

THE STORY OF A VIOLIN

Of all the dusty little shops in the crowded Rue St. A.—, old Hamel's was perhaps the most so; and yet it was because of 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—gobbeys, 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.

A nice little instrument that sings very prettily as with any other,—oh, quite as happy! For a violin made yesterday, 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 here. By putting a close to hand into the Cremona's case, I conceal Monsieur and profit myself a clear fifty napoleons. A quick bargain, and both sides pleased. It takes a business head for that, Tony.

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 Leipzig. 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, Signor?" "Well, yes," answered the gentleman stroking his beard. "I have met him."

GRATTAN'S PARLIAMENT AN INTERESTING REVIEW OF A LATE PUBLICATION ON THIS SUBJECT BY THE HON. SENATOR POWER OF HALIFAX. This Irish Parliament died 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 time to Isaac Butt's proposal in 1873 of a scheme of Home Rule based on the federal system, there was really no lawfully organized movement in Ireland with a definite plan for a change in the constitutional relations between the Great Britain and her sister Kingdoms.

neither money nor men to oppose the invader. "Under those circumstances the country, beginning with Belfast, resolved to make ready for its own defence. Such was the origin of the Irish Volunteers, an almost miraculous achievement of patriotic energy. Suddenly in the midst of this poverty-stricken national army, uniformed, disciplined, effective, organized 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.

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the moment an extinct volcano. He had not the magnanimity to help the triumph of a hated rival even in a cause to which he was no less deeply pledged.

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...

"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.

"Flood, to test the sincerity of the Parliament of Great Britain, introduced his Reform Bill backed by petitions and resolutions from all parts of the country. It was rejected more ignominiously than before.

"A difficulty occurred between the Parliament of Great Britain and Ireland, with respect to a commercial treaty with Portugal, which was got over by a backdown on the part of Ireland. 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 question mattered not one pin's point to Ireland. She was no more concerned than the weeping player in Hamlet with the misfortunes of Hebeba. The Regent, either as Prince of Wales or as sovereign, was not a personage to awaken enthusiasm or sympathy.

"An acute crisis was thus created between 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.

majority 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 was defeated, the vote being 105 for the address and 111 against.

"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 an evil moment requested Mr. Ponsoby to write out the precise terms of his motion.

"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 triumphant opposition, Mr. William Charles Foster, the distinguished member for South County, requested to be heard before the final decision was announced.

"The opposition was paralyzed. A single sentence plausibly conceived and uttered by an unreflecting respectable fool decided the fate of the Irish nation. It offered a pretext for timidity, a precedent for caution and a subterfuge for wavering venality.

"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 English peerages conferred on 6 noblemen, on account of Irish services, at this juncture.

"In addition to the foregoing the sum of £1,200,000 was paid under the Bill authorizing compensation for disfranchised boroughs, the total number of which was 84.

"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." (p. 261.)

"Chapter XXIX. deals with the 'Blessings of a Resident Parliament.' We give the opening paragraphs: 'The strange fact remains that, unreformed as it was and corrupt to the core, persistently refusing representation to the great Catholic majority who constituted three-fourths of the people, Grattan's Parliament during the eight years of its existence unquestionably conferred inestimable benefits on the people of Ireland.

"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.'

relations of the two countries. He then goes on at page 278:

"At first sight it seems almost incredible that 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.

"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 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 Home Rule policy formulated at the Rotunda Conference (held in 1873 under the presidency of Isaac Butt) has been ever since the policy of the Nationalists 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 abandoned their claims to an independent Parliament and stator 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 absurdity. The Empire gains by Home Rule the loyalty of the Irish people, the one country whose loyalty is most essential and whose disloyalty has heretofore 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 Parliament 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 therefore responsible 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 Executive.

"Grattan's Parliament, nominally independent, was completely subservient to the Executive that controlled it. The Home Rule Parliament will, so far as Irish affairs are concerned, be practically supreme. There will be no temptation because there will be no power to interfere in Imperial concerns such as the selection of a regent or the declaration of a war. Even in Irish affairs, it is true, the veto of the Imperial Parliament will remain to be exercised in an emergency, but it is reasonable to hope that 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 not enter.

"The material make up of 'Grattan's Parliament' forms a fitting setting for Mr. Bodkin's admirable work. The print is large, the paper thick and the margin of each page generous. There 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 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 same price as 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 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.

