected ours for three hundred years, and now had set the seal upon that rejection; now the case had been tried by a Pontiff of lofty character, great learning, and a singular desire to treat Anglicans with as much indul-gence as his duty admitted; then surely

lute certainty.

For years, therefore, I had been grove ing nearer and ever nearer to conviction and the Papal Bull, by making me realize that my daily ministrations were null and void, forced me to admit a conclusion which I had held, without realizing it, for a long time.

## "FATHER MATT"

A TRIBUTE

For the CATHOLIC RECORD Father "Matt" Russell is dead. The beloved editor of the "Irish Monthly," full of years and of good deeds, has laid down the pen forever. There is a gap in the ranks of Catholic editors that will not easily be filled, but there is a larger void in the hearts of those who knew and loved him. It seems but yesterday since we saw him, buoyant with hope, full of energy, aftre with zeal, for hope, full of energy, after with zeat, for all his three score years and ten. And now, his work accomplished, he sleeps "under the shadow of a certain tall Celtic "under the shadow of a certain tall Celtic cross in Glasnevin which already bear many names engraved upon its limestone base." So he wrote of it himself in his Eucharistic book, "Close to the Altar Rails," even as he pleaded for a De Profundis for his departed soul. Ah, dear Father "Matt," upon your bier we place no withere grands, no fading flowers of earthly beauty, but a sweet chaplet of those eternal Aves you loved so well and about which you wrote so tenderly. The brain that was so fruitful of bright thoughts, the hand that transcribed them into beautiful, undying tributes to Jesus and Mary, are crumbimany names engraved upon its limestone base." So he wrote of it himself in his transcribed them into peauties, tributes to Jesus and Mary, are crumbiing into dust, but the name of Father "Matt" is inscribed in the Book of Golden Deeds and in the living tablets of loving hearts. With sorrow as for a beloved friend we mourn the passing of a gifted writer, a patriot Irishman, a true priest of God.

Father Russel will be best remem-

bered as the editor of the Irish Monthly founded by him in 1873. During the twenty-nine years of its existence Father "Matt's" Magazine attracted to its pages a galaxy of writers of which any editor might be proud. Father Russell was their discoverer and mental patron in these early days ere fame had cast its magic spell upon them. Amongst the young writers who owe their first literary coaching to Father Russel are to be found such names as W. B. Yeats, Katherine Tynan, M. E. Francis, Dora Sigerson-Shorter, Elinor Sweetman, Alice Furlong, and many others equally distinguished in contemporary Irish and Catholic literature Ross Mulholland (Lady Gilbert) brought Rosa Mulholland (Lady Gilbert) brought her practised pen into new service at his summons. Francis Thompson, too, often adorned its pages with some classic production, whilst the well-known initials "M. R.", so often met with in its ever-green pages, were always the hallmark of perfection in prose or verse.

Ever a true poet, Father Russel's published volumes breathe the divine affatus in every line. His best known

fistus in every line. His best know poetical works are "Idylls of Killowen;" A Soggarth's Secular Verses;" "Euch aristic Verses;" "Erin: Verses Irisi and Catholic;" "Vespe:s and Compline;" "Sometive set and Compline;" "Sometive set and Compline;" "Sometive set and Compline;" "Sometive set and Compline;" Sometive set and Compline;" Sometive set and Compline;" Sometive set and Compline; and Catholic;" "Vespe:s and Compline;" "Sonnets on the Sonnet;"
"Lyra Cordes," etc. Some of his prose works, no less beautiful, are "Behold Your Mother," "Moments Before the Tabernacle;" "At Home near the Altar;" "Close to the Altar Rails;"
"Life of Many Raptist Russel" (Foun-"Life of Mary Baptist Russel" (Foundaries of the Sisters of Mercy in California); "Lord Russel and his Three Sisters;" and the last of his Eucharistic books which, beautiful to relate, is en-titled "He is Calling Me." Father Russel was born at Newry, Co.

Down, in 1834, the younger son of Arthur Russel of Killowen. He was educated at Maynooth College, where his uncle Dr. Russel, the "dear friend" mentioned in Newman's "Apologia, who most helped him to become a Cath olic, was then a professor and afterwards President. He entered the Jesuit novitate in 1857, and was ordained in 1864. School and church work in Limerick engaged him till 1873, when he was removed to St. Francis Xavier's, Gardiner St., Dublin, there to found the Irish Monthly with which his name had become inseparably associated. He came of a distinguished family. His uncle was, as we have seen President of Maynooth, and a personal friend of the great English Cardinal. His elder brother became Lord Chief Justice of England. His three sisters entered religion, Mother Baptist founding the Sisters of Mercy in California. Families like that of the Russels are an Irish national heritage. Their proud privilege it is to consecrate their lives to the service of God and country. And the Russels of Killowen were typical of all that is best in that consecrated service of faith and fatherland. Father Russel worshipped truth and beauty and justice. He loved the beautiful in nature as in art. He ever sought to live up to the lofty ideal of the priesthood which generations of Irish Catholic ancestors had implanted in his blood. He loved Ireland only next to Ireland's faith, and his gifted pen was quick to defend all who loved and labored for her. His charity declared itself in the conarty declared lised in the written word and much more so in the hidden act. He breathed love of his kind, and he inspired it. "The editorial chair," he wrote, "is said to be a bar to canonization; no editor has ever yet been beatified." Father "Matt" may or may not be canonized, but those whose privilege it was to know him will not doubt that he was very nearly a saint. And now that he is with the Master that he served and Finally, the study of the Councils of Ephesus and Chaicedon set all doubts on the subject of the Papacy at rest. By that time, indeed, I had come to the same conclusion by another read,

Finally, the study of the Councils of Ephesus and Chaicedon set all doubts on the subject of the Papacy at rest. By that time, indeed, I had come to the and Child for poor unsaintly editors!

Few who have read his books will of devils and men are seeking our develope 200,000 subjects all except 200,000 are Catholics and they struction, we have over us the protection, we have over us the protection want their children to receive a reing shadow of the Infinite God; and that we can say with the Psalmist; and Child for poor unsaintly editors!

Few who have read his books will Lord is the protector of my soul!"

doubt that at least one editor has helped in the making of Saints. Generations yet unborn will derive inspiration from his writings, and will learn of God's love when "close to the Earth's glories empty are,

Compared to that
Of Christ's devoted priest, Fame's
gilded car
May claim Killowen's kin; but, near and far, Unnumbered souls entreat, 'neath

lowlier star, "God rest dear Father Matt." -REV. D. A. CASEY

#### SCIENCE AND MATTER

It is a long time since that unobtru-sive body calling itself the British Asso-ciation for the Advancement of Social Science drew the attention of the out-side would be contacted. side world to anything it was saying o doing. It is nearly forty years since it fired any shot that was heard around the world. Then it had the clever agnostic, Professor Tyndail to give out at Belfast, in scintillating sentences, the grand Gospel of Matter. If he did not claim for Matter that it had the record of the God of Israel and Christianity in the way of creation, causing all the visible and non-visible universe to spring into being from nothing, he asserted that it had, "the promise and the potency" to transform all creation by the process of evolution. Some bold observation of todays and the process. chemists of to-day are going a step farther. They make the claim that by means of chemical science they can produce organic life, and hint that by progressive experiment in chemistry man may be enabled to produce a human begressive experiment in chemistry man may be enabled to produce a human being capable of reproducing his kind by the natural process, we suppose, following out the line of reasoning. This would indeed be a realization of Tyndail's theorem of the "potency and promise of Matter" in a startling way. The wife of the atheist, Percy Bysshe Shelley, had anticipated this fantastic blasphemy and skillfully foreshadowed its consequences in the weird novel of Frankenstein. In Shakespeare, too, is found a glimmering of the same idea of the tutility of "Nature's journeymen" trying their 'prentice hands at the making of a man, speaking of him only as to his corporeal part. The gibbering monster, Caliban, may be pointed to as the realization of the thought that the congruous and the incongruous might be congruous and the incongruous might b

mated and made reproductive.

The researches of Dr. Jacques Loeb, professor of biology at Bryn Mawr and Chicago University, on the possibility of fartilizing animals, eggs with the possibility of fartilizing animals, eggs with the possibility. of fertilizing animals' eggs with chemi of tertifiing animals eggs with chemi-cal matter, and so bringing about par-thenigenesis, or virgin birth, in animal life, having been taken up and investi-gated by Dr. Edward Schaefer, and the result of his labors on sea urchins' eggs was declared in a paper he read before the British Association at Dundee the Dritish Association at Duddee, Scotland, a few days ago. One of his deductions is that "inorganic crystals grow and multiply and reproduce their when treated with certain salt solutions and added to sea water. This is going a step farther than Professor Tyndall's vague and indefinite assertion as to "the promise and potency of matter." On this slender basis the mater. On this siender basis the materialists are now indulging in extravagant chimeras as to the ultimate development of a chemical man—a land urchin—by the slow process of centuries evolved from the egg of a "sea urchin!

When the ancient Greeks believed that Venus Approdite was the product of the foam of the sea, they believed it because they believed it was by the will of Zeus the birth was constant. by the will of Zeus the old was effected. The modern pagans do not want to be told of any supernatural agency: their only divinity is Matter! most curious fact about this belief is that not one of the wisest of all the disciples of Matter can tell of its origin or what is its nature. Those periodical outbursts at the British Association's gatherings may be likened to musket shots fired in the ravines of the Alps. They reverberate from hill to vale and bring no message but an in-effectual noise, that gradually dies away, leaving no mark on either the immovable mountain peaks or the calm blue wall of the empyrean above their tops.—Catho lic Standard and Times.

## CARDINAL LOGUE ON THE SERPENT

A great meeting was held, Sept. 2, in Drogheda, Ireland, in support of the crusade against immoral publications, Cardinal Logue presided, and among those present were a number of non-Catholics. The meeting had the sym-pathy of the Protestant elergymen also Archdescon Legrave announced he had received apologies for non-attend-ance from the Rev. Canon Ledoux, Pro-testant region of St. Patroux. testant rector of St. Peter's, and the Rev. Mr. Brunskill, Protestant rector of St. Mary's. They regretted that owing to other engagements they were un-able to attend, and stated that they were in entire and cordial sympathy with the object of the meeting. In the with the object of the meeting. In the course of his address, Cardinal Logue said: "There could be no greater enemy to the virtue of purity, so characteristic of the Irish race, than the enemy which you have to encounter at present—the enemy of a corrupt and un-clean press. St. Patrick, in the days of his mission, banished the serpents from Ireland. The most venemous serpents which St. Patrick is said to have banished from the land were not so much to be feared, nor so hideous, nor so nauseating, as the moral serpent which you are assembled to scotch this evening.

What a world of comfort lies in the thought that though all the evil forces

#### CATHOLIC NOTES

The report comes from London that a string of the fluest black pearls, marvelously matched, that had formed the rosary of Mary, Queen of Scots, sold there recently for \$75,000.

At all of the Masses on Sunday, the 15th inst., in SS. Peter and Paul Church, Hortonville, Wis., the pastor, Rev. J. M. Kommers announced that there had not been a death in the parish for two years. There are 200 families in the parish.

The city of Belfast, Ireland, is not so thoroughly given over to Orangeism and anti-Catholicism as one might think from reading the despatches. A new Catholic Church under the patronage of the Holy Family was dedicated by Bishop Tohill in that city, Sept. 8.

Mrs. Cadett de Greece.

Mrs. Cadett de Gascour, whose maiden name was Stewart-Murray, a daughter of the old and illustrious Scottish house of which the Duke of Athol is head, has become a Catholic in London. She is well known in the best circles, and her conversion has caused quite a sen among her numerous acquaintances.

While with the Scottish pilgrimage at While with the Scottish pilgrimage at Lourdes the Marchioness of Butte, in white, with a mantilla of black lace, followed the banner of St. Patrick leading the Children of Mary in procession. Her husband, Lord Butte, served the Mass, besides carrying the ombrellina over the Bishop during the blessing of the sigh. the sick.

Splendid are now the demonstrations of Catholic faith in France. In France there is a revival. More than 5,000 railroad workingmen gathered in the great votive Basilica of the Sacred Heart on the Montmarte, Paris, for the night adoration of the Blassed Sacrenight adoration of the Blessed Sacra-ment. The Solemn Mass was celebrated at midnight.

Rev. Arthur O'Leary, pastor of Collingwood, sailed on the Ivernia this week from New York, bound for Naples and Rome. He will there take a course of lectures at the Dominican University for the coming eight months. During his absence Rev. Michael O'Neill will be in charge of the parish of Colling-

During the past few months the During the past few months the Brothers of the Christian Schools (Christian Brothers) have opened new establishments in the following places; Warchin and Roulers (Belgium;) Dover and Market Weighton (Eggland;) Dublin (Ireland;) Tripoli; Melilla (Morocco;) Zeitoum (Egynt). Alexandart (School) Zeitoum (Egypt); Alexaudrette (Syria); Prague (Bohemia); Bogota (Columbia).

Among recent converts to the Church in England, is numbered Francis Edward Gladstone, Mus D., Cambridge University, late organist successively of Llandaff, Chichester and Norwich, Anglican Cathedrals. In Groves Dictionary of Music and Musicians, Dr. Gladstone is referred to as "one of the first of living Eoglish organists."

The weekly Freeman, Dublin, pubishes, in its issue of Sept. 14, a group picture of the four Franciscan Fathers lishes, in its picture of the four Franciscan Fathers who are going from the English province of the order to take up mission work in Putumayo, Peru. The members of the mission band are Fathers Leo Sambrook, Oyprian Byrne, Frederick Furlong, and Felix Ryan.

The Christian Brothers have lately opened a large Technical School at Erquelinnes (Belgium). It includes a "School of Arts and Crafts" (mechanics and electricity), and a professional school. The latter consists of the preparatory department and special class for young men who desire training in technical work without taking the complete course.

Probably the most important business of the recent convention in Toledo, O', of the Catholic Central Verein was the decision to erect, probably in Chicago, a study house where young men and priests will be trained to spread Catholic ideas on Social and economic ques-tions. The Verein adopted resolutions tions. The verein adopted resolutions denouncing the Industrial Workers of the World, approving plans for an or-ganization of Catholic sociologists to prepare labor legislation.

Geoffrey Thomas Taylour, of Headfort House, Kells, County Meath, fourth Marquis of Headfort, in the Irish peerage, Baron Headfort in the United Kingdom, Earl of Bective and Baron Kenlis, has been received into the Church. He was born in 1878, the son of the third marquis and Emily, daughter of the Rev. Lord John Thynne. He comes of an intensely Protestant nouse.

The marble workers soon will begin to make hammers resound and chisels chip under the sounding vaults of St. Peter's. The time chosen for completing the interior of the famous church according to the original design is well chosen, in that it coincides with the sixteenth century of the recognition of Christianity by Emperor Constantine, who laid the foundations of the former Church of St. Peter's.

The Catholic members of the British trades unions scored two big victories at the recent congress of those bodies at Newport. After a fight extending over twelve years, during which, in spite of Catholic opposition, the trades unionists had repeatedly voted in favor of divorcing religion and education, the congress passed a resolution eliminating proposals with regard to secular education from the questions for discussion at future congresses.

The Grand Duchess Marie of Luxemburg, who is only eighteen years old, has refused to sign a bill passed by a narrow majority of the 45 members of harrow insports of the 10 memoris of the Chamber of Deputies, for the secu-larization of the schools of her Duchy. She says that of her 250,000 subjects all

#### THE STORY OF A VIOLIN

Of all the musty little shops in the crooked Rue St. A——, old Hamel's was perhaps the most so; and yet it was before this shop that an open carriage suddenly stopped one summer morning, and the foreign-looking gentleman who alighted, entered the dusty doorway. Inside the shop he paused before an odd jumble of curious things—cobwebby little marble statuettes, bits of quaint porcelain, queer old musical instruments, and here and there a gilt canary cage hanging above. From the mist of this medley the sound of a clear sweet violin arose, and floated past the gentleman through the shop to the street. In fact, it was just that which had caused the gentleman to stop his carriage here.

"What would Monsieur be pleased

What would Monsieur be pleased have?" inquired the old shop-

beard some one playing a violin in heard some one playing a violin in "replied the gentleman. "It ed a sweet-toned instrument; and g those others in your window e, I thought it might be for sale.

"Oh, certainly! There are some fine instruments here, and great bar-gains. This that you have done me the honor to admire is a genuine Strad-

Monsieur cut him short.

Monsieur cut him short.

"Ay, but just bring out whoever is playing back there, and let me hear a little more of it. My own ears are all the recommendation I care for."

Hamel bowed low.

"Tony, bring the violin in here. "My grandson, Monsieur," he said, as the boy entered, "who loves better to try every violin that comes into the shop than to earn a day's wages at selling. No turn for business whatever; and that's bad for a boy—very bad, as I've told him,—however well he may play the violin."

But the boy, with his eyes bent dreamily upon the violin, scarcely seemed to hear. He was a slight, thinseemed to hear. He was a sight, thin-featured lad, with a mass of jet black hair curling around his neck, — which, together with his sweeping black lashes, made him seem paler than he

was.

The gentleman took off his glasses and rubbed his eyes.

"Your grandson?" he repeated, glancing from the boy to the old man. They certainly did not resemble each

other.
"My daughter's child, Tony Marelli.
As Monsieur sees, this violin is of the oldest wood—"

oldest wood—"
"Nay, I care nothing for the age of
the wood!" said Monsieur, waving the
instrument back. "If it were made
yesterday and sounded to suit me it
would be all the same; for, even if my of a violin by its looks; I have never handled one. But my ear is true, and I know well enough if it screeches or sings; and I thought of surprising my little daughter with this when I go back to Leipsic." (The boy flashed a pleased look at Monsieur.) "She is to begin practice this autumn, and I should like her to have an instrument of tone like her to have an instrument of tone. Be good enough to play something else, my lad!"

Hamel handed Tony the violin, and

Hamel handed Tony the violin, and
he obeyed. A soft, haunting strain
sweetened the air of the little shop.
The stranger put on his glasses, and
stroked his beard, smiling.
"Ah, yes, I have heard that before!
It is one of my brother's pieces, and it
proves your violin a good one; for the
tone is very like his, and that is excellent. The price than please?" nt. The price, then, please?"
Hamel, with a shrewd glance at his

would-be purchaser, named a goodly sum. Monsieur took out his check-

sum. Monsieur took out his cheek-book and paid it unhesitatingly, re-questing that the violin be cased and taken to the carriage. But where was the case? Among such a huddle of things it was possible to lose almost anything. Tony, with a regretful look at the violin, roused him-self to search about.

off to search about.
"But it was here half an hour ago grandfather?" he said, wonderingly.
"Ah, maybe so, maybe not! Who
knows? You are dreaming most of the
time, Tony. There! You will break
something, poking about so. Keep

quiet. I will find it."

"Oh," said the gentleman, goodnaturedly, "no need to hurry! Just
send it any time to-day, — Hotel R—,
Room 20. I do not leave till night."

Room 20. I do not leave till night.

Hamel, rising from his hands and knees, dragged the missing case from behind a hesp of misceltaneous mer-

chandise by the counter.
"With many thanks, Monsieur, but here it is." And he put the violin he

he does!"
The carriage disappeared, and Tony, sighing, turned into the shop again. His grandfather came in after him, chuckling and rubbing his hands to

gether in a bighly pleased manner.
"Ah, my dear Tony, that was business! You have no eye to that, my son. A great pity? You might succeed me here, and be worth something some day; but I'm afraid you'd think of such a neat little arrangement at that now.
"But how, grandfather?" said the
boy. "If one wished to buy something

boy. "If one wished to buy something of me, I should tell him the price; and if we agreed it would be sold, as you sold the violin just now. It did not take much knowledge of business for that."
"Eh, but it did not?" returned his

grandiather with a look that puzzled Tony. "To turn an ordinary, nice-toned little fiddle into a rare Cremona, and that of an instant's notice, requires quite a business knowledge, I think, my son!" And old Hamel

laughed softiy.
"Why—what do you mean?" faltered Tony, aghast. "You sold the gentle-man the real Stradivarius; it was that

"Ay, he bought the real article,— there's no doubt about that. But it there's no doubt about that. But it occurred to me—for I always keep an eye to business—that a man who knows no more of violins than whether they sing or screech could be just as happy with

a nice little instrument that sings very day, if it sounded to suit him, would be all the same to him as if it were old as the hills and of the most beautiful workmanship. You heard him, my dear! Hence observe my management. By putting a nice singing little fiddle, that lay close to hand, into the Cremona's case, I content Monsieur and profit myself a clear fifty napoleons. A quick bargain, and both sides pleased. It takes a business head for that, Tony."

Tony leaned against the counter, stupified.

"You did that, grandfather!" he gasped; and then, like a swift wave, there rushed over him the memory of his dead mother, and their life in Florence. She was a poor little widow ever since he could remember, but

they had been very happy together; and her one thought had always been to teach him what was right so far as she knew, and help him to keep to it. Ever since he knew anything at all, he had heard her soft voice saying: "Do right, my Tony, and grow like thy father." And now his own grandfather—his mother's father!— what had he

"Oh, don't be alarmed, Tony!" the "Oh, don't be alarmed, Tony!" the old man was saying, as he drew the real Cremona from behind the heap on the floor and placed it carefully in a box on the counter. "Don't be alavmed! Nobody will be the wiser. And if such a thing should happen as the gentleman's becoming so, he will come back here, when I will explain my little mistake and exchange the instruments. Tut! It is only that in searching for the case I laid down the Cremona, and in my hurry picked up the wrong violin. 'A million pardons, Monsieur! Here is your Stradivarius, which I had not noticed before.'" And he bowed mockingly.

mockingly.

Tony's eyes blazed like black coals. With a protesting gesture, he stepped forward; but his voice trembled so

that he could hard; y speak.
"Grandfather, you should send the
Signor his violin quick,—the one he
paid for, I will take it to him. You
can exchange it now. He must have

Old Hamel turned away with a shrug

and a smile.
"O Tony, Tony, you have much to learn, my son! You are really a green-horn. Bah! What a milksop for

business!"

The boy had grown very white when Hamel told what had been done, but now his face flushed crimson. Picking up his cap, he went to the richly colored Stradivarius, lifted it from its colored Stradvarius, index it is the coushions, and as if it were some living, lovable thing, hugged it to him, while he turned to the old man.
"Grandfather, I will go to rectify your mistake." And he moved toward

the door.
"You will?" said Hamel, stepping after him, his face darkening with sadden passion "Could I not take it from you, boy? But never mind. Go if you will. But send the fiddle back to

you will. But send the fiddle back to me. Don't come yourself."