Trials of the Church
Converts to the Church are as a rule a sensitive class of people. Their coming into the Church has perhaps caused them much anguish and suffering and even the positive loss of former friends. 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 is not an intruder. 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 possible.

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DECADENT NATIONS

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

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

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.

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 propaganda will end with the jailing of all the polygamists.

Sad as the affair is, it is interesting as showing the faculty 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 puppies.

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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 in the norm of the human race. It is only such perfect specimens as he 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 influence upon the propagation of the race as the refusal of those ministers in Chicago to marry those who are unable to give a clean bill of health. No state law, no scientific pronouncement will ever avail to tell a man how many or how 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 result is a decadent nation. The laws of nature will provide for the peopling of 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 alone redeem those who pursue their lusts and refuse to assume personal responsibility.

Said Mr. Paul Leroy-Beaulieu, discussing the situation in France: "It is necessary that our statesmen should at once abandon the absurd and odious war of a century, and practically for the last fifteen years, against our country's traditional 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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LETTERS OF RECOMMENDATION

Apotonic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Coffey—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and fidelity, and, above all, that it is imbued with a strong Catholic spirit.

It strenuously defends Catholic principles and rights, and stands firmly by the teaching and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic families. I therefore, earnestly recommend your work, and best wishes to its success.

Yours very sincerely in Christ, DONATIS, Archbishop of Ephesus, Apotonic Delegation, UNIVERSITY OF OTTAWA, Ottawa, Canada, March 27th, 1900.

Dear Sir: For some time past I have read your admirable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

In its matter and form are both good; and a truly Catholic spirit pervades the whole. I am, therefore, recommending it to all Catholics, and wishing you success. Believe me to remain, Yours faithfully in Jesus Christ, ID. FALCONIO, Arch. of Larissa, Apot. 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 to 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 admirably stage-managed and fully reported by a large expenditure of money and free telegrams to every journal ready to accept the full reports, produced little impression on English or Scotch opinion.

Some articles 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 positions.

Sermons by Christian ministers in the bitterest sectarian strain add this intolerant spirit also and are deeply resented. Stories are getting into the English papers of the tremendous pressure used by the anti-home rulers to force unwilling people into their ranks, and some of the leading manufacturers in Belfast openly proclaim their disgust and scepticism with regard to the whole movement.

In the meantime the Belfast merchants, especially in the clothing business, 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 uneasy, and over the return of the drummers without 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 denunciation of Home Rule, and the further confession 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."

"Gadaby" the Canadian newspaper man who saw the circus in Ulster, was evidently not much impressed; it is a case of distance leading to enchantment to the view. At close range Gadaby 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.

Sir Edward is a master of the sound and fury, which means anything the hearer likes to take out of it.

Lord Charles Bessford 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 Ulster 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 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 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 and a House of Lords crippled beyond helping the people. A good deal was hinted, but there was nothing done or stated that a circumspect statesman might have to face as a deadly parallel years afterwards.

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 in the eyes of the British people. The leaders do not represent Ulster feeling. They are a handful of lawyers unconnected 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 will 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 again and again."

"This is the last frantic struggle for the ascendancy of party. When it is over we shall get Home Rule, and everything 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 Ruler.

Finally, speaking for the Government Sir Rufus Isaacs said:

"I speak for the government when I 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 our policy calmly and patiently, with such wisdom as we can bring to bear upon the question with which we have to deal."

We may conclude, then, that all the sound and fury was as harmless 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 pulpites 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 performances.

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 the whole mass of the population could be reached, their intelligence and conscience 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 non-readers 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 excitement 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 inebriety is the more harmful.

Universal education, as it was understood 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 considered as the foundation of elementary education. Some one conceives the brilliant idea of having the whole rising generation taught the evil effects of

alcohol on the various organs of the human body. Forthwith physiology and temperance are added to the school curriculum, and the poor little school-children 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 fads 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 elementary 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 kept 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 classroom. 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 a less thorough grounding in the elements of education, all that the elementary 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."

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 idyllic. The children themselves will form a community, with allotments and employments, a common social, and perhaps a common manufacturing and commercial life of their own, on these ample grounds. They shall all be demonstrators of the highest achievable results in field, garden, kitchen, sewing-room, orchard, vineyard, pasture, dairy, lawn, and meadow, not forgetful of the flowers and of the beauty of the landscape."