Tony trembled. What was to become of him? He had no money, no friends in France, if anywhere.
Clutching the violin, he sank back against the doorway; a shudder ran through him. For the first time in his like he know the temptation to be disthrough him. For the first time in his life he knew the temptation to be dishonest. Opportunities had often come to him, but they had not tempted him. Even in the worst poverty at Florence, there had always been something to which he could look forward — his little samplings by street fieldling. little earnings by street fiddling,— something which would put bread into the mouths of the dear little mother and himself; and she had always made a home for him, even if it were only a garret. But now he had no one excepgarret. But now ne had no one except his grandfather; and nothing — not even the strength to labor. What but starvation and misfortune lay before him if he crossed the will of the old

man?
Tony lifted his eyes, and saw Hamel's anger distorted face and frowning brows bent upon him. "Do right, my and grow like thy father." His brows bent upon him. "Do right, my I Tony, and grow like thy father." His soul heard his mother's words as plainly as though they had only just been spuken; and the memory of that voice was like a delivering angel. He raised his head and suddenly grew pale

again. "I will go, grandfather." And, clasping the violin, he passed into the street.

A gentle rap on the door of Room 20, Hotel R——
"To see Monsieur," explained the

servant to the gentleman within, as he

"With many thanks, Monsieur, but here it is." And he put the violin he held inside of it.

Tony stood at the door, looking after the carriage as it was driven away.

"Leipsic!" he murmured. "Where the' is,—he that draws out a violin's soul at will! Oh, if I only had him to teach me, I too should some day play as he does!"

servant to the gentleman within, as ne usbered in a boy.

"Eh?" said the gentleman, turning his glasses upon Tony. "The young violinist! Come in. And what brings you! With another violin too! Want to sell out your stock eh?" And the gentleman smiled genially.

The boy flush red, then pale.

"I am Tony Marelli, Signor. I have come to correct a mistake. The jwrong

ome to correct a mistake. The wrong violin was given you. Signor, in—in the hurry. I bring you the Stradivarius."

And he held it out.

"What!" cried the gentleman. "How is this? A mistake? I have not the violin I paid for ?"

"No, Signor. The violins got ex-changed somehow. But I came as quick as I could with the right one. You will as I could with the right one. You will see the difference at once by comparing them. This is—oh, a violin 'for a king to play on. Signor!" (The boy's love of the instrument broke out in forgetful enthusiasm.)

"My grandfather" (he winced) does not know the true worth of such an instrument as this. He rates them only by what he can get for them. He has no ear for music. But think. Signor! If

ear for music. But think, Signor! If it speaks so softly for me, how heavenly sweet it could sound for one like Tal-

The gentleman stated.
"Talmador Ovad. And what do you

know of him?"
"I heard him play once, in Florence," said Tony, with luminous eyes; "and no one could forget that, for it was like the one could forget that, for it was like the singing of angels. And after I tried each day to play over all that he played, I remembered it all.—I think every note of it,—but to play,—that was another thing. I could get the tune well enough; but that was like one voice, while his was as if all the angels were singing to cether in a whierer.

The gentleman looking at Tony did not speak. Perhaps the silence recalled the boy to himself.

"They said he was Hungarian, Signor, though he lives in Leipsic. Perhaps you have had the happiness to hear him many times?"

"Yes," said the gentleman, "I have

heard him many times."
"Ah! And you may even know him,

"Ah! And you may even know him, Signor?"
"Well, yea," answered the gentleman stroking his beard. "I have met him."
"Some day—" began Tony animatedly, and stopped. With a sort of a shiver he once more held out the violin." Pardon, Signor! I was forgetting. Will you please examine this, and give me the other violin?"
Instead of taking it, the gentleman removed his glasses and gazed at Tony for a moment very steadily. Then he rose, and going to a table upon which his violin case rested, he took out the violin within, and resumed his seat.
"Many persons," he said quietly, "would think this 'mistake' altogether a hoax, Tony Marelli, and would have both violius examined by a connoisseur especially as I told your grandfather and you that I knew nothing of violins except by tone. But I do know that there are faces beyond lying, and I believe yours is one of them. Moreover, I trust you for other reasons. But it is only natural I should seek in some way to confirm my opinion. As I have said only natural I should seek in some way to confirm my opinion. As I have said, my ear is not readily deceived: it is a family agreement for tone. Let me hear

The boy, with a teverish desire for perfect tairness, did as he was bid.
When both instruments had been tried, the gentleman exclaimed with delight at the tone of the Cremona, then

"You play well, my young violinists!"
Tony prepared to go. But how was Tony prepared to go. But how was he to get his grandfather's violin back to him? He was forbidden to return

"Signor," he said in embarras "I shall not return to the shop to day—
or soon. If you would be so good as to
have this left there for me, it would be
a great kindness. I do not know just
when I could take it myself, nor with shom I could leave it !"

"Certainly," said the gentleman.
But not going back? You have found better place?"

a better place?"

"No, Signor."

"No? Off for a holiday?"

"No, Signor, I—that is, I don't know."

"Upon my word," said the gentleman, laughingly, "you're a funny fellow. But I see you are in trouble.

Tell me about it. I am interested in you, Tony Marelli, and so I am curious to know why you are not to retura to o know why you are not to retura to he shop. Teil me, have you displeased The boy could not resist the kinds

of that voice.
"1—I am afraid, Signor," he faltered "And why? Tell me why."
For answer a flame of color swept the

oy's cheeks and brow. "Too much playing, is it?"
"No, Signor."

"Ah, well, you do not wish me "Ah, well, you do not wish me to know," said the gentleman, as he rose hastily and laid a hand kindly upon the boy's shoulder. "But I think I understand this matter, anyway. Do not go Tony. I am your friend, child. Trust me. You do not return because you have brought me the Stradivarius?"

And then the pent-up tears gushed through Tony's flogers, that strove to hide his face.

"And you are not to go back at all?

" And you are not to go back at all?

Answer me, my boy. Not at all?"

A low sob and an almost inaudible No, Signor."
"Then I will tell you where you may

go if you wish: with me to Leipsic, to learn to play of the violinist, Talmador Ovad, himself." "Learn of the master, Signor? But how could I do that?" Tony forgot his tears, and looked up with eyes like

unbeams in spring showers.

"Well," said the gentleman smiling;
enough of mystery! Talmador Ovad is my own dear brother, and he will teach you, I promise, when he hears you play his cradle song as you played it in the shop this morning. As to the rest, I will see to it. All is settled. You

tude in passionate kisses on Signor Ovad's hand. "But my grandfather, Signor? You will not let harm come to him? He is so old,—so very old! Graciously forgive him, Signor. He did not take the violin from me, as he might have done. And perhaps he has not long to live—pardon Signor, because he is so old !"

Melchior Ovad stroked his beard

thoughtfully. "So old a rogue!" he muttered, "So old a rogue!" ne muttered, frowning; but, meeting the boy's entreating eyes, he smiled and made haste to answer: "As you will, Tony,—because he is so old!"—The Ave Maria.

#### CANDID ADMISSION BY A METHODIST MINISTER

Rev. J. B. Hemmion, Wolfville, N. S. "It is a strange and lamentable fact that not one Protestant in ten thousand knows the truth about the teaching and knows the truth about the teaching and practice of the Catholic Church. Many do not know that there was any Chris-tian Church from the first or second cen-tury, until the 'Reformation,' or for about a thousand four hundred years. And they believe that there was then

virtually, a new Revelation.

"When a person of common sense wishes to obtain information about any. thing, whether, political, religious scientific, or it matters not what it may be, he goes to headquarters for authen tic information—never to those who seek to destroy, or who are the enemies of that which he wishes to study. Not one Protestant in thousands ever seeks information concerning the Catholic Church from Catholic sources. The history of Christianity, from the history of Christianity, from the apostles to the fifteenth century, is not taught in any Protestant theological seminary nor anywhere else smongat Protestants, as far as I know. Nor is it possessed by Protestants. I have never seen nor heard of such work, except in Germany. I studied theology, passed my examination for the Methodist church, and knew absolutely nothing of Christianity, or whether there was any,

during this period. When I swoke to the fact of my dense ignorance, I felt resentment; and I coniess I do to this

Protestants never think of such thing as reading Catholic books, or periodicals; or anything that smells of 'Rome.' I never did; and yet I was, of all men, not a bigot. It is an inborn and fostered prejudice of many generations. But this is not all. Not only are Protestants absolutely ignorant of Catholia teaching, practice and history; but they generally believe a distorted caricature and call it 'Romanism.'"—Truth.

#### GRATTAN'S PARLIAMENT

N INTERESTING REVIEW OF A LATE PUBLICATION ON THIS SUBJECT BY THE HON. SENA-TOR POWER OF HALIFAX

This Irish Parliament died when it This Irish Fariament and when it voted for the Legislative union with Great Britain in 1800. The repeal of that union was the great object of patriotic Irishmen from 1800 to the death of O'Connell in 1847. From that death of O'Connell in 1847. From that time to lease Butt's proposal in 1873 of a scheme of Home Rule based on the federal system, there was really no lawful organisation in Ireland with a definite plan for a change in the constitutional relations between the Green Isle and her sister Kingdoms. Since 1873 those relations have been discussed from almost every point of view, and frequent references have been made to the almost every point of view, and frequent references have been made to the Irish Parliament which sat in College Green, Dublin, from 1782 to 1800. No doubt well informed statesmen and politicisms in Ireland have been fairly familiar with the constitution and history of that body; but to most people history of that body; but to most people outside that country and to a large proportion of those living in it the term "Grattan's Parliament" has conveyed a very hazy impression. The desired light upon this interesting institution has now been piaced before the public in a work entitled;—"Grattan's Parliament, Before and After," written by M. McDonnell Bodkin, K. C., andqublished by T. Febra Howin, London.

by T. Fisher Unwin, London.
Mr. Bodkin was educated at Tullaber Jesuit College and the Catholic University, was admitted to the Bar, did duty for some time as a newspaper re-porter, was a Nationalist M. P. for North Roscommon from 1892 to 1895, was appointed to his present position of County Court Judge in 1907 and is the author of several successful books.
The results of his varied experience are, The results of his varied experience are, we think, to be found in the work now being considered. The language throughout, even if no regard were had to the quotations classical and English to the quotations classical and English—of which there are a reasonable number—is that of a scholar, and the style shows the ease and fluency of the practised writer for the press. The statements of law and facts indicate a legal training, while showing a clearness and condensation that do not always characteristics. terize lawyers' written efforts; and there are many touches of the "old Finally, while parliamentary hand." Finally, while there is no attempt to hide the writer's sympathics, the blemishes and mistakes sympathics, the blemishes and mistakes of his heroes are not hidden, and the evidence is summed up after the manner of a judge. The author has succeeded in carrying out the undertaking of his preface; he does "Nothing extenuate nor set down aught in malice," and he has given his book in a high degree the "essential quality" of being "readable." Insamuch as comparatively few of our readers are likely to have a chance to read Grattan's Parliament, we take the liberty to set forth more of the substance

liberty to set forth more of the substance work than would be altogether justifiable

were it readily accessible.

Amongst the Parliaments that legislated for Ireland before 1782 the first to which attention is called is the triennial convention held at Tara, established by King Olam Fodiagh about 950 before Christ. Plowden—an English writer—speaks highly of this "grave, deliberate and sedate after Henry II.'s invasion. It has to be borne in mind, however, that the statutes, from those of Kilkenny in 1366 "Oh, Signor!" And then, being to those of Henry VIII. were intended for the English pale, which included a comparatively small part of the island and dealt rather with the "rebels" therein than with the "Irish enemies." Those enemies had no rights recog-nized by law. Mr. Bodkin begins his second chapter with the following para

graph:
"English policy in Ireland from first to last had three distinct objects. Firstly, the confiscation of Irish land; ly, the confiscation of Irish land; secondly, the persecution of Irish religion, thirdly, the destruction of Irish manufacture and commerce. To understand the rise and fall of the Irish Parliament it is necessary to briefly indicate by what methods these three objects were attempted and accomplianced.

Fortunately, in a notice such as this, one is not expected to give the evidence produced in support of the statements made in this paragraph. It is ments made in this parsgraph. It is enough to say that Mr. Bodkin clearly establishes their truth.

It does, however, seem appropriate to give one extract from the chapter which deals with the religious question: "Only for one brief period in 1689, when King James II. called together an Irish Paritament, did the Catholic majority exercise power in their own country. In view of the charges of incountry. In view of the charges of the tolerance now current against Irish Catholics it is interesting to recall some of the proceedings of that Parliament.

"The Catholics who constituted that

assembly had bitter provocation to re-Mr. Lecky, 'scarcely a man in the Irlsh Parliament of 1689 who had not been deeply injured by the penal enactments in his fortune and his family.' Yet that Catholic Parliament, by its first Act, an Act which the Protestant historian con fesses to be far in advance of the age, established absolute religious freedom

official record of a Parliament summoned in the eleventh year of James I. and extend in an unbroken series to the extinction of the Irish Parliament by

extinction of the Irish Parliament by the Act of Union. But those earlier assemblies were of spasmodic origin, of irregular duration, and of little or no authority. It was not until the Irish Commons came to sit in the old House in College Green that there was anything even faintly resembling a Parliament in the modern acceptation of the

the existing structure in College Green was taken on the first of January, 1728 when "six thousand pounds were towards providing materials and ing a new parliament house." The new house would seem to have been occupied about 1739. The building, however, did not receive its finishing touches till 1787. It was then finishing touches till 1787. It was then "an architectural masterpiece."

Chapter VIII. headed "The Irish

Chapter VIII. headed "The Irish Parliament" opens with an account of the "stately and gorgeous ceremonial" attending the visits of the Vicercy and goes on to speak of the remarkable combination of eloquence and convivality which characterised the sessions.

At page 82 we are given the other side of the medal.

"The Irish House of Commons with all its splendor and eloquence was, in truth, even after the coming and triumph of i Grattan, 'a goodly apple rotten at the core,' impotent and; corrupt. Not merely were four-fiths of the population wholly excluded from membership and franchise, but even the Protestant minority of half a million had no real representation in Parliament.

Parliament.
The House of Commons consisted of 300 members, and was in the year 1783 constituted as follows:
32 Counties returned Knights 64
7 Cities returned Citizens 14
University of Dablin returned

Representatives 2
110 B roughs returned
Burgesses 220 Of which the people returned
Of which the patrons returned

Total..... "Two hundred members of the Hou "Two hundred members of the House were chosen by 100 individuals, and 30 great borough holders controlled a working majority of the House."

But "the Parliament of those days (before 1782) was not merely corrupt; it was also disabled. Administration was whally causaled its function and its

wholly outside its function and its powers of legislation reduced to a min-

imum by British control."
"In 1495 the English Deputy, Sir Edward Poynings, summoned a scratch gathering of his adherents to devise plans for resisting the Yorkist tenden-cies of the Anglo-Irish colonists. By cies of the Anglo-Irish colonists. By
one provision of the Act passed in this
haphazard fashion all laws which previous to this date had been passed in
England were made binding on Ireland.
By another the independence of all
future Parliaments in Ireland was de-

stroyed."
"It provided that 'all causes and considerations for calling a Parliament in Ireland and all the Bills which were to be brought forward during its sessions must be previously certified to the King by the Chief Governor and Council forward and self-grand by the King and King by the Chief Governor and Council of Ireland and affirmed by the King and his Council under the Great Seal of England, and that any proceeding of an Irish Parliament which had not been so certified before the Parliament was assembled should be null and void.

"By an act of Philip and Mary this provision was somewhat modified and the Irish Privy Council was allowed to send over Bills for the approbation of the English Privy Council at a time when the Irish Parliament was actually in session." p. 87 sq.

in session." p. 87 sq.
"But though the right of the English Privy Council to originate, alter or veto ordinary Bills was generally conceded the claim to originate or alter a Bill the claim to originate or after a Bill of Supply was fiercely opposed. In Ireland, as in Eggland, the point was taken that supply was a voluntary gift of the Commons and belonged exclusively to their province, wholly exempt from foreign suggestion or control."

As a matter of fact, although the principle contended for by the Commons was recognized on one or two occasions.

was recognized on one or two occasions, the general practice was to submit money bills as well as all others to the Eoglish Privy Council.

Mr. Bodkin's Tenth Chapter bears Mr. Bodkin's Tenth Chapter bears the heading "The Pioneers of Inde-pendence" and deals with three men whom he deems entitled to be so de-scribed. The first is William Molyneux who in the reign of William "III. pub-lished a little book entitled "The Case of Jellard heins bound by of Ireland being bound by an Act of Parliament in England stated," which Parliament in England stated, which "raised the author to instant popularity in Ireland." On the other hand, "it was condemned by the British Parliament and directed to be burned by the common hangman. The only the common hangman. The only apparent practical result was the pass ing of an English Act which expressly declared the powers of the English Par-liament to legislate for Ireland and asserted an appellate jurisdiction in England over the Irish Courts of Law." Swift is spoken of as the chief ioneer, and his Drapier's Letters and other writings are discussed briefly al-

hough in an interesting way. Lucas was the third of the prof patriots to denounce Poynings' Law; but "the House whose privilege he championed directed his book to be commonded by the common hangman and commanded him to answer at the Bar the charge of breach of privilege. A prosecution was threatened and he A prosecution was threatened and he fled to England 'to a void,' as Lecky tells 'imminent imprisonment.

In Chapter XI. the hero of Mr. Bodkin's book appears on the scene. We are told that, "The Parliament which Henry Grattan entered in 1775 as a nominee of Earl Charlemont for a pocket borough was equally distin-guished for its brilliancy and its coruption." He very shortly became the eader of the popular party. His first important motion, one for retrench-ment, was rejected by an overwhelming najority.

"Meanwhile, however, a new and "Meanwhile, nowever, a new and tremendous force was rapidly coming into play. England's military power was reduced to its lowest ebb at the close of the disastrous war with America. The Irish coast was threatened with invasion and the Government had

either money nor men to oppose the

"Under those circumstances country, beginning with Belfast, solved to make ready for its own fences. Such was the origin of the Irish volunteers, an almost miraculous achievement of patriotic energy. Suddenly in the midst of this povertystricken people there sprang up splendid national army, uniformed, d splendid national army, uniformed, disciplined, effective, organised by no other impetus and dependent on no other support than the patriotism of the people. The enthusiasm spread like wildfire from Ulster over the other three provinces till the entire country was enrolled.

"The enrollment was at first restricted to Protestants. The enalayed Catho-

The enrollment was at first restricted to Protestants. The enslaved Catholics were forbidden to bear arms and were excluded from the ranks of the Volunteers. They had, indeed, little hope from the movement: foreign invasion might improve their position; it could not make it worse than it was. But somehow they caught the con-tagion of patriotic enthusiasm and freely contributed from their poverty to the military organisation from which they were excluded by their faith."

"It is estimated that in the prime of

"It is estimated that in the prime of its power the national army of volunteers numbered at least 100,000 disciplined men, fully armed, equipped with artillery, and officered by the most distinguished men in the country.

"The volunteers from the first applied themselves to the furtherance of the national prosperity of Ireland and later to the national demand for independence."

itself felt even in a Parliament armour plated with corruption but resident in Ireland, and therefore not wholly immune treiand, and therefore not who ity influence to Irish public opinion. Grattan was there ready and eager to take advantage of the working spirit of patriotism. 'The hour had come and the man.' 'A resolution, originating with Grattan, in favor of free trade was unaulmously eaveried in Comprose, and this policy was

in favor of free trade was unauimously carried in Commons, and this policy was most strenuously supported by the volunteers. As a result "Lord North introduced a Bill in the English Parliament to allow Ireland free trade in wool, woolens, glass, leather and all other forms of manufacture to all the ports of the British Colonies and plantations highert closed to her commerce." This

the British Colonies and plantations hitherto closed to her commerce." This Bill became law without any delay. Chapter XIII. is devoted to "The Struggle for Independence." We are told that, "The leader and people were alike convinceed that the independence of the Irish Parlisment was the only security for the permanence of the concessions already gained. Their appetite bad been whatted by the first taste of had been whetted by the first taste of freedom. Grattan, in defiance of almost all the patriots by whom he was com-monly supported, declared on the bold stroke of a declaration of Parliamentary

Independence."
"On the 19th of April, 1780, he for the first time moved in the Irish House of Commons a declaration of Irish rights. That the King's most excellent Majesty and the Lords and Commons of Ireland Ireland are the only power to make laws for Ireland.' His speech on that occa-sion he himself regarded to be the greatest he ever delivered. No extracts can do justice to its surpassing eloquence." Our author proceeds, however, to give

some striking extracts, the reproduction of which lack of space forbids.

"The splendid appeal was made in vain to a House of Commons subservient and corrupt. The motion was indefinitely adjourned, and no entry of it was permitted to appear on the journals of the House of Commons. But the moral effect of speech and motion was tremend-

"Grattan's appeal found a prompt regreat Volunteer Convensponse in the great Volunteer Conven-tion at Dangannon." The resolutions adopted at this remarkable gathering may be looked upon as the sure fore-runners of the patriotic triumph which

runners of the patrolic triumpi which followed soon after.

"The first resolution declared that the claim of any body of men other than the King, Lords, and Commons of Ireland to make laws to bind Ireland is unconstitutional, illegal and a grievance." The last resolution, at Grattan's specia instance, proclaimed that 'as men, as Irishmen, as Christians and as Protestauts, we rejoice in the relaxation of the Penal Laws of our Roman Catholic felow subjects, and that we conceive the

consequences to the union and prosperity of the inhabitants of Ireland."

"A few days later Grattan again moved a declaration of Irish Parliamentary Independence in the House of Com toric research, logical argument, powerful appeal, and behind it was the driving force of the Volunteers. In spite of

argument and eloquence he was defeated by a majority of 137to 68. "But this was a Pyrrhic victory for the Government, the harbinger of an igno-

minious defeat."
On the 16th of April, 1782, Grattan wound up an eloquent speech "by mov-ing resolutions demanding the repeal of the English Act 6th of George I, which averred that Acts of the English Parlia ment was binding on Ireland; protest-ing against mutilation or suppression by the Privy Council of England or Ireland

of Acts passed by the Irish House of Commons and finally proclaiming:

The Kingdom of Ireland is a distinct Kingdom with a Parliament of her own, and that there is no body of men competent to make laws to bind the nation but the King, Lords, and Commons of Ireland, nor any Parliament which hath any power or authority of any sort in this Kingdom save only the Parliament of Ireland.' \* \*

"The Declaration twice rejected, was unanimously carried with the enforced consent of the Government."

The popular rejoicing over this victory may be imagined. "In England it had been recognized that the alternative to concession was defiance, and England, enfeebled and humiliated by the Amerenfeebled and numinated by the American war, had no forces that could hope to cope with the Volunteers. Only one reply was possible. The Duke of Portland, addressing the Irish House for the land, addressing the Irish House for the first time, proclaimed his satisfaction that he was enabled by the magnanimity of the King and the wisdom of the Parlia-ment of Great Britain to assure you that immediate attention has been paid to your representations and that the British Legislature has concurred in the resolution to remove the causes of your

united in a desire to gratity every expressed in your late address to throne."

expressed in your late address to the throne."

"The declaratory Act of George I. was repealed in England. Poynings' Law was repealed in Ireland. The Irish Parliament shook off its broken fetters and was free." p 138.

Chapter XV. deals with "The Independent Parliament." At the risk of being thought tedious, we shall give its opening and its closing sentances.

"The Parliament was free, but the country was not free. Grattan had indeed liberated the Irish Parliament from English control, but he had not submitted it to the control of the people of Ireland. Unreformed and corrupt as we have seen, the Irish "Independent' Parliament faintly represented the views of the Protestant sinority, the great Catholic majority it did not represent at all. In the words of Moore's 'Captain Rook:'

'Ireland did still pretend, Like a sugar loaf turned upside, down, To stand upon her smaller end,

and the attitude was fatal to the equili-

and the attitude was fatal to the equilibrium of her constitution.

Grattan's Parliament failed to justify Grattan's boast that it had 'moulded the jarring elements of the country into a nation.' Four-fifths of the people were still outside the constitution, but of him at least it may be truly said that the wish was father of the thought.

"Still Grattan spoke truly when he said that the Parliament was the 'greatest that ever set in Ireland.' There was an amazing assemblage of statesmanship.

an amazing assemblage of statesmanship and eloquence within the walls of the old House in College Green." \* \* \*

"Mr. Redmond has more than once declared that it is better for a country to govern itself badly than to be well to govern itself badly than to be well governed by a foreign nation. His view is amply justified by the results of Irish Independence. The Irish Parliament as then established was afflicted with almost every fault that could disable a legislative body; it's one redeeming virtue was that it was Irish. In spite of all its other limitations the years between its establishment and its fall between its establishment and its fall, between 1782 and 1800, were the brightest in the history of Ireland."

Hard upon Grattan's great victory Hard upon Grattan's great victory came the quarrel between him and Flood, which is discussed in Chapter XVI, header "The Rift" and the consequences of which were most disastrous to the cause of Irish Independence.

The quarrel was begun by Flood who "when the Act (of George I.) was repealed and his rival was at the height of his fame began at first to insignate and his fame heads and the fame of the

his fame, began at first to insinuate and afterwards to boidly declare that simple repeal was wholly ineffectual and insufficient. The power thus abandoned by England might, he contended, be resumed; Ireland's only real security was an Act of recursion by Facility. an Act of renunciation by England.
"To this Grattan vehemently ob-

jected."

As our author says:—"The distinction taken by those two great men was the distinction between Tweedledum and Tweedledee;" but, as so often happens in the cases of such futile controversies, the contest was most bitter and prolonged.

"A few years later a Renunciation Bill was passed declaring the independent." iected. Bill was passed declaring the independence of the Irish l'arliament and the Irish law courts, 'to be established and ascertained forever and at no time hereafter

tained forever and at no time hereafter be questionable or questioned."
"If Flood was most to blame in the inception of the dispute Grattan was most to blame in its conduct. He resented the suggestion of a Renunciation

Bill with something like ferocity."

When Flood put down a motion for inquiry on the subject Grattan moved and carried an amendment refusing leave to bring in heads of a Renunciation Bill.

Flood's doctrines found favor with the Volunteers, and as Grattan refused to consider their views, "the conduct of affairs passed from Grattan's control to Flood's, and Flood, though a man of commanding ability, was no adequate substitute for Grattan. He was, moreover, hampered by the open hostility or lukewarm support of his greater rival." We cannot go into the details of this struggle nor give even a summary of the speeches delivered in the House of

teresting chapter with the following his vitriolic speech. He spoke with much respect of Flood and paid a grace-ful tribute to his memory when he died. But the evil was done. Each of the two great leaders of the Independent Irish Parliament was committed to relentless hostility to any policy, however admirable, that was supported by the rival. A fatal jealousy was engendered, direful spring of woes unnumbered,' to

Commons by Grattan and Flood. Mr. Bodkin closes this painful though in-

their common country. Shortly after the quarrel between Grattan and Flood there was held in Dublin, a second great convention of the Volunteers, summoned for the purpose of dealing with the subject of Parliamentary Reform.

"There were two candidates for the presidency of this great Convention. On the one hand the feeble and timid Conservative Lord Charlemont, who had reached to prominence solely through his early connection with Grattan, and on the other the fearless democrat Earl of Bristol, the Protestant Bishop of Derry. Surely never were two rivals in sharper contrast. The Bishop of Derry, of whom too little is remembered, might be described as an Irish Wolsey, with this distinction, that Wolsey was a plebian turned aristocrat while Bristol was a noble turned democrat. A Brit-ish noble and an Irish Bishop, he forgot alike mitre and coronet in his character

of patriot." p. 162.

"Flood used his unbounded influence with the Volunteers to secure the presidency of Lord Charlemont, who, like himself, was opposed to Catholic Eman-cipation, which Flood's rival, Grattan, nd Charlemont's rival, the Bishop of Derry, both strongly supported." "The Convention contented itself

with a moderate scheme of Reform, which Flood undertook to introduce at once in the House of Commons. "It was a delicate, difficult and danger-ous task. The Bill, though moderate in form, threatened two thirds of the mem-

bers with political extinction. Grat-tan's flery and elequent determination might have forced it on a reluctant House of Commons, but Grattan was for the moment an extinct volcano. He had not the magnantmity to help the triumph of a hatred rival even in a cause to which he was no less deeply pledged. He gave faint-hearted support to the measure, hardly less fatal than open opposition."

opposition."

The ground taken by the Government was that the House should refuse to submit to the dictation of an armed assembly. Notwithstanding a magnificent speech from Flood; "By the overwhelming majority of 157 to 77 he was a stranged parallel to the very serious below the large of the control of th was refused permission to even bring in his Bill, and the following motion was carried as a direct challenge to the Volunteers: That it has now become indispensably necessary to declare 'That the House will maintain its just rights and privileges against all en-croachments whatever. This motion, so insulting to the Volunteers, to whose support he was indebted for his triumphs, was, it appears from the grateful letter

was, it appears from the grateful letter of the Vicercy, supported by Grattan."
"When the news of the defeat and the humiliation was conveyed to the Volunteers it is possible they would have taught a useful lesson to the contumacious Parliament if they had had a leader who could rise to the occasion. But the feeble and frightened Lord Charlement at once proceeded to engineer an ignominous surrender. He called to order a too daring delegate who ventured to protest against their treatment by Parliament and moved and carried an indefinite adjournment.

indefinite adjournment.
"Exeunt the Irish Volunteers, and with them all hope of the reform or the stabil-ity of Grattan's Parliament." We have devoted space to this Dublin

We have devoted space to this Dublin Convention because of the calamitous results which flowed from the seemingly unimportant choice of chairman. As Mr. Bodkin says:—"If the Bishop of Derry had succeeded in securing the control of the Convention the result would have probably been widely different from what it was. He certainly would never have yielded to the defiance of a

ent from what it was. He certainly would never have yielded to the defiance of a corrupt House of Commons determined to perpetuate its own corruption."

"Flood, to test the sincerity of the outery against military dictation, reintroduced his Reform Bill backed by petitions and resolutions from all parts of the country. It was rejected more ignominously than before. Grattan's several proposals in favor of Catholic Emancipation met a similar fate. His eloquence was splendid as ever, but it no longer had the mensoing force of the

onger had the menacing force of the counteers behinds it." p. 173, sq. \* \* "It is true that in 1793 the Government which had resisted a more moderate measure the year before passed an Act admitting Catholics to the 40 shilling freshold, which was afterwards sacri-fixed by O'Coppell' freehold, which was ficed by O'Connell."

difficulty occurred between Ireland, with respect to a commercial treaty with Pertugal, which was got over by a backdown on the part of Ire-A later conflict ended differently

"In the year 1788 George III. fell sick or went mad: historians differ on the point; but it is quite certain that he could no longer discharge even the ornamental duties of a King. The Prince of Wales, afterwards George IV., was chosen Regent by the British Par-liament under the leadership of Pitt. But Pitt and the Tory majority, mis-trusting the Regent, imposed various restrictions on the Regency. Fox, as leader of the Liberals and partisan of the Prince, demanded for him full royal authority.

"The question mattered not one pin's point to ireland. She was no more concerned than the weeping player in Hamlet with the misfortunes of Hecuba. The Regent, either as Prince of Wales or as sovereign, was not a personage to awaken enthusiasm or sympathy. Whether he had or not a right to create

Whether he had or not a right to create unlimited peers was certainly not a topic of vital interest to Ireland.

"But Grattan, influenced, no doubt, by his great personal friendship for Fox, took up the question with a vehemence all his own. In defiance of the Government he carried an Address of the Irish Payliament offening an unrestricted. Parliament offering an unrestricted sovereignty to the Regent, who was graciously pleased to accept it.

"An acute crisis was thus created be-

en the two countries. The Regency

tween the two countries. The Regency of Ireland was declared to be distinct from the Regency of England: the golden link of the crown was broken. "'Suppose,'said Macawlay,'no extravagant supposition—suppose that George III. had not recovered, that the rest of his long life had been spent in seclusion, Great Britain and Ireland would have been during thirty-two years as combeen during thirty-two years as com-pletely separated as Great Britain and Spain. There would have been nothing in common between the Governments, neither executive power nor legislative

power.'

"This was a contingency that British Statesmen could not contemplate with patience. The crisis, indeed, passed with the immediate recovery of the King. But it is plain that from that time Pitt determined that the only persuance it is plain that the only persuance it dangerous situation. manent solution of a dangerous situation was to be found in a legislative Union."

Chapter XIX. is headed "Corruption and Coercion." Upon this we shall not

dwell.

"On May 15, 1797, a memorable day
for the Irish Parliament, Mr. Ponsonby
moved his Bill for reform and Catholic
Emancipation combined." After a warm

debate:
"The Bill was rejected by the over-whelming majority of 170 to 30. Grattan fulfilled his threat (made during the debate). He and his friends retired in a bate). He and his friends retired in a body from the House and at the dissolu-tion they refused re-election. The triumph of corruption was complete: the Government was left wholly un-trammelled to its own devices: the Union vas inevitable."

Looking at Grattan's course from spectator's point of view, it is submitted that his action in quitting the House of Commons in 1797 was unwise and that it helped materially to bring about the Union. It would seem that he himself realised that he had made a mistake, as he again became a member in 1800, when too late for his presence to materially affect the result.

The question of Union was first brought directly before the Irish Parliament in the Speech from the throne, de-livered on the 22nd of January, 1799. An amendment, in favor of retaining the independence recognized in 1782, was moved by George Ponsonby, who had taken Grattan's place as leader of the

Patriot Party and was defeated by a majority of one. When, however, the report of the Committee appointed to draw up an address in reply to the speech came up for consideration, the Government were defeated, the vote being 105 for the address and 111 against. After this division Mr. Ponsonby moved "that this House will ever maintain the undoubted birthright of Irishmen by preserving an independent Parliament." preserving an independent Parliament of Lords and Commons resident in this Kingdom as stated and approved of by His Majesty and the British Parliament in 1782."

"The motion was carried, the members rose to withdraw, when the speaker, Mr. Foster, himself a strong opponent of the Union, anxious, no doubt, to give the fullest emphasis to this declaration, in a culture of the control o fullest emphasis to this declaration, in ah evil moment requested Mr. Ponsonby to write out the precise terms of his motion." The question was put and only two negative voices were heard,

wo negative voices were heard.

"Government had given up the contest, and the independence of Ireland was on the very verge of permanent security when, to the surprise and dismay of the triumohant opposition, Mr. William Charles Fortescue, the undistinguished member for South County, requested to be heard before the final decision was announced. He was one of those precise, self sufficient fools who are to be found in every assembly and who love the sound of their own voices. He said that he was averse to the measure of Legislative Union and had given his decided vote against it, but he did not wish to bind himself forever; he did not approve of any determination which forever closed doors against any possibility

ever closed doors against any possibility of future discussion.

"The opposition was paralysed, the Government was roused to rejoicing. A single sentence plausibly conceived and attended by an unpreflecting respectable. uttered by an unreflecting respectable fool decided the fate of the Irish nation. to decided the late of the Irish nation. It offered a pretext for timidity, a precedent for caution and a subterfuge for wavering venality. Mr. French of Roscommon, a dnil country gentleman, Lord Cole, a young nobleman of honest, inconsidate mind, both of whom had on the last divate mind, both of whom had on the last division voted sincerely against the minister, lightly declared themselves of Mr. Fortescue's opinion. Mr. John Claudius Beresford, who had only been restrained from supporting the Union by the fact that he was representative of the Metropolis, eager to curry favor with Lord Clare, avowed himself of the same determination.

determination.

"It is no exaggeration to say that by this trivial incident the fate of Ireland was decided. If the egregious Mr. Fortescue had held his tongue for one moment longer Ponsonby's motion would have been carried by acclamation and the project of the Union could never be revived. As it was, the spirits of the de-feated Unionists revived, the triumphant Opposition were dismayed. Ponsonby had no option but to withdraw his motion. For the Opposition it was retreat after victory, for the Government a triumph after a defeat—a triumph which stimulated them to proceed with their project."

their project."
Mr. Bodkin's twenty-third chapter is entitled " A Carnival of Corruption and sets forth the means adopted by Castlereagh and Clare and their satellite Cooke, to intimidate and corrupt the Commons into accepting the Union. These are fairly well known and need not be detailed.

not be detailed.

"Gilbert writes: 'The amount expended by the Government to procure a majority has been stated at £3,000,000 exclusive of twenty-nine new creations add twenty promotions in the Irish peerage, together with Eaglish peerages conferred on 6 noblemen, on account of Irish services, at this juncture.

"In addition to the foregoing the sum of £1,260,000 was paid under the Bill authorizing compensation for disfran-chised boroughs, the total number of which was 84."

During the debate, Grattan, who had During the debate, Grattan, who had just been returned for the borough of Wicklow, again took his seat in the House and delivered a magnificent speech against the Government measure.

"Dead silence fell again when he had

closed, and one can well believe that there were many troubled consciences in that great corrupt assembly, many who felt the pangs of wounded honor.

But the jingling of the guines heals the wounds that honor feels. The price had been paid and the goods must be delivered. Grattan's eloquence availed nothing against the more substantial ar-

nothing against the more substantial arguments of Castlereagh. Though the Government could not yet muster its full forces it won by a majority of 138 to 96. A day of shame for Ireland!"

"The Bill, as might be expected, encountered no opposition in England. On the 2nd of July it received the Royal assent. The ancient Parliament of Ireland had ceased to exist." (n. 261.)

land had ceased to exist." (p. 261.)
Chapter XXIX. deals with the "Blessings of a Resident Parliament." We give the opening paragraphs:

"The strange fact remains that, unre-formed as it was and corrupt to the core, persistently refusing representation to the great Catholic majority who con-stituted three-fourths of the people, Grattan's Parliament during the eight-een years of its existence unquestionen years of its existence unquestionably conferred inestimable benefits on the people of Ireland. On this point there is a concurrence of testimony that makes doubt impossible.

"Lecky describes Irish finance during that period as 'thoroughly sound.' Nothing is more certain,' he writes, 'than that for many years after the declaration of Irish Independence, Irish wealth was rapidly augmenting.'"

In addition to Mr. Lecky, who was himself a Unionist, our author cites Foster, the speaker of the Irish Commons, the Chancellor of the Irish Exchequer, Woodfall, Lord Shefileld, Mr. Secretary Cooke, Lord Chare, and Miss Murray, author of a book on the financial

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# relations of the two countries. He then

credible shat a Parliament which, though brilliant in the extreme, was at the same time unrepresentative and corrupt, could be capable of such splendid service to the country. Grattan himself supplies the explanation — the Irish Parliament was resident in Ireland.

supplies the explanation—the Irish Parliament was resident in Ireland.

"With all its imperfections,' he said,' its temptations and its corruptions, it was potent for good. Because its members sat in Ireland, because they sat in their own country and because at that time they had a country; because however influenced, as many of its members were by places, however uninfluenced, as many of its members were by places, however uninfluenced, as many of its members were by places, however uninfluenced, as many of its members were by popular representation, yet they were influenced by Irish sympathy. They did not like to meet every hour faces that looked shame upon them. They did not like to stand in the sphere of their own infamy. Thus they acted as the Irish absentee did not act. They saved the country because they lived in it."

The next Chapter is headed "Unionist Finance" and is devoted to showing that the financial provisions of the Union Act were unfair to Ireland. Ireland's contribution of two-fifteenths of the whole taxation is now almost unanimously admitted to be far in excess of what equity would have demanded. Several members of the Financial Relations Committee, appointed in 1904, held that Ireland's share should not exceed one twentieth, while others placed it as low as one thirty-sixth. We shall, we trust, be pardoned if we give a somewhat long extract embodying the substance of Chapter XXXI. "Repeal of Home Rule:"

"The Home Rule policy fermulated at the Rotunda Conference (held in 1873 under the presidency of Isaac Butt) has been ever since the policy of the Nation-

under the presidency of Issac Butt) has been ever since the policy of the Nation-alists of Ireland. It differs essentially alists of Ireland. It differs essentially from the old policy of Repeal. By Repeal, as has been already said, separation is necessarily implied. Home Rule repudiates separation. By the acceptance of Home Rule the Irish people for the first time abandon their claim to an Independent Parliament and attorn to the Union. By the acceptance of Home Rule the absolute supremacy of the Imperial Parliament is expressly acknowledged. "To talk of such a compact as the disruption of the Empire is the sheerest abaurdity. The Empire gains by Home Rule the freely tendered loyalty of the one country whose loyalty is most essential and whose disloyalty has heretofore been most dangerous to its stability.

been most dangerous to its stability.

"While Home Rule commends itself to England as a pledge of Ireland's loyalty to the Empire, to Ireland it offers far greater advantages than the impossible policy of Repeal. Grattan's Parliament was invaluable, solely because it was native and resident. The Home Rule Parliament will be both, but it will be, moreover, what Grattan's Parlia-ment never was, fully representative, wholly incorruptible. Above all and beyond all, under Home Rule there will be for the first time an Irish Executive responsible to Parliament and therefor

esponsible to the people.
"Under Grattan's Parliament an alien Executive controlled the Irish House of Commons, under Home Rule the Irish, House of Commons will control a native

"Grattan's Parliament, nominally independent, was completely subservient to the Executive that corrupted it. The Home Rule Parliament will, so far as Irish affairs are concerned, be practi-cally supreme. There will be no tempt-ation because there will be no power to interfere in Imperial concerns ction of a regent or the declaration of a war. Even in Irish affairs, it tion of a war. Even in the large is true, the veto of the Imperial Parliament will remain to be exercised in an emergency, but it is reasonable to hope

hat no such emergency will arise."

Our author's last chapter is entitled. The Impending Settlement" and deals with the prospects and provisions of the Bill now before the Parliament of the United Kingdom. Into those we need

print is large, the paper thick and the margin of each page generous. There are 33 illustrations, including 3 or 4 are 33 illustrations, including 3 or 4 views of the famous House in College Green and portraits of most of the leaders of Government and of Opposition, which are of an unusual order of merit. The net price is 10 shillings and 6 pence sterling, which seems rather high for a book of 320 pages. If a second edition is called for, as we assume will soon be the case, we venture to hope that it will be issued at a lower figure, even at the sacrifice of some of the physical excellence which makes the first a thing of beauty. The book is one which should be read by all who take an interest in its subject matter, and the present price will exclude many

take an interest in its subject matter, and the present price will exclude many of that numerous class.

Largely for this reason we have tried to give, as a rule in Mr. Bodkin's own language, so much of the substance of this work as will enable our readers to form fairly clear ideas of the constitutional history of Ireland up to the establishing of Grattan's Parliament, of the birth, character, acts and death of that body and of the Home Rule which is expected to take its place. We should, however, urge every one of our readers who can do so to read the book for himself. Our sketch bears the same kind of likeness to it as the skeleton of a Lion bears to the living King of Beasts. bears to the living King of Beasts.

Trials of the Convert

Converts to the Church are as a rule a sensitive class of people. Their com-ing into the Church has perhaps caused them much anguish and suffering and ven the positive loss of former fr It is beyond human nature not to feel this. If they are not treated cordially by their new found friends the wound is a bitter one. It is well to go out of one's way to assure the new convert of his welcome into the ranks. He re-joices in knowing that he is not an in-truder. He will appreciate the kind word in his time of trial.—The Tablet.

The pleasant things in the world are pleasant thoughts, and the greatest art in life is to have as many of them as

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where this organization, (being conducted along identical lines) cannot help but e a source of large income to the invest-

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heart.

To find a remedy for the sad state of affairs some of the German sociologists have been puzzing their brains. The result of their investigations is made known in the resolves of the Mitgar Society recently in convention at Jens, Germany.

There need be little fear of that Germany has not lost its sense of decency. And it can be expected that the partial attempt to further this uncivilized propagands will end with the jailing of all the polygamists.

Sad as the affair is, it is interesting as showing the futility of grasping with the problem scientifically. These so-called scientists would make of marriage a stock farm or rather a kennel where children would be littered like puopies.

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The nations are opening their eyes to the fact that their very existence is be-ing menaced by racial suicide. The finger has long been pointed at France, and now Germany is beginning to real-ize that the rottenness is eating into its heart.

They have made the wonderful and They have made the wonderful and alarming discovery that the only remedy to check the falling birth rate and to regenerate, the decadent nations is to establish a polygamy. And to prove the contention the society intends to establish a colony where polygamy will be practiced.

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It is the same error that the Eugenists with all their high-sounding talk are making. Only the Eugenists are working for race suicide. With them the cry is quality, instead of quantity. Every Eugenist believes, of course, as a fundamental principle, that he is the norm of the human race. It is he is the norm of the human race. It is only such perfect specimens as he that should be allowed to propagate. All other family trees are to be dug up and destroyed; It is to be the "survival of the fittest" the fittest being chosen by these physical and intellectual paragons the Eugenists.

Again there need be little worry over the Eugenists. They may talk a great deal, but it is all talk and nothing more. It is bound to have as little in fluence upon the propagation of the race as the refutal of those ministers in Chilaw, no scientific pronouncement will ever avail to tell a man how many or ow few children he must have.

The whole difficulty comes into the domain of religion. Race suicide is due for the most part to sins of immorality. Unlawful restriction of the family by sins of prevention is at the bottom of it. The laws of nature are violated in many different ways and the re-sult is a decadent nation. The laws of nature will provide for the peopling o the earth if they are not broken. And so it is not scientific twaddle that

will remedy matters but rather a sense of sin. Regard for the laws of God, for the laws of nature which he has established: seeing these sins of race suicide as they are in reality works of iniquity will slone redeem those who pursue their lusts and refuse to assume parental responsibility.

Said Mr. Paul Leroy-Beaulieu, necessary that our statesmen should at once abandon the absurd and odius war which they have waged for a quarter of a century, and practically for the last fifteen years, against our country's tra-ditional beliefs."

In other words he might say, 'Listen to the Catholic Church. She tells you that race suicide is a sin, a mortal sin, that damns the soul, and it is only by being convinced of that, and of the awfulness of the command of God to respect the laws of nature that the world will, be freed from this impure blot.—

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Apostolic Delegation. Ottawa, June 13th, 1905.

nomas Coffey
Dear Sir.—Since coming to Canada I have
reader of your paper. I have noted with satisthat it is directed with intelligence and
r, and, above all, that it is imbuse with a strong
tic. spirit. It strenuously defends Catholic Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ,

Donatus, Archbishop of Ephesus.

Linuxesity of Ottawa.

Ottawa. Canada, March 7th, 1900.

Ottawa, Canada, March 7th, 1000.

off. Thomas Coffey
Dear Sir: For some time past I have read you
meat Sir: For some time past I have read you
meatimable paper, the CATROLLE RECORD, and congratulate you upon the manner in which it is published.
Its matter and form are both good; and at right
pleasure, I can recommend it to the faithful. Bless
lag you and wishing you success, believe me to remain. Yours faithfully in Jesus Christ.
TD. FALCOMIO, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, OCTOBER 12, 1912

WHAT PEOPLE ARE SAYING OF THE OUTBREAK OF ULSTERIA

The daily press has given so much space to the Ulster campaign against Home Rule, the scare-headings are so startling, the impression conveyed is that Ulster is so unalterably, irrevocably opposed to Irish self-government that civil war will inevitably follow any attempt to bring Ulster under the control of a National

Parliament in Dublin. We have been asked so often as what bearing all this may have on the fate of the Home Rule Bill that we deem it opportune to collate the opinions of some prominent men who are in a much better position to answer the question than any on this side of the Atlantic.

T. P. O'Connor, one of the most distinguished and best informed journalists of England, and especially well-informed, because particularly interested in the Home Rule question, says in his last weekly letter to the group of newspapers which have secured him as a regular correspondent:

The Ulster celebrations, though addirably stage-managed and fully remirably stage-managed and fully ported by a large expenditure of me and free telegrams to every journal ready to accept the full reports, produced little impression on English or Scotch opinion. Some autics in the Ulster performances appealed strongly to the Englishman's sense of humor and even the Tory journals rebuke Sir Edward Carson for accepting honors and salutes which are always reserved here for royalty, and also for the use of the national flag for party purposes and of course for the threats of treason and civil war by men holding such high posi-tions. Sermons by Christian ministers in) the bitterest sectarian strain aid this intolerant spirit also and are this intolerant spirit and deeply resented. Stories are getting into the English papers of the transport of the fanti-home rulers to force unwill-ing people into their ranks, and some of the leading manufacturers in Belfast openly proclaim their disgust and scept-icism with regard to the whole moveicism with regard to the whole move-ment. In the meantime the Belfast merchants, especially in the clothing busi-ness, who do the most of their business in the south of Ireland and who send drummers to every Irish town and village, are growing very uncomfortable over the return of their drummers with-out orders. Southern Ireland's patience at length has been exhausted by the brutal assaults on the Catholics and Protestant Nationalists in the Belfast shipyards and by such tomfoolery as the wooden cannon, nurses with ambulances and the toy rifles in the processions The apprehension of further riots as the immediate and sole consequence of the inflammatory speeches of the anti-home rule leaders excites at once ridicule and resentment, and even the Tory organs in England accompany their comments on these outbursts with the confession from man after man on the Tory side that it is impossible to raise antagonism or even attention in England by the de-nunciation of Home Rule, and the further onfession-that even in the by-elections where the Tories have won, no Tory has found it profitable to debate Home Rule but had to confine himself to an attack on the unpopular Insurance Act.

Wm. Redmond, M. P., who represented an Ulster constituency for seven years, claims to know his Ulster. and declares that "the talk on this side of civil war in Ireland because of the Ulster disorders is the merest bosh." He reminds us that of the thirty-three Ulster members only seventeen voted against Home Rule and he tersely added "half of Ulster cannot be expected to

Rule Ireland." "Gadsby," the Canadian newspaper man who saw the circus in Ulster, was evidently not much impressed; it is a case of distance lending enchantment to the view. At close range Gadsby writes in this strain:

Last night's meeting in Ulster Hall, together with the overflow, drew some twenty thousand people, who listened with eager interest to the conventional

strong language which public men use when they want to mean anything or nothing, according to the context and circumstances. Although the speakers included two Marquises, one of them a Salisbury, nothing was uttered that should cause Premier Asquith to lose his regular sleep. Sir Edward Carson, the hero of the movement, said nothing that would throw him into the tower.

that would throw him into the tower.

Sir Edward is a master of the sound and fury, which means anything the hearer likes to take out of it. Lord Charles Beresford came nearest to smearing the red hand of Ulster over the proceedings, but even Lord Charles scouted the possibility of coercion or civil war in Ulster. Most of the rebellion in Ireland seems to be confined to the Unionist newspapers. Considered as a climax to the ten days' whirlwind campaign of the five Ulster counties, these careful speeches were downright disappointing. F. E. Smith, M. P., who plays second to Sir Edward Carson, was plays second to Sir Edward Cars almost jocular. Any armed resistance he sees is evidently not enough to trouble his mellow cynicism.

About the strongest sentiment quoted was the Duke of Abercorn's slogan:
"We will not have Home Rule." This

"We will not have Home Kule." This is not exactly an epigram, but it sounds heavy, coming from a Duke.

If the speeches were guarded, so were the telegrams of sympathy from Lord Lansdowne, Bonar Law and Mr. Balfour, who were unable to appear and help Sir Edward's show along. Something was grumbled about a constitution destroyed ad a House of Lords crippled be helping the people. A good deal was hinted, but there was nothing doing or that a circumspect statesman might have to face as a deadly parallel

Perhaps the most interesting and illuminating comment on the situation comes from a Protestant Belfast man of commerce, Sir Hugh Mack. He says:

"We Belfast men know the value of the silly resolutions and the trash which is being talked. Not a single vote will be turned, not a single convert made. The whole thing is designed to intimidate the Government and to throw dust ate the Government and to throw dust in the eyes of the British people. The leaders do not represent Ulster feeling. They are a handful of lawyers uncon-nected with Ulster.

"Lord Pirrie—a Canadian born, by the way—whom this gang revile, has done more for Belfast than the whole

Unionist Council ten times over.

"If they can frighten Parliament by their antics and defeat the Government Sir Edward Carson will be Attorney General and Mr. Campbell the Irish Lord Chancellor, and other lawyers

Lord Chancellor, and other lawyers would get their jobs. "But the effect of their speeches may lead to rioting in Belfast. I have lived here since 1854, and I have seen the same thing sgain and sgain.
"This is the last frantic struggle for

the ascendancy of party. When it is over we shall get Home Rule, and every-thing will settle down quietly." Lord Pirrie referred to above is the head of the great ship-building firm of Harland and Wolff, and a staunch Home

Finally, speaking for the Government Sir Rufus Isaacs said:

"I speak for the government when say that these incidents in Ulster will not turn us one hair's breadth. We are undismayed, we are undaunted by all these performances. We shall pursue policy calmly and patiently, with our such wisdom as we can bring to bear upon the question with which we have

We may conclude, then, that all the sound and fury was as barmless as the wooden guns carried in the Orange parades, that the whole show culminating in the Solemn League and Covenant was a solemn farce, that the pharisaical prayer meetings and preaching impressed the British people in about the same measure as the vaporings of some Toronto pulpiteers impress the Canadian people, and, in the words of Sir Rufus Isaacs, that the Government undismayed and undaunted will not be turned aside a hair's breadth by the Ulster perform-

WHERE WILL THE EDUCATIONAL

FADDIST STOP? Time was when it was confidently predicted that when education became general all the evils that afflict society would cease. The illiterate were the great menace; multiply schools, give every one an opportunity, nay, compel every child to learn to read and write and th whole mass of the population could be reached, their intelligence and conconscience stirred by that mighty power for good-the output of the printing press. Well, every one can now read ; but a large proportion of those who have learned to read have acquired neither the taste for nor the habit of reading. In what are these superior to those who cannot read? Yet we boast of those nonreaders as compared with the illiterate of other countries. A still larger proportion, perhaps, read what is positively injurious to themselves both mentally and morally. The late Goldwin Smith called confirmed novel-readers intellectual drunkards. And he was right these read for the pleasurable excite ment of mind and imagination precisely as the inebriate drinks to stimulate his fagged mind and body. In excess it would be difficult to say which form of inebrity is the more harmful.

Universal education, as it was under stood some years ago, has failed to prove the remedy for all the ills that society is heir to. No one now disputes this; but the remedy now is more education. The three R's no longer are to be con sidered as the foundation of elementary education. Some one conceives the brilliant ides of having the whole rising generation taught the evil effects of

alcohol on the various organs of the human body. Forthwith physiology and emperance are added to the school curriculum, and the poor little schoolchildren are expected to acquire a knowledge of the human body, its organs and their functions, that hitherto was the special equipment of medical practitioners. This is but one of the long list of fade with which the curriculum is overloaded, and which are crowded into the short school day. No one will deny that it would be a good thing if country children had a knowledge of agricultural chemistry, but some teachers and parents prefer that they first learn to read intelligently. Nature study, civics and the deleterious effects of tobacco may all be shown as useful

and desirable subjects for the element-

ary school, but the result of the attempt

to teach everything desirable is to teach nothing well. "We are under no extreme necessity," says a recent educator, "of penning children in a room and chaining them to a bench and there branding the three R's upon them." Here we have the typical faddist. "Penning children in a room," "chaining them to a bench;" now the school children are never kent at one time longer than an hour and three quarters; that is the longest period in the short school day that pupils remain in the class room. What utter rot it is then to talk of "penning" and "chaining." But there is the further cruelty of "branding them with the three R's." Just in proportion as the faddist has his way the three R's suffer. In spite of better training of teachers, better equipped schools, larger salaries and wider interest in school affairs, the schools of to-day, in many cases, give s less thorough grounding in the elements

school can or should attempt to do. Mr. Frederick T. Gates, chairman of the General Education Board in the United States, draws a dismal picture of rural schools as they are, and advocates something stupendous as "the country school of to-morrow."

of education, all that the elementary

A great group of buildings; ample grounds; " we shall call to our aid, of course, the experts from the chemical and agricultural colleges and universities, our schools of forestry and of veterinary medicine. They shall lecture and demonstrate before us and be in constant correspondence with us."

"Every boy and girl shall be taught what to eat, how to eat and how to cook. Then there will be lessons in farming that will transform country life into the ideal, the idvilic. The children them selves will form a community, with allotments and employments, a common social and perhaps a common manufacturing and commercial life of their own, or these ample grounds. They shall all be demonstrators of the highest achievable results in field, garden, kitchen, sewingroom, orchard, vineyard, pasture, dairy, lawn, and meadow, not forgetful of the flowers and of the beauty of the land-

And again : "We shall train the child for the life before him by methods which reach the perfection of their adaptation only when the child shall not be able to distinguish between the pleasures of his school work and the pleasures of his play." Recreation is to be a new science and a new art,-"Ultimately there will be professors of popu-

"But the life is more than the meat as the body is more than the raiment. It is in the souls of the children that our purpose rests."

This is perhaps enough, though there is much more, quite as extravagant, not to say delirious. Leaving aside for the moment the preposterous project of teaching immature children all the complicated science and arts necessary for ideal farming, there is a fundamental element in education entirely overlooked or deliberately ignored. That is the influence of the home life as a factor in education. The home, the family, is the first school. It is God's own school system. And though we are not likely soon to attempt to realize the dreams of the distinguished faddist whose essay we are considering, still the fact that the President of the General Board of Education addressing leading educators from all over the country, can calmly outline the ideal country school, which will feed, clothe shelter and educate, even form the very souls of the children, while excluding and ignoring the home, the family, and the duties and responsibilities of parents, is somewhat alarming. The ideal determines at least the direction in which the school system will be devel-

It is the educational ideal of socialism which would abolish the family and home education and transfer parental respon sibilities and duties to the State.

Another tendency of the educations faddist is to regard as penal servitude any conditions of school life where children are obliged to practice self-restraint and learn something of self-control, obedience, respect for authority, and the discipline of orderly habits of work.

The Church has always emphasized the rights as well as the duties of parents in the matter of education, and

to restrain and correct the socialistic endencies of modern educational faddists.

To curb the tendency to reform world and the world's work by teaching all things knowable (and a few other things) to the immature child we may trust the sanity, the common sense and the experience of the common people.

NEWMAN'S APOLOGIA

In a recent editorial article, mention was made by us of the neglect of the publishers of Everyman's Library to include in their series any of the works of Cardinal Newman, and of their silence with respect to a suggestion made by this writer that some one or more of Newman's famous works might be issued n the now famous Everyman's Library. We are glad to see that now the omission complained of has been to some extent repaired. Messrs. Dent have added a reprint of Newman's Apologia pro Vita Sua, which they publish with an introduction and notes by Dr. Charles Sarolea. We do not know who Dr. Sarolea is, but we fear that he is an applorist of Kingsley whose impulsive attack upon Newman was the means of calling forth the Cardinal's matchless defense of his course in embracing the Catholic faith. The introduction to the work should have been entrusted to a more competent man. From Mr. W. S. Lilly, who edited the Characteristics " from the writings of Cardinal Newman, and who wrote the article on Newman in the Dictionary of National biography ; from Mr. Wilfrid Ward, the author of the recently published Life of the Cardinal : or from Prof. Gates, of Harvard, a non-Catholic, whose charming introduction to a selection of Newman's works, intended for the use of college students, we might expect an introduction worthy of the work published.

The introduction, however, if it turns out to be unsatisfactory, may be ignored-It is the work itself as it came from the pen of the Cardinal that the public will read. It will be a reprint of the original ssue and will contain those chapters on Kingsley which were omitted from the standard edition. Cheap editions in paper covers have already been published. Everyman's edition, like the other numbers of that series, will cost one shilling, and we feel it will have an extensive sale. We hope that every reader of the CATHOLIC RECORD who is not already possessed of a copy of the Apologia will procure one, and study it with the attention it deserves. It the Carsons and Londonderrys will cut is the greatest work of its kind written in the English language.

SIGNIFICANT At the great public meeting in Toronto to sympathize with the Ulster Unionists there was present a large gathering of the rank and file of the ridiculous Orange Order. The platform contained men whom we of course expected to see there. Hon. Dr. Pyne and Hon. Thos. Crawford were strongly in evidence, as well as Mr. J. S. Willison, Col. Denison, School Inspector J. M. Hughes, brother of the Minister of Militia, and others. It would be strange if the two Ministers of the Ontario Government were absent. They must perforce swim with their constituency, but we have a suspicion at the dupes they looked down upon. The vote of the meeting was anti-Home Rule and denunciatory of the Hibernians. The Unionists and their sympathizers in Canada are largely a collection of Jekvils and Hydes. If they were to parade the streets as Sandwich menthey would on the front board have: "We are the champions of civil and religious liberty," and on the back board : " For everyone except Papists." As proof positive that such is the case we take from the Toronto Globe of the 28th an account of the situation as it is

in Belfast : " During the recent visit of Mr. Winston Churchill to Belfast the Harbon Board there declined to permit the First Lord of the Admiraty to inspect the harbor. The result to Belfast has been the transference of Admirality work and subsidies, for naval outfitting to Haulhowline in the south of Ireland. But who compose the Belfast Harbor Board? It is a close borough and an exclusively Protestant body. Out of a salary list of over \$55,000 there is the name of only one Roman Catholic, who receives \$1,250 a year. The Belfast Poor Law Board has a similar record. On its list of over has a similar record. On its inst of over five hundred salaried officials—as dis-tinct from wage-earners—this body em-ploys only fifteen Roman Catholics, and their salaries, out of a total of \$375,000, aggregate only \$8,000 a year. The Bel-fast Water Board has a salary list of \$20,000 a year, on which appears the name of only one Roman Catholic with name of only one Roman Catholic with an annual remuneration of \$325. In Londonderry City \$845 goes to Roman Catholic officials out of a total of \$33,315. It is the same story all over Ulster where the Unionists are in control. In Dungannop, for instance, where Nation-alists and Unionists are about equal in population, there are two Roman Cath-olic employees—both scavengers—and in a salary list of \$2.875 a year the paltry sum of \$180 a year goes to Catholics.
"Unionism means privileged class rule;
Home Rule stands for equal rights for

And conditions are quite as bad in the city of Toronto so far as Catholics it is safe to say her influence will go far are concerned. It is notable that the

press of Canada with very few exceptions have either condemned the course of the Ulsterites or allowed the agitation to continue without any criticism

It is bad enough to notice laymen mployed in this execrable business, but when some of the clergy engage in it also it cannot fail soiling their clerical wardrobe. Most Rev. Dr. Crozier Parliamentary Archbishop of Drogheda learing that the House of Comm eventually pass the Home Rule Bill, has invoked Heaven's aid to perpetuate Protestant ascendancy. His litany would read in this wise: "From the langer of being compelled to give the 'Romanists' equal rights, good Lord deliver us."

But let us look at the other side of the shield. Here is the condition in

Dablin: "The population of Dublin are Catho lics by an overwhelming majority. How have that Catholic majority acted in the matter of religious teleration. Let the records tell. Here are a few o them. Since 1843 there have been twenty-three Protestant Lord Mayors of Dublin. During the same period the office of Sheriff has been held by Protes tants thirty-eight times: so that Catholic Dublin Protestants have be chosen to the high office of Sheriff much than Catholics. always been a considerable number of Protestant members in the Dublin City Council. As to city officials the following is given as a list of well paid offices held by Protestants in Catholic Dublin at the present time:

"City marshall, city engineer and borough surveyor, assistant engineer, inspector of buildings, clerks of works, superintendent electrical engineer. three assistant electrical engine resident drainage engineer, two assistant drainage engineers, clerk of drainage, superintendent medical officer of health veterinary inspector, superintendent of disinfection, superintendent of sanita-tion, collector of market dues, first and second legal assistants, and dozens of subsidiary positions."

There is something of the stage and unny-paper Hibernian about the Ulterdemand government Downing street and propose to against it.—Toronto Globe.

THIS IS THE shortest and best in erpretation of the situation we have yet seen. Perhaps nowhere else in the world, save in Ulster, can be found a community of full-grown men and ever women who are so completely under the influence of a political hypnotism. They are easy subjects, for the reason that they have inherited great prejudices and stupid bigotry. When all is over and Home Rule comes and Ireland is happy, united and prosperous, the same figure in history as Pitt and

#### A DETESTABLE CONSPIRACY The Guardians of Liberty, which may called American Orangeism, are be-

inning to make a stir. The New York

limes of Sept. 11, describes a demonstration they held in John Stree Church. After prayers a person named Charles D. Haines declared that the Republic was in danger because of the appointment of a Catholic Justice White, to the Supreme Court. And the fact that Major-General Thomas H. Barry, another Catholic, was placed in command at Governor's Island, gave cause for suspicion that the Pope had designs on the religious and civil liberties of Uncle Sam's children. Some day he may escape from the Vatican-as country with hordes of "Romanists," and, as a consequence " life, liberty and the pursuit of happiness" would then be things of the past. At the prayer meeting Mr. Applegate, a man prominent in the publishing business, entered strong protest against the idiotic procedure of the Guardians of Liberty What does this man Haines mean by this talk of blood and war between those who are of different religions? declared Mr. Applegate. The partisans of Mr. Haines and those of Mr. Applegate appeared to be about equally divided. There was much disorder and strong words were used in the meeting house, which is supposed to be a place of worship. In the midst of the furore the choir sang the "Doxology," and the contestants gradually retired from the building. A sad reflection upon the Christian sentiment of the country is the fact that at all gatherings of this kind men who are rated preachers of the Gospel are to be found in strong evidence. Bishop William H. Burt of the Methodist Church is, we are told by the Times, a member of the organization, as well as Daniel E. Sickles, who is known as a prominent Bull Moose supporter. The name of General Horacio C. King of Brooklyn appeared as a Guardian on some printed matter scattered broadcast by the society. This the general declared to be the case, but said he was induced to join by false representations, and that, having ascer tained its real object, he had promptly sent in his resignation. It was also stated that a Jewish Rabbi, Dr. Joseph Silverman, of Emmanuel Temple, Nev York, as well as many other Jews, were nembers of, and took a deep interest in the organization. In a letter to Car dinal Gibbons, Mr. Silverman says :

"I am in no way affiliated with the 'Guardians of Liberty' and am not responsible for any of its acts and have

no sympathy with the campaign it is waging. As far as I know no Jew is associated with the 'Guardians of Liberty' and I do not believe that the ssociation will gain any followers mong my people."

The Guardians will probably make little stir until after the Presidential election. No doubt can there be that they have been, like our Orange Association of Canada, banded together for election purposes by scheming politicians. As was the case with the defunct A. P. A. it will not be long before many of them will take to the stool of repent ance and profess sorrow for their tem porary lunacy. This will not avail. lowever. They will be marked men in he community, and by all good citizens will be characterized as either simpletons or political desperadoes who will stop at othing to gain their ends.

#### HARD HITTING

For long we have been criticizing, with deserved severity at times, the modern mode of conducting services in the churches of the sects. In some places the departures from the old standards have become scandalous. We are pleased to note that His Lordship Bishop Sweeney of Toronto has made a pronouncement along the same line, and as well draws attention to the "scientific reasoning that pulls to pieces the whole Bible, refusing passages as not applicable today." But who, may we ask His Lordship, is responsible for these conditions? At the time of the break-away from Rome, church authority was discarded and people were told to interpret the Scriptures for themselves. What wonder, then, if we have an infinite variety of clashing opinions as to the meaning of passages in the Holy Book, and what wonder, too, if, given full liberty in this regard, the hundreds of jarring sects having made plunge from the rock of Peter followed their own bent in the matter of conducting church services? Under these conditions, too, we need not wonder that the spirit of indifferentism, which His Lordship deplores, has become very evident amongst the people at large. In oments of calm reflection surely the Bishop of Toronto must realize that after all there is only one substantial care for the spiritual ills of our time-a return to the centre of unity, the Church founded by Christ, where alone there is certitude of faith and a discip line which ever stands as a bulwark against the vagaries of weak human nature. The Bishop said:

The same evils that called forth the different clauses of the Bible still exist, though in a different form. St. Jude's message still applies to the foes of the church to day. There is the scientific reasoning that pulls to pieces the whole Bible, retusing passages as not applicable to day. There is the foe of in-Bible, reason able to-day. There is the low able to-day. There is the low able to day which bids its followers to desire the constitution of the c authority of the church; make tated authority of the church; makes them go from one church to the other, refusing to settle down in any one parish, thus destroying the solidarity of the church. Then there is the foe of indifferentism, the hardest of all to com bat and the one working the most harm. From this cause the church becomes an auditorium, the music must "modern," the preaching must be se tional, the man with a real message tossed aside as unworthy of note. account of this evil our professions faith are are vague and couched in velvety language, the vices of the day are handled with silken gloves.

A WORD TO PREACHERS We confess to having a sincere interest in our fellow citizens belonging to the Ministerial Association. Knowing that they will not take our advice we still feel it to be our duty to tender it. Day after day we are given instances of their irritating interference in matters pertaining especially to the Sabbath Day. We hold to the observance of the Sabbath as it was in the mind of Our Divine Redeemer. They hold to the observance of the Sabbath in that cruel and crass and narrow and heartless and un - Godlike fashion lauched upon the world in the days of old by the Paritans. The Ministerial Association have resolved themselves into a sort of special police for the enforcement of the Puritan conception of one of the commandments. There are nine others which seem to give them but little concern, more especially, on occasion, that which has reference to bearing false witness against our neighbors. In some sections of the province they have brought about at times a reign of terror. Not long since they put a stop to the running on Sundays of a trolly line—the poor man's automobile-between London and Port Stanley. This action has created in the minds of the people who attend their churches not a little indignation. The St. Thomas City Council, by a unanimous vote, have decided to petition the Governor in Council to exempt this Traction line from the provisions of the Lord's Day Act. About a week ago one of our Benefit Insurance Companies had a meeting in Sarnia and the members chartered a boat to take a run up and down the river on Sunday, but on second thought the excursion was called off for fear of the Lord's Day Alliance. Now no less a body than the Dominion Railway

for looking over conditions appertaining to railroad matters in St. Thomas on the Sabbath Day. No doubt Dominion Government will be asked to reprimand or perchance dismiss these criminals. But here is a nut which the Alliance, even with a sledge hammer, will find it very difficult to crack It would make the subject for a very vigorous debate at the next meeting of the Lord's Day Alliance: "Licence Inspector Galpin, of London, assisted by a policeman, raided a house on Sabbath Day, August 29, in this city, and found a quantity of liquor therein. The condition of some of the residents proved that the intoxicating liquid was freely used. Now the question is: "Has Inspector Galpin a right to work on the Lord's Day ?" Would the business in which he is engaged justify this course? Would the alliance exonerate him on the plea that he was engaged in a laudable undertaking? And, if so in this case why not in others? But the worst of all is to come. From out their own household comes a scathing rebuke to the ministers of Toronto. Rev. R. B. St. Clair had been arrested and convicted on a charge of circulating immoral literature and sentence duly recorded by the court. According

to the strict letter of the law he was guilty, but this is the case: He had printed a number of copies of an immoral publication for circulation amongst his fellow ministers to show them, we take it, the necessity of interference to suppress such publications. We may fairly infer that he acted on the principle that the end justifies the means, but if anyone were to accuse him of holding such a doctrine, no doubt he would become indignant and say, foundationless as it is, that only the Jesuits hold to such an opinion. Some of his brother ministers, notably Rev. T. T. Shields, a Baptist, has taken up the cudgels on his behalf and swings it wildly at the heads of the police department. His pulpit utterances in regard to the preservers of the peace are clearly of a most libelous character and doubtless if a priest were in his place there would be a smart appeal to the law to call him to account. Priests, however, seldom or never get into scrapes of this kind, because they have the habit of minding their own business. Whenever they do find it necessry to interfere for the promotion of public morality they are sure of their ground and take a course strictly in accordance with common sense. Inspector Kennedy, of the Morality Department, Toronto, when asked what he would do in regard to the ntterances of Mr. Shields, replied : " I never pay any attention to what the pulpit says, it runs off me like water off a duck's back. What can the people expect when the pulpit is preaching no hell? It is a deterrent to morality.' These be strong and significant words from a staunch Protestant. To sum up. It is unfortunate that our ministerial friends so frequently and so causelessly trespass on pastures outside their own domain. It may of course happen at times that the criminal authorities are remiss in their duties, but there is a seemly way of correcting this abuse The ballot box is, or should be, all pow erful. We wish to draw the attention of our ministerial friends to another point. Scarcely a week goes by that they do not glorify this or that secret those which assume a combative attitude towards the Catholic Church. Do they not know that by the use of the grip and the password many a time a cloak is thrown over the wrongdoing of officials in the public service. Toronto is a veritable nest of oath-bound, secret combinations. Instead of condemning them they are commended by the pulpiteers whose purpose it is to promote morality by statute. Let us tender a bit of advice: If they would preach the gospel from their pulpits and go about day after day doing good amongst their people, exhorting them to follow in the footsteps of the Master, and, where need be, engaging by word and act in works of charity, they would be doing something worth while, something praiseworthy. This vexatious interference in mundane affairs brings them but sharp, and, we must say, deserved criticism.

#### JUST LIKE "KIT"

"Kit," (Kathleen Blake Coleman) for many years conducted the Woman's page of a Toronto paper. She is a brilliant Irishwoman and ever proud that she has Galway blood in her veins. We think we are justified in saying that in her time she was the most widely read and most highly appreciated woman writer on the Canadian press. Her contributions came to us bubbling over with the marks and tokens of a great warm heart and a cultured mind, which gave us brain work sparkling with the wit and humor, the grave and the gay, of human nature. But it was only when dealing with Irish affairs that she was ever at her best. The very name of Ireland seemed to call up in her breast the sweetest and tenderest emotions. served in word pictures which even a Dickens might envy. A pity it is that Board are about to be called to account | such a mind is not always young but we hope to get much more from her pen even yet. Kit makes the following reference to those clerical gentlemen who are wont to speak in a most un-Christianlike manner in what are known a Christian pulpits :

Christian pulpits:

"There is something repellent in the way in which some ministers discuss the Roman Catholic Church in city pulpits. Since I do not belong to that, or to any creed, I may be permitted to say a word in regard to this subject without being accused of 'bigotry.' The rancour exhibited by certain clerics towards what they are pleased to term 'Rome, and all her works' would be amusing if it were not so thoroughly malicious. Why cannot Protestants, Methodists, Baptists, and all the other denominations permit Catholics to follow their own beliefs, honor their own Church, and exploit to honor their own Church, and exploit to their uttermost her methods and ideas.
I do not believe the Jews to be more bit terly persecuted than the Church of Rome Persons go out of their way to abuse the Pope and the charming reverence given to Christ's Mother and to the ints. It is a Church with many beau tiful teachings, and I do not find its ministers railing at other religious in-stitutions. The bells ring out every stitutions. The bells ring on or our sanday. They call on you or me or our sanday. neighbor to come to some particu ar neighbor to come to some particle at temple to worship the only true God, the One, the Indivisible. And you go, and the neighbor goes, and the creedless —but not unfaithful—go into God's forests, or fields, and there adore and

"Why should not some heart-broken mother be permitted to pray in peace before the Mater Dolorosa? Why, if religion be Christian—' Christ taught,' should some minister of one of the various forms of it mount his pulpit to abuse his brother? It is illogical, this. And it wakes in every free, just mind, desire to see fair play—to speak the free, fair word, to view, with wide eyes, the great, sad, heaving world which tains so much suffering and so much tains so much suffering and so much love, and in which forever the gener-ous and weary figure of the Christ hangs suspended 'twixt Earth and Heaven."

WE HAVE ALWAYS made claim that the editors of our Canadian papers were gentlemen-who wrote the langu age of gentlemen. We still contend that this is the rule. But there are exceptions. Of all Canadians perhaps no one stands higher in the estimation of the people as a court eous, highminded statesman than Sir Wilfrid Laurier. This is how the Brockville Times refers to him: "It is an inspiring spectacle to behold the big chief 'Old-Cock -White- Plumes- With- One- Foot- in- the Grave' gravely haranguing his compatriot braves in New Ontario and telling them to be Imperialists!" Are there not many bootblacks who would blush were they accused of uttering such language in respect of a man who had lately been Premier of the country.

#### THE ACT OF UNION

The history of the old Irish parlis ment, its beginning and its end, will ever he an interesting topic. Its termination, in what is known as the Act of Union, reflects undying shame upon many British statesmen of a century ago. In their madness to destroy the high hopes of Irishmen for a prosperous country they became insensible to disgrace. The manufacturers of Birmingham and Manchester no doubt supplied at least in part the sinews of war. We publish in this issue a review of the latest work on this subject entitled "Grattan's Parliament, Before and After," by M. Mc-Donnell Bodkin, K. C. It is written by the Hon. Senator Power, of Halifax, a lover of historical research. We thank this admirable paper. In perusing the pages the Hon. Senator was no doubt perfectly at home, because he has always taken a deep interest in Irish affairs and has done not a little to promote the welfare of Irishmen at home and abroad. Mr. Bodkin's book should have an extensive sale. It is the best contribution to Irish literature dealing with Grattan's time since the publication of Sir Jonah Barrington's "Rise and Fall of the Irish Nation," which we fear is now out of print.

#### WHAT SHALL WE DO

Our esteemed contemporary The Casket draws attention to the civic scandal in Detroit and concludes that the occurrence is an argument in favor of municipal government by commission. Our eastern contemporary believes that that system of government would be an improvement on the present one. It might. But we have reason still to shake our head. It is claimed that if the forty aldermen of Detroit were sent about their business and five commis sioners elected instead there would be a new and better order of things. But what guarantee have we that the five commissioners would not be grafters also? That big baby the public is easily humbugged by the stump orator. We have now in our mind a city in Ontario where a man who is known to be an expert grafter has often headed the polls at municipal elections. He commands certain foreign voters because he is one of themselves. It matters not that he has a charred municipal past, nevertheless they feel they should stand by him when visiting the ballot box. Such is the state of things all along the line. Nationality and the grip of the oath bound secret societies count for a deal in many election contests. In cases where we have to do with a cor-

rupt or careless electorate the appointive would be preferable to the elective system. It might be a good plan to have say three commissioners, one ap-pointed by the Federal and one by the Local government and one elected. Most certainly we should devise some other method than the one now in vogue In many places it has proved to be a disastrous failure. The crooked, selfish anties of many of our representatives reflect somewhat upon our boasted civilization and enlightenment. Instead of approaching we are receding from the goal of perfection. What is the cause?

#### CATHOLIC CENTENNIAL

SOUVENIR From the West Canada Publishing Company comes to us a book, size 14x11, and containing nearly one hundred pages printed in excellent style on the est paper, entitled "Sketch of the Achievements of the Church in Western Canada." The illustrations giving pictures of old missionaries as well as those now in the battle front are excellent, and the fund of interesting reading in re gard to them will make this an invaluable addition to the history of the Catholic Church in Canada. The work opens with an elaborate sketch of the first centuries of missionary efforts : Mgr. Provencher's thirty five 'years' apostolate, and a sketch of the life of Mgr. Alex. Tache as well as that of His Grace the present Archbishop of St. Boniface, Mgr. Langevin. This is followed by an account of the lives of other distinguished churchmen as well as of nuos who have planted the seed of faith in that great country which has now become the wonder of the civilized world. We trust this book will have, as it deserves, a

#### CATHOLIC TRUTH SOCIETY, TORONTO

The annual report of this Society has reached us. The contents tell us that excellent work has been carried on during the past twelve months, more apecially as regards the distribution of Catholic literature. We congratulate the officers upon the great success of their undertaking. With much pleasure we print the following address by Rev. Father Canning, Spiritual Director and trust it will be read and taken to heart by all our subscribers. In work of this character there is altogether too much apathy on the part of the laity. A few energetic spirits may be found in each parish but there are too many who do not take that active interest in the work which might be expected. To our fellow Catholics we would say "wake up and do your share in spreading the faith. You should not only upon all occasions be prepared to defend it but anxious to spread the light amongst those outside the fold who are in darkest ignorance of Catholic truth." Father Canning said :

It has often been a source of surprise to converts why the Catholic laity show so much apathy in spreading Catholic truth among their non-Catholic brethren. Leaving aside the general reason, that Catholics are so well satisfie with their own position that they never conceive of the religious chaos which exists outside the Church, I think this lack of interest may attributed, to a great extent, to two First, the struggle among English-speaking Catholics last few centuries for their own rights, even for their very existence as Catho-Hon. Senator for supplying us with lics; and, second, the worldly and com ercial spirit which they have un ciously imbibed from their surroundmgs. With regard to the first cause, it

seems quite clear how it produced a re-sult so deplorable: In the early missuit so depiorable: In the early missionary days of Ontario, priests thought they had done well—and so they had—if they saved the little ones from the ever present perverter. Their motto, if you will, was, "Save yourself," and they were so bent on this, and so strengons was the struggle to do so strenuous was the struggle to do so, that most of the Catholics forgot that "the treasure they had in earthen was meant for others as well vessels" was meant for others as well as for themselves. The result was that they were content to act on the defens-ive, and were satisfied when they were not driven from their position. Such a not driven from their position. Such a thing as carrying the war into Africa was not dreamt of. Now, a policy of this kind, good in its day, will not be rooted out in a few years. So it is not surprising that many Catholics, even at the present time, are quite willing to the catholic of the catholic o stay in the Catacombs, or if they do issue forth, it is to apologize for being Catholics. When Cardinal Manning Catholics. When Cardinal Manning entered the Church, he found a similar catholics. When the found a similar spirit existing among the old-time Catholics of England. But to him the Church was a discovery; it was the only thing on earth. He could not understand why it should be kept in the Catacombs. He would put it upon the hill-tops; he would preach its doctrines in season and out of season to all his countrymen. He would show them that there was no human interest which was not the interest of the Divine Church which he had discovered. He would bring forth the remant from the Catacombs, and with marsballed forces. Catacombs, and with marshalled forces, would carry the war into the camp of would carry the war into the camp of the non-Oatholic. The result is to day that a handful of English priests and laymen have sent forth a flood of Oatho-lic literature, ranging from the scholar-ly penny pamphlet up to more extensive publications of the utmost importance. It seems to ma, then, that it is time

secure enough, and intelligent enough to preach the truth to outsiders. Besides the best way of holding what we have is by conversions. Why should non Catholics and Socialists have a monopoly of the penny pamphlet in this city? A little money and time spent in this way will do incalculable good, and is often more meritorious than working directly for the Church or for charity.

ing directly for the Church or for charity.

The second cause of apathy in Catholic truth work, I have said, is the worldliness and commercialism unconsciously imbibed from our surroundings. Those infected by worldliness and commercialism are simply engrossed in their own affairs. They are the bourgeois who are present at Mass on Sundays, and gladly receive all the treasures of the Church, but into whose minds it never enters for a moment that treasures of the Church, but into whose minds it never enters for a moment that they have towards the Church actual duties to perform. The men are engrossed in their business, the young people think of little but pleasure. I do not mean by this that they are so taken up with these things as to be considered bad Catholics, in fact, most of them are good Catholics and good parish workers. But what I mean is parish workers. But what I mean is that when it comes to activity in con-nection with the spreading of Catholic truth, they are neither hot nor cold. The fact that they belong to the only true Church seems to them to carry with it no responsibilities towards out-Surely such a fact means responsibilities even for a busy layman sponsibilities even for a busy layman, or for young people in general. These must be taught that money is not the highest motive on earth, that the world itself never yet built a monument to a millionaire as such, that there are some things even in this world which cannot be bought with money. They must be shown that people who give themselves up to worldliness and pleasure-seeking, even if they be Catholics, are receiving nothing from the treasures of the Church, for one does not need to be a Catholic to act thus: "For after all these things the heathens

Again, I believe that we are in the transition period, even in worldliness and commercialism. The reaction is setting in. It is for us to hasten and direct it by every means within our power. The motto of every layman must be, "I am my brother's keeper, and if I fail in my duty, an immortal and it I tall in my duty, an immortal soul will call to heaven for vengeance against me." We fight for no opinion, or guess, or speculation, but for the truth as it is in Jesus; for the Catholic Church and He are one: "For I see through her eyes, the Eyes of God to shine, and through her lips I hear His

ADDRESS BY REV. DR. KIDD

I must express my pleasure at being present at this meeting to hear the report of such excellent work done by the Catholic Truth Society. In trying to communicate to others a knowledge of the truth, you are performing one of the greatest acts of charity. Your report gives fall proof that you have uncondered. gives full proof that you have succeeded in assisting a very great number to learn the beauties of our holy religion. And not only that, but the time!y correction of so many and such various errors is a most salutary protection for hose of the true fold not too well instructed. To-day more than at any period in the past history of this country, our non-Catholic friends are auxious to hear and understand the truths of the Catholic religion. To truths of the Catholic religion. To offer them the opportunity of receiving that blessing is one of the particular objects of this society. Judging from the amount of instructive literature distributed amongst them, great results must necessarily follow.

No doubt your limited financial resources prevent development in many directions. However, the number of people you have reached with re-mailed Catholic magazines and papers, as well as by the distribution of pamphlets, is a pleasing surprise to all. Now, there is but one thing really necessary to make this Society the greatest success, and that is, to make its work known to our Catholic people. Wien acquainted with it, they are sure to be interested, as it is a work of charity than which there is nothing more worthy of their

assistance.

I congratulate, and heartily, the officers of the Society on the great work accomplished last year, and wish them every success in future.

PASTOR RUSSEL AND THE MASS.

As we said last week Pastor Riddiford of Peterborough has excommunicated Pastor Russel, but the latter still keeps gaily on "poisoning the Scriptures." No doubt he thinks he is in excellent company. We have been favored with a clipping containing this learned evangelist's opinion of the holy sacrifice of the Mass. It displays such gross ignorance of Catholic doctrine that it would be altogether unworthy of notice were it not a fact that the syndicate that controls Pastor Russel's pulpit utterances scatters his nonsense broadcast through the medium of backwood's newspapers, and thus his sermons are read by people who feel instinctively that the Pastor distorts Catholic teaching without being able to refute him. A Catholic child with even a fair knowledge of the catechism would be more than a match for Pastor Russel. It is easy to be a Modernist, Chesterton tells us. It is especially easy to be a Modernist of the Russel school.

Pastor Russel dismisses the Mass as the "Abomination of Desolation" spoken of by the Prophet Daniel. Jesus, the High Priest, offers but one sacrifice of Himself for the sins of the world. The atonement made by Christ is so complete as to leave nothing further to be done. He holds that the Mass is a new sacrifice distinct from that of Christ on the Cross. which, of course, it is not. It is the one sacrifice of the Cross, by which Christ offered Himself "an unspotted victim unto God," renewed daily on the Christian altar in fulfilment of

Malachy's prophecy: "From the rising of the sun even to the going down, My name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My name a clean oblation." How does Pastor Russel's "Rible students" accommodate this prophecy to their interpretation of Christ's one Sacrifice? Again, Christ was "a Priest forever according to the order of Melchisedech" (Ps. 109.) Now Melchisedech offers a sacrifice of Bread and Wine. If Christ at the Last Supper did not offer a sacrifice of this kind how was He a priest "according to the order of Melchisedech?" And if Christ did so offer an unbloody sacrifice of bread and wine did He not bid His Apostle continue the same rite in commemors tion of Him? (Luke. XXII. 19) Christ offered Himself on calvary to His Father as a bloody victim for the sins of men and, to provide the Sacrifice instituted at the Last Supper, He offered at the same time the same Victim to be sacrificed in an unbloody manner in all Masses till the end of time. From that one Offering all Masses have their

Pastor Russel says the doctrine of the Mass was introduced in the fourth century. For that wonderful discovery he truly deserves a niche in the Hall of Fame-even if it be with the Master fakir Cook. But unfortunately for the Pastor's claim to be a discoverer the Apostles didn't live in the fourth century, and yet immediately after the descent of the Holy Ghost, we find them "Breaking Bread from house to house." (Acts II. 46) And it would take more than Pastor Russell's "Bible students' to convince us St. Paul lived in the fourth century, and yet St. Paul speaks of a Christian "Altar" (Heb. XIII. 10), and an altar is a place of sacrifice. Neither did St. Justin, who died a martyr A. D. 166. live in the fourth century, and yet ne says, "Of the Sacrifice which we offer in every place, that is of the Bread and Chalice of the Eucharist, Malachias had prophecied." St. Irenaeus speaks in almost similar terms, and he lived only matter of two hundred years or so before the fourth century. Pastor Russei's "Bible students" are wonderful disoverers surely!

As an example of how much of a student and thinker Pastor Russell is we may note that he tells his "Bible students that Catholics teach that original sin only was remitted by the sacrifice of Calvary, and that all the actual sins committed since have to be remitted through the Mass. He says Catholics "perform a Common or Low Mass for general sins and High Mass for special sins." And again "those who fail to sttend Mass at least once a year are supposed to be horribly defiled with the ocumulated sins." These latter would surely need a High Mass! Pastor Russel had better see about patenting his discoveries. He is going to outdo Edison-or perhaps he covets Harry Lauder's cap and bells, and maybe, too, the papers that publish his "sermons" do so in lieu of a comic supplement! Next time Pastor Russel is going to preach about the Mass let him ask some Catho lic child to tell him something that the Church does teach about it, then we will not smile so broadly. The little child will tell him that the Sacrifice of Calvary stoned for all sins, actual as well as original; that the Mass derives its efficacy from that one sacrifice of Calvary : that it is not a new sacrifice but that me sacrifice repeated; that Cat are obliged to attend Mass every Sunday and holyday of obligation, and not merely once a year; and that every Mass, High and Low, is offered for all sins, general and particular, as the first Mass was offered on Calvary.

Says Pastor Russel: "God's provision in Christ for the forgiveness of sins is applicable only to Adam's, or original, sin, and to such weaknesses as have come to his children from that original sin by heredity." We thought "sucl weaknesses" included every actual sin. But Pastor Russel has made another discovery. He says: " God does not propose in any manner to forgive sins wilfully committed. They receive stripes or punishments in proportion to their wilfulness." Now will Pastor Russel tell us how a person can commit any sin unless wilfully? So if God "does not propose" to forgive wilful sins He does not propose to forgive any sins, so where is the use of Pastor Russel preaching the New Jerusalem? The next thing he and his " Bible students ' will discover is that this New Jerusalen is a a myth. "Whether I like the old religions as I like Catholicism, or loathe them as I loathe Buddhism, I should always think," says Chesterton, " that they were worth listening to. All their special doctrines are the results of some kind of thinking. But the New Religion! The Universal Fellowships! The True Christian Brotherhood! O gods of slumber and the underworld ! O sleep, it is a gentle thing, beloved from pole to pole, to the veiled goddess of the New Religions the praise be given ; she sent the gentle sleep from heaven that slid into my soul. The priests in such a temple ought to wear night caps instead of mitres, and put up bedroom candles for altar lights." Thus the

straight to the point. The new religons are the result, not of thought, but o its absence. "Some half-witted old man is heard murmuring in his sleep the infantile and obvious truths with which everybody started; that there is only one world, and that men should leve one another. It is quite true ; but he generally says it nine hundred and ninetynine times. When he has said it a thousand times it is called a New Religion. And sometimes the things the old man murmurs in his sleep are quite false, but if he keeps saving them long enough Bible students (?)" believe And then they call him Pastor Russel. COLUMBA

#### NOTES AND COMMENTS

The prosecution of Rev. R. B. St Clair in Toronto on a charge of sending improper literature through the mails, has shed a little light upon the ways and means of the police inquisition in On tario's capital. That the offending elergyman was indiscreet and ill-advised in his method of procedure seems proved But that his "crime" (if in view of the circumstances it may be so called) is for a moment to be weighed in the balance with the iniquities it was designed to expose, is a suggestion which will not be entertained in reputable quarters.

IF THEATRES of the type exposed by Mr. St. Clair are a menace to the moral welfare of the community (and who can doubt it?) what shall be said of the apathy of the police in this or that city in regard to them? Or, even more emphatically, what shall be said of the daily papers which publish their advertisements, notice favorably their performances, and in that way become acces sory to the evil they disseminate? If the prosecution of this well-meaning if badly dvised clergyman results in arousing public opinion to effective action in regard to the whole question of theatrical representations, and to the amendment of the law in such way as to facilitate dealing with infractions of the moral code, on the stage as well as off, the reneral public, and the legitimate theatrical profession, will have reason to rejoice. Meanwhile judgment on the part of the former may very well be suspended in regard to the object of the prose cution.

"A READER" takes exception to our emarks of three weeks ago concerning reemasonry in Argentina, and indulges n a rhapsody as to the part the craft is playing in "helping to keep Roman Catholicism in its proper place and to offset the under hand domination of the Roman Catholic Church until it receives its death-blow and finally falls, never to rise again."

As TO THE essential anti-Christian character of Freemasonry and its war. fare upon the Church, we could scarcely have an apter illustration than "A Reader's" letter. That indeed was the point of our remarks, and the gist of the Argentine Republic's objection to this most insidious and baneful of secret ocieties. Whether our corresponden is himself a Freemason we have no means of knowing. But he certainly has suceeded in putting into a nutshell the fundamental principle of the society, and to that extent, though quite unintentionally, of vindicating the action of the South American republic.

lish speaking countries to acknowledge the truth or justice of this charge against his order. On the contrary, it is usually indignantly denied, and Catholics have, as a rule, been disposed to concede the point, so far, that is, as Great Britain or America are concerned. If "A Reader" correctly voices the sentiment of the lodges in this country, nowever, it is evident that this con cession already requires qualification. IT HAS been quite otherwise with

Freemasonry in the Latin nations. Whatever may have been its antiquarian character, it has beyond all question within the past hundred years or so there become a prey to the forces of anarchy and irreligion. These elements have simply taken possession of the lodges in such countries as France, Italy, Spain, and Portugal, and with a persistence that is scarcely human, have, through the ready channel which they afforded, prosecuted the war upon religion and social order. If our objector, realizing the full force of his admission is disposed to question the lengths to which Freemssonry has gone, under these influences, in continental Europe, let him consult any historian or publicist who has written on the subject in recent

WE HAVE AT hand some statements that were published in the National Review in July 1905. The article, which was written by Canon William Barry, was designed to show, first : the real character of continental Freemasonry as set forth by its chief exponents; secondly, its identification with the governmental forces which within the past two generations have guided the destines of France. If "A brilliant English man of letters goes Reader? has access to a file of that in- I call them?"

fluential review, he will, in the article eferred to . find sufficient food for reflection to, last him some time. And if, as we assume, he is a professing Christian of some sort, and, as such, can stand what he will there find, he has our sincere commiseration. In that event, no words of ours would be likely to influence him, and we refrain there ore for the present from pursuing the subject beyond the reproduction of one or two utterances of authoritative exponents of the craft in France. It the principles which these enunicate which the Argentine legisla tors had in mind when they wisely declined to grant it incorporation within their dominions.

THE DIVERSE character, or complexion of Freemasonry, as exemplified in different countries may be seen from the following extract from the Revue Mac-

onnique of December 1902; "It is certain that Freemasonry not understood everywhere after same fashion. The Anglo Saxons have made of it a brotherhood which is at once aristocratic and conservative in politics and religion. The Scandina vian group, to which the Prussian be-longs, misconstrues the universal character of the institution, and regards it in some sort as a Christian sect from which non-Christians are to cluded. As for the Latin Freemasonry, it owes its distinctive peculiarities to the battle it is waging against Catholicism. That is the kind which was especially in force at the Congress of Geneva, and there is nothing to hinder it from becoming the centre of a world wide masonic federation.'

WE HAVE italicized the last clause as etting forth the inherent tendency of the institution. Freemasonry may be harmless and innocuous enough as at present manifested in the Englishspeaking countries, but from its nature it is prone at any time to become the instrument of designing men and as such made the vehicle of an anti-Christian or incendiary propaganda, just as it has been for so long in the Latin countries.

REMARK THE definition of Freemasonry by some of its foremost advocates:

M. Lanessan, lately Minister of Marine in France, in 1881 : "We must stamp out the infamous; but the infamous is not clericalism, it is God."

The National Convention in 1893 : None are eligible for the Council of the Order, unless they are pledged to abstain from all religious rites, they and their dependents."

Mayoux, a great name in the French raternity : "No orthodox believer, Catholic, Protestant or Jew, can be a sincere Freemsson in France."

And, as exhibiting the extent to which the French Republic had fallen into its hands-s fate from which the Argentinians, in refusing incorporation, properly shrank—let us cite the declartion of Brother Desmons, formerly Protestant pastor, afterwards Senator, and the recipient of every privilege the Order could bestow : "The Republic is Masonry under the light of day, and Masonry is the Republic under cover." All of which goes to show that the aims of the institution are far-reaching and that the warfare upon the Catholic Church includes warfare upon the Christian name. FOR THE rest let us assure "A Reader'

that he is not the first to look for the

time when the Catholic Church shall "receive its death blow, and finally fall never to rise again. fond aspiration with her enemies from the beginning. Times without number the Church has been "on the point of disappearing." Luther, Henry VIII., Knox and the other Reformers thought they had made end of her once and for all. Napolean, a greater name, deemed that when when he had imprisoned the Sovereign Pontiff he had transformed the Church into an instrument of his will. The culmination of the Italian Revolution and the fall of the Temporal Power were considered in interested quarters to mark the beginning of the end. And yet the Church, though deprived of her material resources, is stronger than ever, and her youthfulness more pronounced. And so despite evolutions and changes, the apostasy of this nation or that, or even the relent essness of the Masonic conspiracy, she shall continue to the end of time. The sects, of which Freemasonry is one, are but creatures of a day, while the Church fortified by the promises of her Founder lives on forever.

As ILLUSTRATIVE of the lengths to which anti-Christian sentiment may be carried by its crack-brained advocates, it may not be amiss to reproduce from an English contemporary some expressions of a Socialist orator in Hyde Park, London, a few weeks ago. The speaker is described as "a square-jawed man with a foreign accent," and, as indicating the intensity of his hatred of the supernatural, as he progressed "he became almost inarticulate, and foam flecked his unkempt beard." Here are a few choice morsels :

"How long are you going to allow your towns and villages to be dominated by parsons and priests - blackbeetles

"We are God-we, the people, and there is no other God."

"The revolution must come ; sway with all this talk of God and Constitutions away with it, I say, and be free." One can picture to oneself what kind of a world it would be with a spirit like that in the ascendant. France and Portugal have little realized, it may be, the proximity of the danger. And in the light of the utterances of accredited Freemasons in both countries, it may be seen what sort of a bulwark the craft would be to withstand it.

#### THE CATHOLIC SOCIETY AND THE CATHOLIC PRESS

The Annals of St. Joseph, West De Pere, Wis, has the following:
The other day I met a man who was bound to have a chat. He was a stranger to me, but after he had told me where he usually went to Church, I was supposed to know him. "Well, father," he said by the way of conductor. he said, by the way of conclusion, 'I am a Catholic Knight, but I wonder what is the matter: it seems of late we don't

count any more. Why, our priests hever come to give us a talk, as they used to do. There is Father So and Father Such, they are good men, but "Well, I interrupted him, "how many members does your society count?"
"About one hundred and forty," he

"Is that so? A pretty good number in such a small town."
"So you folks would like to have a lecture occasionally? Have you a fine

answered, not without a little pride.

meeting hall?" "Weil, pretty good." "Do you always attend the meet-

ings? Whenever nothing prevents me.

"What is going on at the meetings?" He looked at me with some surprise. "Going on? We transact business and once in a while there is a 'smoker.'" 'Is there no reading room?

Does the society as such get any His eyes opened wide.

"Do you not discuss any live topics after the meetings?" "What do you mean anyway? Of course we talk about the happenings of

the day and a little politics."
"You never have any debate?"
"Debate?" and his whole face was one great surprise.
"Well I'll be short, Tom; one more question: Which paper do you read?"

The Chicago Tribune. "That' ali? No Catholic paper?"

He turned a little on his heel.
"I mean the Catholle Citizen, the
Sacred Heart Review, the America, the Freeman's Journal, the Michigan Catho-

lic, and such?"
"No, I even don't know these papers;
I heard of them, but a fellow can't read
them all, and a fellow wants to know
what is going on in the world, and for
that, it seems to me, the Chicago Tribune can not be beaten."
"If that is the case, Tom, then I can
"If that is the case, Tom, then I can

not see why you want lectures. If you and all the other members of the societies would each subscribe for any of these papers, you would get all the lectures you want. The Apostleship you want is admirably done by the Catholic Press, if only you and all the members would listen to the teachings Catholic Press, if only you and all the members would listen to the teachings that come from it. Religion is taught in church; there the Catechism and the gospel are explained and these are not the things you would care to see in your assembly room, for soon you would find the meetings dull. But the Catholic papers will instruct you, how a Catholic ought to understand politics and economical conditions. It will, more according to truth, tell what is going on in the world, and at the same time it will, prevent you from taking poison prevent you from taking poison whilst |feeding your brain on live

"It may be," said Tom, "I'll see you again. Good-bye.

#### CATHOLIC IMMIGRATION NOTES

House, Broughton, Preston, Eogland, has accepted the Honarary Secretary-ship for Lancashire of the Catholic Im-Mr. W. B. S. S migration Association of Canada, of which Father P. H. D. Casgrain of the Archbishop's Palace. Quebec, is the Sec-

retary.

Mr. Smith is a Justice of the Peace, a man of independent means and one of the most prominent and influential Cath-olics in Lancashire. His acceptance of the Honorary Secretaryship of the C. I. A. is a great acquisition to the Associa-tion for it will be the means of making tion for its with the large of the best of the large of the large of the population of Lancashire.

Mr. Smith was for some years editor

of the illustrated Magazine "Canadian Life and Resources" and thoroughly acquainted with Canada and will, therefore, be particularly well qualified to advise those who contemplate emigrating to

this country.

It is very gratifying to note that the C. I. A. is already becoming known in the Old country. Its growth in Canada has been remarkably rapid, especially in the West, thanks to untiring zeal of its energetic Secretary in Winnipeg, Mr. Tom Hedman, and to the support and co-operation of the Knights of Columbus.

For the CATHOLIC RECORD Humanity's Crimson Roses Seek ye the brightest flowers

Humanity can boast?
They deck ensanguined bowers,
They form the Martyr host. For Jesus' sake how grand They flung their lives saide
As though but worthless sand
Tossed in the boiling tide.

Not theirs to sell their Lord For all a Monarch's smiles
'Twas theirs to court the sword That slays, but not defiles.

Yea, theirs to dare the worst
That demon rage could try
For Heaven's joys athirst Earth's tortures they defy. They gained the palm and crown n the crimsoned sod; They scorned the tyrant's frown
And won the smile of God.

—J. D. Walsh, S. J.

#### FIVE-MINUTE SERMON

TWENTIETH SUNDAY AFTER PENTECOST

TELLING LIES

these words of the Apostle, my Do these words of the Apostle, my dear brethren, awaken your consciences? Do they give light to your souls regarding the much too common offence of lying? We trust it may be so, for it is really distressing to observe the prevalent disregard of truth. Sometimes it would seem as if the Eighth Commandment had been entirely gighthy and the server of the

Eighth Commandment had been entirely forgotten, and that it was a matter of indifference whether we spoke things true or false, our convenience alone guiding us in our choice.

Surely there must be a sad lack of appreciation of the virtue of truth when such a state of neglect of it can when such a state of neglect of it can exist. There must be a grave error somewhere. Truth in itself is lovely, and should be cultivated because it gives a beauty to the soul which without it it cannot possess. Purity and temperance and aims-giving sre virtues; and bestow upon those who have them a peculiar quality. They are sought after, and great efforts are made to obtain them and to keep them. Why? Because they are virtues. What is truth, if it is not a virtue? And if it is a virtue, why not love it and seek after a virtue, why not love it and seek after it? For it is not only the utterly un-scrupulous man of the world, who has no scrupulous man of the world, who has no higher object in life than to serve him-self and promote his real or fancied in-terests at whatever cost—it is not only

terests at whatever cost—it is not only he who makes light of lying; but many who call themselves good-living people are frequent offenders in this matter. Many, indeed, would not tell a grave-ly injurious lie, yet they seemingly have no horror of lies of excuse, as they say, or untruths concerning trifling things. Nor have they any real sorrow apparently for falsehoods of this kind,

apparently for falsehoods of this kind, nor a sincere purpose of amending.

And yet these are sins—venial sins, it is true; still they are sins. They are displeasing to God, and offences against His majesty; and they do no little harm, moreover, to the soul, depriving it of many graces and laying up a store

of material for the fires of Purgatory.

But setting aside the consideration of the sinfulness of falsehoods in themselves, the dishonesty and the duplicity of which we are of necessity guilty when we descend to these things descend when we descend to these things to stroy our self-esteem. Soon we cease to respect ourselves, and progress from that to a general suspicion of the veracity of our neighbors, until in the end our confidence in those about us is gone nd we are in a doubting, uneasy, roubled state of mind, fearful of all,

trusting in none. Thus our untruthfulness dishonors God, and deprives ourselves of the assistance which we might receive from

Even if we practised this virtue from purely natural motives our lives would not be so barren as they are without it. Our friends would be about us, helping us with their advice, and we in our turn would sustain them in their difficulties, because we would know them and they us, and we would have trust in each other. But as it now is, how many are bruthful and honest enough to give and receive counsel? Love the truth, dear brethren, for the truth shall set you free.

#### TEMPERANCE

IRISH T. A. PRIESTS IN LONDON A writer in the Dablin Leader, writing of the temperance movement as it is found among the Irish in British cities, tells about the Father Mathew Union of London, an organization of total abstain-ing priests who are chiefly of Irish birth. under the patronage of the Cardi-Archbishop of Westminster and the nal Archbishop of Westminster and the Bishops of Southwark and Arindella, and has for its president Canon Murnane, one of the best known and best beloved priests in London. It has for secretary Mangioror, Cologan, president of the Bishops of Southwark and Arindella, and has for its president Canon Murnane, one of the best known and best beloved priests in London. It has for secretary Monsignor Cologan, president of the Catholic Truth Society of England, and the author of a well-known book on temperance. Like its prototype, the Total Abstinence Society of Ireland, which has done such noble work under the presidency of Father Culien, the Father Mathew Union lays special stress on carrying the propaganda in the ranks of the young Levites, whose future attitude to the drink evil is necessarily of supreme importance. To this view a lecture was delivered last year at St. John's Seminary, Wonersh, by Monsignor Cologan, and a substantial prize awarded to the student writing the best essay on the subject. This year a similar course has been pursued at St. Edmand's Seminary, Ware, the lecture being Father George Newton, known through the length and breadth of London for the past twenty years as a prominent lecturer on the temperance cause. Next year the members of the Union

don for the past twenty years as a prominent lecturer on the temperance cause. Next year the members of the Union contemplate holding an intercollegiate contest between St. John's and St. Edmund's to stimulate interest in the subject among the students.

"Thus," says the Leader's correspondent, "has the Union extended its operations from very small beginnings; and we who live in the homeland must view with entire satisfaction the work of any such society whose object is the betterment of our exiled children, for I strongly hold this view: No single betterment of our exiled children, for I strongly hold this view: No single unit of our widely scattered race is wholly independent of the others; they act and re-act on one another. The higher we rise (and we are beginning to look up) at home, the more will one higher we rise (and we are beginning to look up) at home, the more will our children in other lands he disposed to hold up their heads and demean them-selves as become members of a proud and self-respecting race; and the more our children prosper and grow strong in our children prosper sag grow strong in other lands the more self-reliance shall we gather, a quality naturally much needed in a land long sick unto death." SOBER ENGINEERS NECESSARY

In compelling railway trainmen to keep out of saloons many railways of the country took a step for which the travelcountry took a step for which the travel-ling public can not be too thankful. What one drunken engineer can do to destroy life and property may well be imagined. The railway engineer who drinks may lose his head both figura-tively and literally. He may be willing

# PARALYSIS COM-PLETELY CURED

#### "Fruit-atives" Performs Another Miracle

BRISTOL, N. B., JULY 25th. 1911
"I had a stroke of Paralysis in March
1910, and this left me unable to walk or
help myself, and the Constipation of the
Bowels was terrible.
Nothing did me any good and I was
wretched in every way.

I then took "Fruit-a-tives" for the
Constipation and it not only cared me
of this terrible trouble, but gradually
this fruit medicine toned up the nerves
and actually cured the Paralysis.

By the use of "Fruit-a-tives", I grew
stronger and stronger until all the
Paralysis and weakness left me.

I am now well again and attend my
store every day. I say "Thank God
for Fruit-a-tives"

ALVA PHILLIPS.

for Fruit-a-tives"

ALVA PHILLIPS.

"Fruit-a-tives" not only cured the terrible Constipation, but so toned up the nervous system and the general health as to completely overcome the palsy.

Truly "Fruit-a-tives" is a wonderful

medicine,
50c a box, 6 for \$2.50 trial size, 25c.
At dealers or sent on receipt of price by
Fruit-a-tives Limited, Ottawa.

to take the drink and the risk, but there ought to be some way of protecting passengers' heads by compelling total

In this connection it is reassuring to notice the increase in the number railways which prohibit the sale of inratiways which prohibit the sale of the toxicants upon sleeping-cars and dining-cars. It must have been with a sneer that the railway employee referred to the rule of the company which prevented his drinking while on duty, while the company continued to furnish liquors to its passengers and the officers who its passengers and the officers who patronized these bar rooms on wheels. The latest railway system to join the railway's prohibition party is in Pennsylvania. The sale of intoxicants on the lines of east of Pittsburgh has already been stopped and it is announced that similar action will soon be taken on lines west of Pittsburgh. This excellent ad-vance movement is credited to the efforts of the Anti-saloon League.

TOMMY ATKINS AND DRINK

The changes that a century has wrought in respect to the use of strong liquor were illustrated during the recent meeting in London of the Royal Army Temperance Association, which now has 67,433 members, of whom 38,405 are in

the Indian army.

Earl Roberts said a great change has come over the morality of the army in India since the days when it was the custom to provide every soldier with a tot of arrack 'every morning. The idea in the old days was that the

hard-drinking man was the best fighting man, and there was a direct ratio between whisky consumed and courage Nowadays all recognize that the old

idea is a ludicrous fallacy. Every general who commanded troops in the test quarter of a century would say that the est marching army and the best fighting army is a sober army.

THE OPEN DOOR TO OTHER SINS Drunkenness, as a specific form of gluttony, is one of the capital sins. To species of sin. Love of God is apprecia-tion of how admirable God is, and man, having arrived at this appreciation by means of his reasoning faculties, has in that reason the greatest ally in the re-jection of the thing that is presented as being preferable to God, and thus avoids itting sin. It is evident that when

Spend less for your breakfasts — eat more Kellogg's Toasted Corn Flakes. There are twenty big platefuls to the package—and the package costs only

We are such weak creatures. Why should we rub and fret one another?



The story of the conversion of a re-markable woman, Olga Maria Davin, is published by the Ave Maria. Ten years ago she became a Catholic and during these ten years she has brought more True Church. And she is not a member of any religious order, but an artist and composer; a woman of the world, many would call her. Yet her appreciation of Catholic truth and her joy at having herself found it has been so great that she has become a veritable apostle. It is not given to everyone to accomplish the work that this woman has done; but there is no doubt that nearly everyone can do more than is now being done for those who are groping for religious truth. How many Catholics are interested in bringing Catholic truth before ested in bringing Cataolic truth be ore those who are seeking it? Not one in a handred, we venture to say. If they only learned to value the truth which they possess in its fulness, they would be anxious to bring to others the light of

It is a fact that converts to the Church are generally more zealous in this respect than those who have been brought up as Catholics. These latter take their faith as a matter of course They do not know the misery of those who are seeking but not finding rest in the various forms of religion outside the Catholic Church. In many cases they do not take the trouble to inform them-

do not take the trouble to inform themselves sufficiently regarding their religion to be able to explain it intelligently to non-Catholics, who sometimes
ask questions concerning points
of Catholic doctrine or practice. Were they half as solicitous
about their religion as they are about
worldly affairs, there would be a different story to tell. All cannot exert the
influence of the zealous woman whom
seventy converts have to thank for setting them on the road to the True em on the road to the True Church. That requires more than or-dinary tact as well as knowledge and zeal. But all can be ready to give to others a reasonable account of their religion and thus help to remove the barriers of prejudice that keep so many away from the Church.

#### THE ROSARY

to offer crowns of roses to distinguished persons, and the early Christians loved to honour in this way the images of the Blessed Virgh and the relics of the

martyrs.

An illustrious bishop, St. Gregory of Naziazum, full of devotion towards the Mother of God, was in-spired to substitute for the material crown of roses a spiritual crown of prayers, persuaded that it would be more acceptable to the Blessed Queen of the Church. With this idea he composed a long series of crown prayers, which comprehended the most glorious titles, the sweetest praise, and the most excellent prerogatives of Mary. In the seventh century St. Bridget, one of the patron saints of Ireland, brought this pious thought to a greater profession. this pious thought to a greater perfec-tion. She made the devotion intro-duced by St. Gregory available to all by substituting for the beautiful prayers he had composed the most popular and still more beautiful prayers of the Creed, the Our Father, and the Hail Mary. And in order to know by some material indication how many orayers had been recited, she adopted the custom of the Anchorites of The baid, and threaded beads of wood or stone in the form of a crown. Rosary signifies crown of roses; and the prayers we daily recite form a wreath of spiritual roses with which in love we crown our Mother and our Queen.

our Mother and our Queen.

The word chaplet means little crown. The Rosary of the Blessed Virgin is composed of five decades, each of which consists of ten Hail Marys, preceded by one Our Father. St. Dominic, one of the greatest Saints of Christianity, and one of the most devoted servants of the Blessed Virgin, was especially instructed in this devotion by the Mother of

saying the Rosary Hail Mary more often than the Our Father, not, as has been said, because we honour the Blessed Virgin more than God, but because, being a devotion instituted in her honour, it is quite natural that the prayers it contains should be especially addressed to her. Everything in its time we might answer. The Rosary is not, as some unusually enlightened minds conceive, a devotion for women.

usually enlightened minds conceive, a devotion for women.

First, I do not see in what men so greatly surpass women, either as regards the intellect, or still more as regards the heart. In many cases women are superior to men. And so the saying, "Good for women!" is worth nothing. And what is there in the chaplet that is not good for every one? Is it the Our Father which is not good enough for men? Was not our Lord speaking to His Apostles when He taught them this beautiful prayer? Or is it the Hall Mary which is beneath the mind of men? or the Creed at the beginning? or is it the sign of the Cross?

The greatest men of modern times have recited the Rosary with as much devotion as the simple women whom some, with remarkable advanced understandings, appear to disdain. St. Charles Borromeo, St, Francis Xavier, St. Vincent de Paul, Boussuet, and Fenelon are amongst the great number of those who have offered to the Blessard.

Fenelon are amongst the great number of those who have offered to the Blessed Virgin this daily tribute of praise. St. Francis de Sales made a vow to recite tne Rosary every day. It must be a strange kind of pride which can despise a prayer so honoured by such men as

The principal mysteries of our redemption, fifteen in number, are cele-brated in this devotion; and the right way in which to recite the Rosary is to meditate during each decade on one of the mysteries in the life of Our Saviour or His Hely Mother, and to ask God through the intercession of Mary for some virtue which we need, or which shines out more especially in the mystery we contemplate; or we may recite each decade for a special intention, to obtain some grace from God, the conversion of a friend, of a father, a mother, a child, for the cure of some disease, the success of some undertaking, or in way in which to recite the Rosary is to

THE WORK OF ONE CONVERT | case of failure, for patience and resigna

A faithful daily recitation of the Rosary is sure to prove a great source of A preacher of the last century was

A preacher of the last century was one day called in to hear the confession of a young man who had been seized by apoplexy. He found him quite unconscious, and left in order to effer up for the dying man a votive Mass of the Blessed Virgin. He had scarcely ended when a servant came to tell him that his master was able to speak. What was the auvantee of the priest when, on master was able to speak. What was the surprise of the priest when, on reaching his new penitent, he found him penetrated with feelings of the deepest repentance, and offering his lite to God in expiation for his sins! Profiting by these happy dispositions, he received his confession and administered the last his confession and administered the last sacraments. Not knowing to what his conversion was to be attributed, he questioned him as so the cause. "Father," he answered, "I can only attribute this grace to the fervour of your prayers and to those of my dear mother. When she was dying, she called me, and speaking to me of the dangers by which my youth would be surrounded, she said, 'My only consolation, my son, is that I leave you under surrounded, she said, 'My only conso-lation, my son, is that I leave you under the protection of the Blessed Virgin; promise me to say the Rosary every day.' I promised, and I acknowledge that for ten years this has been the only religi-ous act which I have practiced." On hearing this the confessor recognized the visible protection of the Blessed Virgin, which was clearly manifested in Virgin, which was clearly manifested in this most consoling deathhed, nor cessed until the sick man had breathed his last

#### THE ZEALOUS PASTOR

Efficacious for good must every parish priest be, and with rare exception he outranks all other good influences in the community. The aids of religion which he provides in the sacraments of holy Church are divine. The discourses which he delivers are expositions of divine truth, given forth with no uncertain sound. But not always is he conscious of his prominence as a missionary force. He stands for Him to whom the imperial crown of truth and love has been given, and who goeth forth "conquering that he might conquer" (Apoc. vi, 2.) Christ is essentially aggressive. He owns all men, and He will rule all by the power of love and of faith. Does every parish priest realize that the effice of teacher which he holds makes him responsible for the he holds makes him responsible for the extension of Christ's kingdom? Many of us do, as is plainly witnessed by the large number of converts continually

entering the Church. Not one of our thinking non-Catholics but admires the forceful manliness of the typical Catholic priest. His loyalty to his bishop and to the Church is the envy of the Protestant ministers. These qualities, and others like them, give tone and character to his influence when he participates in public affairs of his town. But he should be known as a convert-maker; his purpose to win souls to God's Church should be conspicuous. He should, and he often does, draw non-Catholics to his Church because they will hear fundamental religion explained there, and will be treated not only with fairness, but with delicate consideration for their early prejudices. Such a priest inspires his own people with zeal, so that in a short while the most intelligent Catholic men and women are his active co-workers, his associate mis-sionaries, each in his own circle of

We have been in parishes where the results of such leadership were plainly in evidence. We call to mind a parish where, with no extraordinary effort, but just by the missionary flavor of the whole Catholic influence, in a totality of less than 1,500 souls, fully 500 were converts. This is, of course, above the average of even successful centres of conversions, yet it was the outcome of the zeal of a priest who had few intel-Blessed Virgin, was especially instructed in this devotion by the Mother of God herself.

The Most devoted servants of the Blessed Virgin, was especially instructed lectual gifts, but a distinct realization of his missionary opportunities and obligations.—The Missionary.

Best

for

Baby

# **PRESIDENT** NONE - SO - EASY

THE QUESTION OF ANGLICAN ORDERS IS SURELY SETTLED

Lord Halifax is a very astonishing character. It is wonderful with what persistency he agitates the project of corporate reucion. He somehow or other seems to think that the decision of the Holy Father with regard to Anglican Orders may be reopened and revoked, and that with a more enlightened mind the Catholic Church will come to accept Anglican Orders. But this position is absolutely futile. Dom Gasquet, in a recent issue of Rome, contributes a comment on Lord Halifax's "Leo XIII. comment on Lord Halifax's "Leo XIII.
and Anglican Orders." Dom Gasquet
was one of the commission of Anglican
Orders which thoroughly studied the
question both in its dogmatic and historic bearings. The Benedictine historian's statement is both a scholarly
critique and an effective reply. He
sums up the whole matter in this wise:

"What Cardial Paymette or Cardial." " What Cardinal Rampolia or Cardinal

Gasparri, Mgr. Duchesne or the late Father De Augustinis have said or writ-ten; or how brutally frank and wrong-minded Cardinal Vaughan may have been at times, at least in Lord Hallfax's opinion, or indeed how 'unworthy' Archbishop Benson was of having so great an opportunity, is of very little importance now. The only thing that really matters is that the Catholic principles inters is that the Catholic principles in-volved in the question be understood and recognized. Meanwhile it is to be hoped that Lord Halifax may some day come to believe that the Roman author-ities in this matter did not act hastily or without due weight being given to all that could be or was said on the one side and the other."

Incidentally Rome notes the very striking coincidence that almost simultaneously with the arrival in Rome of Lord Halifax's book, Cardinal Merry del Val, who was Secretary of the Pontifical Commission appointed by Leo XIII. to examine the validity of those Orders, and who is now Secretary of State of Pius X, raised six former Anglican mip-isters to the priesthood in the Pauline

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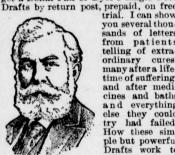
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notable commentary on the action of Leo XIII, the Commission on Anglican Orders, and Cardinal Vaughan.—The

It is well to think of and plan for the future, but always with a loving trust fulness in God's providence; never with the prying, peering restlessness which

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#### CHATS WITH YOUNG MEN

PERSISTENCE

Sir Thomas Lipton went one day into one of his numerous stores. A clerk who did not know the gentleman, seeing him about to leave the store without making a purchase, approached him and immediately began to extol the virtues of "Lipton's cheese." Sir Thomas tried in vain to shake him off, telling him that he did not require any cheese just at present, that he was merely looking round. But the persistent clerk was not so easily shaken off, and before his employer could get out of the store, he had paid for a pound of his own cheese. A few days later the young man was promoted.

Great generals tell us there is Great generals tell us there is an awful, decisive moment in every battle, when the army is almost ready to give up. This is the supreme psyschological moment on which everything depends. When the courage of the rank and file is ebbing, when the soldiers feel like running away, then it is that the leaders must make a supreme effort to turn the tide, to inspire and enheaven the men and keep them from breaking.

There are few men who do not come to this decisive turning-point in life's great battle, this supreme moment in

great battle, this supreme moment in their careers, on which hangs victory or

Thousands of men to day are in pover Thousands of men to day are in pover-ty and suffering who found out after they had given up that they had been almost in sight of victory when they surrendered, who saw those who took up the work where they had dropped it very quickly win out. I believe that a large proportion of the failures in life could be prevented just by holding on a little longer.

little longer.
Sometime ago a Chicago man told me that his firm being heavily embarrassed, the partners, after several consultations, had decided to make an assignment. Going home after this decision had been reached this man took up a magazine and read a little squib, headed "Do not Give Up Yet; Hold on a Little Longer." He was so impressed by it that he telephoned his partners and told them he wanted to make another effort to extriwanted to make another enort to extri-cate the firm from its difficulties before giving up. In one year from that day, the firm had not only saved its reputa-tion, and been spared the humiliation of bankruptcy, but was actually making y. Only a little more grit, a little persistency, was needed to save

the situation.

There may come a time in your life when you will have no idea what to do next, when you may not be able to make a single intelligent move, when you can see no light ahead. Then is the time to simply hang on and refuse to give up.

The first lesson the success candidate should learn is that of "keeping on, and keeping on, and keeping on, and keeping on, education, brilliancy, even genius, will not amount to much. With it many a one-talent man has been more successful than tentalent men without it.

It was holding on three days more that

It was holding on three days more that discovered the New World. It was holding on a few hours more which brought the explorers to the Pole. The same is true of scores of inventions. that never gives up than to almost any

thing else.
This is the proof of greatness—when his message to mankind, accomplish his nission in spite of all sorts of embarrass nents, irritations and disheartening con

Many of the grandest men in the world to-day started as poor boys with no friends, no backing, no other capital but pure grit and invincible purpose. The Bible promise is always to the man who holds out, who endures to the

#### THE CATHOLIC GRADUATE

Now you must get ready to make good. For years you have been care-fully prepared to learn and to convert that learning into success. Up to the present time you have had no chance to use what you have toiled to gather.

The world looks upon you as far better prepared than the numberless thousands of the rank and file who were not favored as you have been. Perhaps even the smallest of them would be your mental equal if he had been given equal oppor
One evening, however, the old soldier in life. Above all, they ish us to "mind" God in life. Above all, they ish us to "mind" God in life. Above all, they ish us to "mind" God in life. Above all, they ish us to "mind" God in life. Above all, they ish us to "mind" all others.—True Voice. tunities; perhaps even the lowest pos- are poor; tell me honestly, the sesses secret great gifts which are superior to yours.

Do not get the mistaken idea that "the world owes you a living." Do not allow this idea to make an impression on you; it is a broad lie and will, there-fore, ruin anyone who shapes his ends pording to it.

Men will care not at all for your student days. They will say: "Come to me. I like your looks. If you make good you you can stay; if you do not \* \* \*" you can stay; if you do not your parents, your ancestory, your academic triumphs, will get you nothing actual in the world of business. Yourself will finally place you in just that rank where you belong.

"Making good" does not refer to make the process alone; you must also

material success alone; you must also succeed in higher spheres even though you are in the world. You often hear men say, "Religion doesn't count in business." Don't believe it! it does count! If you are known to be a Catholic more will be expected of you than of others. In their business dealings men frequently admit the difference which in words they strenuously deny.

To be a Catholic means, among non-Catholics, to be as one set apart, is to

Catholics, to be as one set apart, is to be more closely attached to religion and morality, than the run of men.

Let your actions prove to these people that they are right! You know they are right; you know what is demanded of you! Well—don't lower their idea of what a Catholic ought to be. Make good in this line also!

Make good as a man and compel busi-

Make good as a man and compel busi-

Make good as a man and compel dust-ness recognition !

Make doubly good as a Catholic man and compel additional recognition !— E. F. Mohler, M. A.

#### YOUTHFUL THRIFT

Thrift is a virtue that is said to be growing so obsolete now-a-days that "parsimonious" or "stingy" are the gentlest terms applied to those who practice it. Yet if our young men were more given to saving and did not take such an unworthy pride in being consid-ered "spenders," many of the economic

and moral problems facing them would surely be easier of solution. An early marriage for instance, is, of course, out of the question, for a man who is always living so close to his income that s living so close to his income that a period of illness, or enforced idleness makes him a borrower. Suppose, how ever that a youth earning \$80 a month

ever that a youth earning \$80 a month were to lay by at interest but one-third of that sum, would he not be well able in a few years to support a wife?

But with many of our young men, to have a good bank account seems to be thought a meanness, for it is "the mark of an open-handed gentleman to be lavish of his money." It is likewise the mark of a spendthrift, be it said, and exposes him, moreover, to many grave poses him, moreover, to many grave temptations. The man who is saving for some worthy object a generous portion of his salary will be less prone to certain excesses than are his prodigal friends. That he may have something each week to add to his bank account he will avoid,

to add to his bank account he will avoid, for example, the cafe and the card table.

Let our young "spenders" become for a season "savers." The experiment will at least be a novel and interesting one, and will certainly make them better and happier men. For of much higher value than the money saved will be the strength and vigor the practice of thrift gives the character.—America.

FOR WHOM ARE YOU WORKING?

Let us learn to love our work, and to do it cheerfully. Then we can look for God's blessing. Never envy the rich man, the man of plenty, the man who can go about in fine clothes, ride in carriages and have the world bow before him. These people are not as happy as it may seem to you. Kings have been robbed of their thrones, and the man of plenty has at times become so poor that a crust of bread given him by some charitable person tasted good. Just wait and see what the end will bring. wait and see what the end will bring. Love your work and it will support you. Spend your wages prudently, and remember the rainy day that may not be far off. Thousands of hard-working people formerly had less wages than are paid now. They lived as well as we do, and saved many a dollar, built their homes, and died, leaving an estate to their children. God blessed them and their children. God blessed them and their work because they worked in the true Christian spirit for God and with That is the whole secret. For did you work up to now, and for whom do you intend to work in the future? Answer this question before it is too late, for the night cometh whe you can no longer work.—True Voice.

#### OUR BOYS AND GIRLS

A Boy's Promise

The school was out, and down the stre A noisy crowd came thronging, The hue of health and glandness sweet

To every face belonging.

Among them strode a little lad,
Who listened to another And mildly said, half brave, half sad, " I can't : I promised mother.

A shout went up, a ringing shout Of boisterous derision, But not one moment left in doubt That manly, brave decision.

"Go where you please, do what you will,"
He calmly told the other,
"But I shall keep my word, boys, still:
'I can't; I promised mother."

h! who could doubt the future cours Of one who thus had spoken?

Through manhood's struggle, gain and Could faith like this be broken?

God's blessing on that steadfast will, Unyielding to another, That bears all jeers and laughter still,

HER REWARD

One day an old soldier with a wood leg came into a village, and became sud-denly ill. He was unable to proceed any further, but was obliged to lie down a little straw in a shed, and fell into

he utmost distress.

Little Agatha, the daughter of a poor pasketmaker, took compassion on the day, and every time she went, made him a present of a three-penny piece. One evening, however, the old soldier said with much concern: "Dear child,

do you get so much money. For I had rather die of hunger than accept of a single half-penny which you could not give me with a good conscience." with a good conscience."
"Oh," said Agatha, " make your mind

easy; the money is honestly gotten. I go to school in the next market town, and the road thither lies through a wood, where there are abundance of wild strawberries. Every time I pass I gather a basketful and sell them in the village

and I always get 3 pence for them.

My parents know this well and they have no objection. They often say:
"There are many still poorer than we and therefore we must do them as much good as our condition permits us.'



The bright tears stood in the eyes of the old soldier and trickled down his beard. "My good child," said he, "God will bless you and your parents for your charitable disposition." Some time afterwards, a distinguished officer, who was decorated with many

officer, who was decorated with many orders, was travelling through the village. He drew up his carriage, which was a magnificent one, before the inn, in order to feed the horses; he there heard of the sick soldier and went to visit him. The old soldier immediately told him beauthly little horsestrees.

about his little benefactress.
"What !" cried the officer, " has a poor child done so much for you. Your old general can not do less. I shall immediately give orders that they provide for you the best accommodations whice the inn affords."

He did so accordingly and then wen

He did so accordingly and then went to the cottage of little Agatha. "My good child," he said, deeply affected, "your benevolence has warmed my heart and brought tears to my eyes, You have presented the old soldier with a great many 3 penny-pieces; accept now, in return for them, the same number of

THE HONEST BOOT-BLACK

Mr. Black was waiting in the depot of a large city for his train.

A bright little boy stepped up to him and said, "Shine, sir?"

"I would like to have my boots blacked," was the reply.

"I shall be glad to shine them, sir," said the boy. said the boy.
"Have I time? I wish to take the

New York train. "No time to lose, sir: but I can do it for you before the train leaves." Certain of it?'

"Yes, sir. Shall I?"

In a second the bootblack was on his mees shining Mr. Black's shoes.

"Don't let me be left."

"No sir; I will not," said the boy,

"What is your name?"
"Rob Holmes."

" Is your father living ?" "No, sir; there is only mother and—the train will soon be going, sir."
Mr. Black took a silver half-dollar

from his pocket.

He handed it to Rob who began to make the change.

Mr. Black stepped on the train, and before Rob could reach him with the money the train had started.

Two years later Mr. Black went to he same city again.

As he walked along the street near

the depot, a boy spoke to him.
"Were you ever here before, sir?" "Yes, two years ago."
"Didn't I shine your boots for you at

me boy did." "I am the boy, sir. I owe you 45 cents. Here is your money. I was afraid I should never see you again."
Mr. Black was so pleased to find Rob such an honest boy that he went with

him to see his mother.

He told her that he should like to elp Rob and send him to school. He gave Mrs. Holmes a comfortable nome until Rob was through school, and then he was able to earn a good one for

A BOY'S ADVICE

Sometimes it takes a boy to put things plainly and tersely. I once heard from the lips of a boy one of the most sensible pieces of advice that I ever heard from any one. I will omit the details of the situation, as it will suffice to say that a question arose one day as to which of two orders should be obeyed, a certain person having received from two in authority slightly different instructions in regard to some work to be done. The matter was of no importance, and it was merely in fun that this ance, and it was merely in fun that this
perplexed person hesitated between the
two orders. But the boy solved the
problem, and he could not have done
better if it had been the most serious

natter in the world.
"Mind the highest boss!" he called out, hearty of voice and lusty of lung.
Mind the highest boss, and you'll al-

ways keep out of trouble."

Many a time these words have come into my mird. Are they not worth re membering? They will fit many oc casions and help us in [many decisions] in life. Above all, they should admon-ish us to "mind" God in preference to

How She Obtained Good Bread "I have been Baking now for 12 years" writes one housekeeper, "and have never had good bread till I used White swan Yeast Cakes." Sold at grocers in packages of 6 cakes for 5c. Write White Swan Spices & Cereals, Limited, Toronto for sample.

#### THE BIBLE AND THE CHURCH

The Classmate is a Methodist weekly, ublished in Cincinnatti. In its issu published in Cincinnatti. In its issue for July 20, 1912, it had an editorial in which it tries to reconcile the fact that the Bible, as interpreted by Protestants had led to the establishments of a myriad of contradictory sects, with the Protestant theories that the Bible is the rule of faith and that everybody should have the right of private judgment to interpret it for himself.

Interpret it for himself.

It admits that "it is true there are many various and contradictory doctrines held by the different Protestant communions," but it tries to excuse these on the grounds that the Bible has been only "recently emancipated," that it has not been "broadly studied," and that Protestants, "have formed sectar-

ian circles."
Then it goes on to talk about surrend-Then it goes on to talk about surrend-ering "our intellectual rights to the priests," that "God has endowed us with faculties of mind and soul, and He asks us to use these," that "we may trust the mental machinery that He has created," and that "the remedy for variant opinions is not intellectual bond-

age."

This sort of talk, among people who have been trained to reason, is called "begging the question." It implies that the Catholic Church does not let us use our reason in religion, but compels us to surrender our minds to the priests and let them do our thinking for us. Nothing could be further from the truth. We use our intellect to reason, and we find that Christ established a Church to teach us the truth. He did

not write the Bible. He did not tell us to interpret the Bible according to our intellect. He ordered us to "hear the Church," which He had founded, and He directed that those who would not hear the Church should be considered as the heathen and the publican. The Bible itself tells us all this, and

that He promised to be with His Church until the end of time and that the Holy Ghost should teach it all truth.

The Bible itself declares that it con-

The Bible itself declars that it contains difficult passages and that some persons interpret these erroneously to their own destruction.

There is no intellectual bondage in

the truth : it is the truth that makes us ree.
If the teachings of the Catholic Church

are the truth, if its interpretations of the Bible are correct, where is the ad-vantage of Protestants in differing with it, rejecting its divine authority to teach, and holding contradictory doc-trines even on the most necessary dog-

mas of the faith?

Every scholar knows that the King
James version of the Bible is crowded

James version of the Bible is crowded with errors.

Every scholar knows that the King James version of the Bible was deliberately mistranslated in a number of pasages so as to support "the new religion" of the "Reformers."

Every scholar knows that the Revised version of the Protestant is a great im-

Every scholar knows that the Kevissed version of the Protestant is a great improvement on the King James version and that it is nearer the Douay version in disputed passages than it is to the King James version.

Every scholar knows that the Catholic Church wants its members to read

lic Church wants its members to read the Bible as a fountain of faith, edifica tion, instruction and piety, and that all it asks is that in difficult or doubtful assages, they accept its guidance. Everybody knows that our America

Constitution is interpreted by the U. S. Supreme Court, but nobody except the Classmate knows that it is "intellect. ual bondage" for us to accept the in-terpretation of the law made by those

Everybody knows that by the illumination of the Holy Spirit and the wise guidance of the Church, Catholics have one faith from Rome to China, but that Protestants, by accepting the centri-fugal principle of private interpretation of the Bible are split into 365 contra-

dictory sects.

Truth is one and the Catholic Church has it.—Catholic Columbian.

#### THE AGES OF PERSECUTION

We notice that a correspondent of the Daily Chronicle has been taken to task by a Baptist minister for saying that "Really no section of the Church except the Society of Friends has clean hands in the matter of persecution." The writer insists that Baptists as well as Quakers are innocent in this matter, and that, though they have bad the power to do so, they have never persecuted others for religion. This fact must, no doubt, for religion. This lact must, no doubt, be gratifying to be nevolent Baptists; but it would be a pity to exaggerate its significance. For we fancy that there must be many modern sects for which a like claim could be made with as much show of reason. The Latter Day Saints have begged no Pough priests for saints. have hanged no Popish priests for saying Mass. And the Plymouth Brethren have sent no Anabaptists to perish in the fires of Smithfield. But then these sects, being, happily for themselves, born in more tolerant times, have had no temptation to persecute in this bar-barous fashion; and if they had had a mind to use these crude forms of propa paganda, they would have no power to persecute. And, for our part, we fancy that much the same may be said of the

Baptists.
Here we are naturally reminded of a remark made by the late Bishop Creighton, of London. This fair-minded histon, of London. This fair-minded historian had been engaged in a private controversy with the late Lord Acton on the subject of Papal persecution. Curlously enough, the Auglican Bishop was disposed to deal gently with the medieval Popes, and make allowance for the ideas of their time, while his Catholic critic deprecated this leniency. In writing to another friend on the sphiect of this curious correspondence. subject of this curious correspondence, Bishop Creighton was led to express some scepticism in regard to our boasted modern toleration. He was, of course, fain to admit that the practice of prevailed in the sixteenth and seven teenth centuries had ceased in the nineteenth. And he would have been glad to think that this was due to more numane and charitable feelings on all

DRINK CURE A MIRACLE?

No, Just Sound Science

Many drunkards are sent to jail when what they need is medicine. Drink has undermined their constitutions, inflamed

undermined their constitutions, inflamed their stomach and nerves, until the craving must be satisfied, if it is not removed by a scientific prescription like Samaria.

Samaria Prescription stops the craving, restores the shaking nerves, builds up the health and appetite, and renders drink distasteful, even nauseous. It is odorless and tasteless, and dissolves interactive to a offer or feed. It can be stantly in tea, coffee or food. It can be given with or without the patient's knowledge. Read what it did for Mrs. G., of

Vancouver:

"I wasso anxious to get my husband cured that I went up to Harrison Drug Store, and got your remedy there. I had no trouble giving it without his knowledge. I greatly thank you for all the peace and happiness that it brought already into my home. The cost was nothing according to what he would spend in drinking. The curse of drink was putting me into my grave, but now I feel so happy, and everything seems so different and bright. May the Lord be with you and help you in curing the evil. I don't want my name published."

Now, if you know of any unfortunate needing Samaria Treatment, tell him or his family or friends about it. If you have any friend or relative who is forming the drink habit, help him to release himself from its clutches. Write to day.

A FREE TRIAL PACKAGE of Samaria Prescription, with booklet, giving full particulars, testimonials, price, etc., will be sent absolutely free and roct.



sides. But he pointed to a fact over-looked by many who admire modern ways and condemn the rude barbarism ways and condemn the rude barbarism of our ancestors, namely, that no religious party is now in a position to persecute its rivals and opponents. They could not if they would. And we may hope that they would not if they could. But this hope must have some other and better grounds than the mere omission of impossible cruelties.

It is difficult to understand the attitude of those critics who couling their

tude of those critics who confine their censure to the cruelties of one side, and overlook or excuse the faults of their own party. But often enough what seems to be unfairness of inconsistency may be explained in a more satisfactory manner. For even men of learning and manner. For even men of tearning and ability may be imperfectly acquainted with some important facts or fail to see their significance. We have an instance of this in the case of the great Rugby schoolmaster, Dr. Arnold, as may be seen from the following striking passage in his son's reminiscences:
"Censure by the Tractarians of Luther
and Calvin made him indignant. 'How surely would they have anathematised Paul!' he said; 'how certainly would they have stoned Stephen!' And in regard to coercion by the State, there seemed to be no set-off in his mind against the Marian persecution. I reagainst the Marian persecution. I re-member how, when Lake (the late Dean of Durham) pressed him in an after-dinner conversation at Rugby with the details, which were only then beone details, which were only then be-ginning to be gennerally known, of the numerous executions of Catholic priest by the Government of Elizabeth, he eemed to be taken by surprise, and had these executions as acts of nece severity against traitors; that was left to James Anthony Froude" ("Passages in a Wandering Life," by Thomas Arnold, pp. 50, 51).

Arnold, pp. 50, 51).

This poor political pretext has been used by all parties and in all ages. But it has been left to a fair novelist of our own days to discover a new philosophical defence of persecution.
"Even the best of people," says Miss
Ellen Thorneycroft Fowler, "will do things for the sake of their principles which they would scorn to do for the sake of their preferences; from which peculiarity of buman nature arises the peculiarity of numer bature arises the spirit of persecution—a not altogether ignoble spirit when rightly appre-hended, but rather a virtue in excess than a vice in essence. The inquisitor is, after all, only the martyr turned inis, after all, only the man who is ready to sacrifice other people's lives for a creed is generally equally ready to sacrifice his own; for to him it is the creed that matters, and not the individual life. We canonise the martyr and anathems tise the persecutor; but in reality it is only in circumstances that the twain differ, and not in character. They are in fact identical persons, treated re-spectively from the subjective and objective points of view" (" laled's Fortune," Chap. xii).

This is certainly ingenious. And, though many of the most acute casuists and controversialists have spent their pains in his defence, it is probably the best thing that has been said in behalf of the persecutor. It is true it is not really, nor is it intended to be, a justification of his ungentle art. But it does go far to explain how some men of high character have taken part in the practice. And it may be remarked that the daring identification of the persecutor and the martyr has, withal, some historical foundation. It will be enough to recall the case of St. Peter enough to recall the case of St. Peter Martyr, the marytred and canonized inquisitor. And, on the other side, Scott's Ephraim Mactrier may be taken as a type of the fanatical Covenanters, who were as willing to suffer for their faith as they were to indict sufferings on those who gainsaid it. But a further examination of the facts will surely

those who gainsaid it. But a further examination of the facts will surely show that this too favourable estimate requires some qualification.

In the first place, it may be remarked that a great multitude of the whiterobed army of martyrs were clearly incapable of shedding any blood but their own for religion. If strong-minded men like Ambrose and Chrysostom would snare the lives of misbelievers, how spare the lives of misbelievers, how could gentle maidens like Agnes and Agatha deal more hardly with the herthe lives of misbelievers, how etics? And, on the other hand, it must certainly be admitted that a vast numcertainly be admitted that a vast number of those who took part in persecutions would be as loth to shed their own blood as they were ready to shed that of others. There may be some connection or anology between the faith of the martyr and the fanaticism of the persecutor. But there is a yet closer kinship between cruelty and cowardice. And history shows us many who weakly yielded to Henry's violence, and supported the policy of repression under his Catholic daughter; while those who were most responsible for that policy were not by any means so zealous for Catholic orthodoxy in the spacious times of Great Elizabeth. The inquisitor may sometimes be "the martyr turned inside out." But some of Mary's Minister's times be "the martyr turned inside out." But some of Mary's Minister's were by no means prepared to be turned inside out by her sister's hangmen."W. H. K" in London Tablet.

"He that dwelleth in the aid of the Most High, shall abide under the pro-tection of the God of Heaven. . . He will overshadow thee with His shoulders; and under His wings thou shalt trust.

#### ILLITERACY AS AFFECTING CHARACTER

" Are illiterates immoral? Are they criminal? Are they irreligious?" asks an English priest, Father Graham, who answers his own question as follows:

The very contrary is the truth. Protestants point contemptuously to the peasantry of the south and west of Ireland as illiterate. Be it so (I am not admitting it) are they oriminal? They are the least oriminal of any class in the United Kingdom, and perhaps in any kingdom on earth; beside them the Scotch and English appear as the most abandoned of people. Spain, again, is supposed to be sunk in the most besotted ignorance. Well, while in England and Wales (according to the Staeriminal for every 190 of the population

n Spain there is one per 10,000. Continuing his theme. Father Granam asks:
Are our thieves and murderers and swindlers and forgers illiterates? Everybody knows the vast majority of them belong to the schooled and "edu-cated" classes. And the reason is plain enough; they are educated in the world's meaning of the term. They have secular knowledge, but neither the knowledge or the fear of God. I hold no brief for illiteracy; though it may save a man from many a sin, still in modern days it is a decided drawback But when I hear people whose erudition is that of a provided school, with a superior air identifying illiteracy with degradation, I must point out that there is no necessary connection between the two : that as a matter of history illiterate individuals and communities have been not less prosperous and happy and respectable than their neighbors;

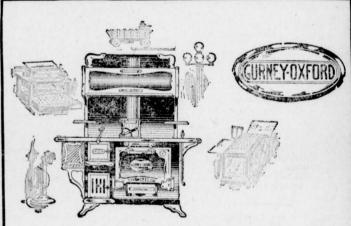
and I conclude that the real degradation is to be found in those who have much of the world's learning without the science of God; those ameng whom the moral sense is undeveloped and the obligations of religion ignored; those in short, to put it bluntly, whose scholarship has only sharpened their wit, enhanced their capacity for crime, and left them little better than plausible and polished pagans.—Sacred Heart Review.

#### LAST HOURS OF NAPOLEON!

Evidence from a recent and well authenticated source shows that when the end came Napoleon made his peace with God through a humble confession and was reconciled to the Church.

was reconciled to the Church.

The Gaulois has recently published a most interesting letter written from Roquefort, May 5, 1890, by the late Countess de Lapeyrouse de Bonfils. She was the daughter of General Montholin, who attended Napoleon at St. Helena, and Napoleon's god-daughter. The Countess died a nonagenarian some years ago. She gives the following account of the ex-Emperor's recourse to the aids of religion, as often narrated to the aids of religion, as often narrated to her by her father: "A few hours before his death the Emperor expressed a desire to make his confession. He summoned Abbe Vignali, who had been sent to St. Helena from Rome by the Holy Father, invested with the fullest faculties. His Majesty wanted General Montholin, my father, to remain in the room, but the Abbe said this could not be allowed. As the Emperor insisted, it was arranged that a screen should be put up and that the General should remain behind it, which was accordingly main behind it, which was accordingly done. But from obvious motives of respect and delicacy, the General, while wishing to defer to the desire of the august patient, retired further back into the adjoining sitting-room, the door leading into which was open, and which was covered by the screen. At the end of three quarters of an hour the Abbe went to call the General. When my father returned to the Emperor's bedroom, His Majesty exclaimed: 'Ah! Montholon, what a comfort that is!' ('Comme cela fait du bien!') The Emperor was much moved, and seemed to recollect himself in prayer. Count Marchand has told me that he often joined his hands, and that one could see by the movement of his lips that he was praying. Abbe Vignali said nothing in comment upon the Emperor's disposi-tions; the whole affair passed between them in the secrecy of the confessional, and he has never alluded to the matter. The Emperor confessed and received Extreme Unction of his own initiative with the simplicity of a child that was recet tending. most touching. He was bent upon making a Christian end, and he openly said and declared as much."—The Missaid and declared as much."-The



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TORONTO - CANADA MONTREAL HAMILTON WINNIPEG CALGARY VANCOUVER

For some time the Church of England in British Columbia has been appealing vigoronsly for money and men. Friends in England started a special British Columbia Fand, distinct, as they were careful to announce, from the Western Canada Fund; and they told the public that only liberal contributions could save British Columbia for Christ. Money was given and men volunteered in response to this appeal.

One of the men has returned disgusted and has published the reason of his disgust. After waiting some months for an assignment he was sent to Fort Steele, which, he was told, was in pressing need of a Church of England elergyman, and which was so eager for one that the inhabitants had provided a house and subscribed \$3,000 for a church. To his dismay, he found that there were only 15

scribed \$3,000 for a church. To his dismay, he found that there were only 15 Church of England people in the place, and in all the country round, for some 500 square miles, no more than another 15. Of course, he found a fourishing Catholic mission, and the Presbyterians were at work on the Protestant side.

The disgusted minister may be told that this was no reason for the giving mp of the work; that in the fewness of his people consisted the pressing need of Fort Steele, and that his business there was to convert other Protestants, and even Catholics, to his sect. He would answer by asking, what grounds there are for hoping for such conversions? In British Columbia, as in the rest of Canada and throughout the colsions? In British Columbia, as in the rest of Canada and throughout the colonies, the Church of England stands rather for respectability and ties with the mother country than for anything very definite in religion. People join it, not because they find its doctrines and ministrations necessary, but because they are getting up in the world. Protestants at large are indifferent to it, finding in Methodism or Presbyterianism whatever religion they stand in need of. As we said a short time ago with regard to the Falkland Islands' appeal, the notion that Englishmen at home should provide for the religion of the more prosperous English abroad, is peculiar to the Church of England, and it is not easy to see any reason for it.

peculiar to the Church of Edgiand, and it is not easy to see any reason for it. Other Protestants beg for missions, but Methodists or Presbyterians in Great Britain are not expected to pay for Methodism or Presbyterianism in Canada. These are self-supporting. Yet, relatively speaking, the Church of England in the colonies is well off. Its land in the colonies is well off. Its strength is in the upper classes, of which the members support racing, yachting, costly frivolities of every kind, and they could support the Church of Eagland, too, in all its extension within their territory, if they valued it sufficiently. But in the colonies the Church of Eagland is an exotic. Its specific character is lost. The Lord Bishop, the Very Reverend Dean, the Venerable Archdeacon, the Reverend Canons, are but the shadows of what they are in Engthe shadows of what they are in England. Hence, it comes, as a Toronto clergyman told his brethren across the Atlantic—they did not like it, but too often the truth is unpalatable—the Church of Eugland has no prospects in the colonies, except inasmuch as it conforms itself to the other Protestant deominations. It will be assimilated to nem, but that it will absorb them is a dream too idle to be indulged in .- Am-

#### THAT "ORANGE PROVISIONAL"

This week again in the cable news from Ireland we have further announce-ment of the "Provisional Government" which the Orangemen are to establish, or threaten to establish, in Ulster when the Home Rule Bill becomes law. The dispatch says that "plans have been completed, it is alleged, for the establishment of an Ulster Provincial Government of the dispatch of Ulster Provincial Covernment that the Covernment of Ulster Provincial Covernment that the Covernment of Ulster Provincial Covernment of Ulster Prov ment, the diversion of Ulster taxation from Dublin, and the raising of militia,

Tae impudence of thus naming and claiming Ulster as in the Orange scheme of rebellion against Home Rule is shown by the fact that only in four of the nine counties of Ulster have the Tories a majority either of the electors or of the Parliamentary representatives. In the other five Counties the National-This fact is made plain by the following table giving the representation of each of the five Counties. The figures in parenthesis immediately after the name of the County is the total number of members the County sends to the House of Commons; the other figures show the number of Nationalists and Tories

	'lts.	
Donegal (4)	 4	 0
Cavan (2)	 2	 0
Monaghan (2)	 2	 _ 0
Tyrone (4)	 3	 1
Fermanagh (2)	 1	 1
	-	-
Total (14)	 .12	 . 2

Here are the figures demonstrating the audacity of the Tory claim of "Ulster" as against Home Rule and for an Orange "Provisional Government." Look at the totals in the table. What do they show? They show that those five Ulster Counties—more than half the Province—elect tourteen members to Parliament: and more than half the Province—elect fourteen members to Parliament; and that twelve of the fourteen—more than five-sixths are Home Rulers. The figures of the table show also that in three of the five Counties all the members are Home Rulers, that is to say, unanimously for Home Rule?

What right, then, have these Orange

what right, then, have these Orange anti-Irishmen to speak for Ulster in connection with their anti-Home Rule "Provisional Government?" No right whatever. What right have they to whatever. What right have they to speak for Donegal, which is all Home Rule in its parliamentary representation; or for Cavan, which is all Home Rule; or for Monaghan, which is all Home Rule; or for Tyrone, which is three-fourths Home Rule? What right have they to speak for those five Ulster Counties which in their Parliamentary representation are Home Rule, by Counties which in their Parliamentary representation are Home Rule by twelve to two? Those five Counties repudiate the Orange claim of Ulster, and, as the majority of Ulster, stand for Ireland and Ireland a nation—as Prime Minister Asquith has proclaimed in the House of Commons and in his great speech in Dublin.

## **IMPORTANT** NOTICE TO DIABETICS

Kamsack, Sask., Aug. 5, 1912. Iessrs. The Sanol Manufacturing Co.

Messrs. The Sanoi Manufacturing Co.
Winn'peg, Man.
Gentlemen—Today I write you and
am as healthy as a healthy man could
be. I was told by several doctors that
I am troubled with "Disbetes," and that the only thing for me was to keep a strict diet to prolong my life. But a few days after I heard of Sanol's Cure few days after I heard of Sanol's Cure for Diabetes and began to take their cure, as this is the only cure for Diabetes, and am proud to say that not only it has done me good, but has completely cured me. I am obliged by the doctors to eat anything and everything and am healthy and live like any healthy man. My cure fluished completely on July 29, 1912.

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

P. S.—A word more to the Sanol Mfg. Co.: I feel now just like going out in Main Street, Winnipeg, and "yell out": I was cured of Diabetes by the Sanol Mfg. Co, who have the only cure for

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

In that speech Mr. Asquith declared that "in every relevant sense of the term Ireland is a Nation—not two Nations, but one Nation." He also stated the case and claim of the Orange enemies of Ireland a Nation, and he put it in these words: "Their position is this. "We will not have Home Rule on it in these words: "Their pothis. 'We will not have Home any terms and because we won't have it, the remaining three-fourths or four-fifths, of our fellow-countrymen shall not

Was there ever such a position taken Was there ever such a position taken up by any party on any question in any country? There is nothing like it in history. The Prime Minister of England declared the proposition was one which could never be accepted by the English people. "Minorities," he said, "have their rights and their susceptibilities which ought to be considered." bilities, which ought to be considered and provided for. But to say that a minority, before any actual wrong has been, or can be, done them are, upon the suspicion or apprehension that they may, preadventure, at some future day, be injured as consecutive and the same transfer. be injured or oppressed—to say that that minority is entitled, upon such grounds as that to thwart and defeat the Constitutional demand of the vast majority of their fellow-countrymen and to frustrate a great interpational settle-ment is a proposition which, in my opinion, does not, and never will, comend itself either to the conscience or

to the judgment of the British people. on the question has already been twice readered. At two General Elections the people of Great Britain have declared for Home Rule by large majorities, and Home Rule is coming and will come in spite of the war-cries and warthreats of the Orangemen. And, of course, there will be no "raising of a militia," such as the cable dispatch re-

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fers to. The idea of anything of the kind is laughed at in Ireland and especially by the Nationalists in Ulster, who know the Orangemen well and are able to take stock of their warlike utterances. T. P. O'Connor has told that in Dublin at the recent National Convention he met a large number of Ulster Nationalists, and when he spoke of the "coming civil war" with an appearance of seriousness they looked at him in surprise as if he were having a joke at their expense, the whole thing was so ludicrous that it came as an astounding discovery to them that anybody in England could be so foolish as to be taken in by the Orange bluff.

But supposing the inconceivable to take place—supposing the Orangemen for once to break their record and attempt "civil war" as threatened, what would happen? Mr. Asquith has said in the House of Commons that all the powers of the Crown would be employed to enforce a law of Parliament. An Orange "civil war" against the Home Rule law would not last two days.

Now when the outer world stretches forth its arms of green and beckons to every one with flowery fingers; when the voices of the clear waters in the woods call, softly and the wind comes laden with a message of sweetness, it is wise to turn from the worldliness of man to the worldlessness of nature.—Leigh M. Hodges.

Character is the product of daily

M. Hodges.

Character is the product of daily hourly actions, and words thoughts, daily kindnesses, sacrifices for the good of others, struggles against temptations, submissiveness under trial. It is these, its the blending of colors in a picture, or the blending notes of music, which constitute the man.

PROSELYTING BY SLANDER

We are in receipt of the following

Oneida, N. Y., August 29, 1912. To the Editor:
I am enclosing a clipping from the
June number of The Westminster

Teacher. Isn't there any way of showing up these people who publish lies about our Church. Perhaps the editor will give you the name of "the beloved fellow worker"

and also the college in which be studied.

I thought you might be able to trace

The clipping referred to is as follows. It is taken from the lessiet named and is printed under the heading "Missionary illustrations," edited by Rev. George H. Troll :

One of our missionaries in Porto Rico

A beloved fellow worker has just been A beloved fellow worker has just been called home, and his death is one of the greatest losses we have known in the life of our mission. He was one of the first evangelical Christians and among the first to preach the gospel, and his wit-ness was true. He studied for the priest-hood in a Catholic college, and served in this capacity for many years. While in this college a New Testament fell into his hands. It was soon taken from him, but its teaching remained indelibly written on his heart. When the Protestant Church came to the island he sought out some of the missionaries and rejoiced to fine the same simple story of love he had read years before in that little Testament.

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dilla, Siberica
lowdines, Single, 6 varieties
dilla, Siberica
lowdines, Single, 6 varieties

## AT LAST, HE IS FREE OF LUMBAGO

Because He Took GIN PILLS

Winnipeg, Jan. 6th. "I have been a sufferer from Lumbago for some years past and during Christmas week had a very acute attack which confined me to the house. About the latter part of April, I met your Mr. Hill and mentioned my complaint to him. He advised me to take GIN PILLS. I have been taking them at intervals have been taking them at intervals during the early part of the present winter, and up to date have had no return of my old trouble—in fact, I feel better than I have for years and think that my old enemy has vanished for good and all."

H. A. IUKES. H. A. JUKES.

GIN PILLS will protect your Kidneys and Bladder against the ravages of winter. No matter how much you may dread cold weather, because you have been subject to Rheumatism or Lumbago, you will be free of pain if you take GIN PILLS.

50c. a box, 6 for \$2.50. Sample free if you write National Drug and Chemical Co. of Canada, Limited, Foronto. 136

To our Oneids querist we would say that people who persist in publishing lies about the Church have been shown up times without number, and without causing any diminution in the slanderous statements. Only recently, for instance, we referred to Rev. Robert Speer. A few months ago he was cornered by Father Martin of the Cleveland Apos-tolate and forced to publicly admit that an encyclical to which he had referred an encyclical to which he had referred with great gusto in his sermons and addresses was a rank forgery. And still Mr. Speer keeps right on uttering the basest slanders against the S. uth Americans and places the odium for conditions that exist on the Catholic Church, at least by inference.

From the bigoted viewpoint of the non-Catholic, the Church is the basis for all the iniquities practiced by people who unfortunately bear the name Catholic, The other day in Bridgeburg, Ont.

who unfortunately bear the name Catho-lic. The other day in Bridgeburg, Ont, across the river from Buffalo, the secre tary of the Y. M. C. A. turned up missing. His books revealed a \$2000 shortage. Logically, then, according to the argu-Logically, then, according to the argu-ment of the non-Catholic hater, the teaching of the Y. M. C. A. is respon-sible for this man's downfall. Almost every day one reads of the escape to parts unknown of some trusted employee who was a Sunday school superintend-ent or teacher. Ministers of the sects run away with other men's wives: they have been known to murder their avecthave been known to murder their sweet hearts and do other things, which, to say the least, are not becoming to the cloth We once knew a Presbyterian minister, apparently a good man, who during his entire ministry "drank like a fish" in secret, and eventually died on the verge of delirium tremens. No mention of these things ever can be

found in the columns of a Catholic paper; no reference ever heard touching upon them in a Catholic pulpit. And still, is it not just as consistent to say that the teachings of the sect to which the un-fortunate men belonged is responsible for their downfall as to contend that the Catholic Church is responsible for sun dry untoward conditions that exist in so called Catholic countries.

The man referred to in the above quotation never was possessed of the faith. That a New Testament fell into his hands and was taken from him is the silliest nonsense. The New Testament and the Old Testament are in the hands of every Catholic who cares to procure them. They also have the Ten Com-mandments, one of which is "Taon shalt

not bear false witness against thy neighbor."—Catholic Sun.

Like the mariners on the broad bosom of the dee, with eager eyes they scan the horizon for the flash of the beacon, and by watching it steadily and following it closely, they came at last to the harbor of refuge; so to men of every religion and to men of no religion, coascience is the beaccn-light, and only by following it faithfully and steadily can we be guided to a place of safety.—Rev. A. P. Doyle, C. S. P.

A Montreal subscriber asks the prayers of the faithful for a special intention.

A reader wishes to return thanks through the medium of your columns to Almighty God, the Blessed Virgin. St. Joseph and St. Anthony for many layors received after prayers to the same. I offer prayers in honor of the Sacred Heart, Blessed firgin Mary, St. Anthony and St. Patrick, for two wors and if granted I promise to have five Masses flered for the Souls in Purgatory and publish in the RECORD.

WANTED LADY TEACHER CAPABLE OF teaching French and English in the 1st, 2nd and 3rd grades. Catholic Separate school, No. 1, Sandwich East, adjoining Walkerville, Ont. State salary and qualifications. Address Chas. J. Montreuil, Sec. Treas., Walkerville, Ont. 1711-18

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