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 popular recreation."

"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 developed.

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

Another tendency of the educational 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 it is safe to say her influence will go far

to restrain and correct the socialist tendencies of modern educational faddists.

To curb the tendency to reform the 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 in 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 Sarsfield. We do not know who Dr. Sarsfield is, but we fear that he is an apologist 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 issue 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 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 perform swim with their constituents, but we have a suspicion that they were laughing in their sleeves at the dupes they looked down upon.

The vote of the meeting was anti-Home Rule and denunciatory of the Hibernians in Canada are largely a collection of Jekylls and Hydes. If they were to parade the streets as Sandwich men, they 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 Harbor Board there declined to permit the First Lord of the Admiralty to inspect the harbor. The result to Belfast has been the transference of Admiralty work and subsidies, for naval outfitting to Haulbowline, 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 five hundred salaried officials—as distinct from wage-earners—this body employs only fifteen Roman Catholics, and their salaries, out of a total of \$375,000, aggregate only \$5,000 a year. The Belfast Water Board has a salary list of \$20,000 a year, on which appears the 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 Dungannon, for instance, where Nationalists and Unionists are about equal in population, there are two Roman Catholic 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 all."

And conditions are quite as bad in the city of Toronto so far as Catholics 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 employed in this execrable business, but when some of the clergy engage in it also it cannot fall soiling their clerical wardrobe. Most Rev. Dr. Crozier, Parliamentary Archbishop of Drogheda, fearing that the House of Commons will eventually pass the Home Rule Bill, has invoked Heaven's aid to perpetuate Protestant ascendancy. His litany would read in this wise: "From the danger 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 Dublin:

"The population of Dublin are Catholics by an overwhelming majority. How have they Catholic majority acted in the matter of religious toleration? Let the records tell. Here are a few of 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 Protestants thirty-eight times; so that in Catholic Dublin Protestants have been chosen to the high office of Sheriff much oftener than Catholics. There has 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 marshal, city engineer and borough surveyor, assistant engineer, inspector of buildings, clerks of works, superintendent electrical engineer, three assistant electrical engineers, resident drainage engineer, two assistant drainage engineers, clerk of drainage, superintendent medical officer of health, veterinary inspector, superintendent of disinfection, superintendent of sanitation, collector of market dues, first and second legal assistants, and dozens of subsidiary positions."

There is something of the stage and funny-paper Hibernian about the Ulstermen who demand government from Downing street and propose to rebel against it.—Toronto Globe.

This is the shortest and best interpretation 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 even 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 Carsons and Londonderrys will cut the same figure in history as Pitt and Castlereagh.

A DETESTABLE CONSPIRACY

The Guardians of Liberty, which may be called American Orangemen, are beginning to make a stir. The New York Times of Sept. 11, describes a demonstration they held in John Street 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—Napoleon from Elba—and overrun the 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 ardent preachers of the Gospel are to be found in strong evidence. Bishop William H. Bart of the Methodist Church is, we are told by the Times, a member of the organization, as well as Daniel E. Sikes, 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 ascertained its real object, he had promptly sent in his resignation. It was also stated that a Jewish Rabbi, Dr. Joseph Silverman, of Emmanuel Temple, New York, as well as many other Jews, were members of, and took a deep interest in, the organization. In a letter to Cardinal 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 association will gain any followers among my people."

The Guardians will probably make a 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 repentance and profess sorrow for their temporary lunacy. This will not avail, however. They will be marked men in the community, and by all good citizens will be characterized as either simpletons or political desperados who will stop at nothing 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 will draw 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 classing 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 indifference, which His Lordship deprecates, has become very evident amongst the people at large. In moments of calm reflection surely the Bishop of Toronto must realize that after all there is only one substantial cure 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 discipline 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, refusing passages as not applicable to-day. There is the foe of individualism which bids its followers to set up their opinions against the constituted 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 indifference, the hardest of all to combat and the one working the most harm. From this cause the church becomes an auditorium, the music must be "modern," the preaching must be sensational, the man with a real message is tossed aside as unworthy of note. On account of this evil our professions of faith are vague and couched in velvet 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 laughed upon the world in the days of old by the Puritans. 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 trolley 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 Board are about to be called to account

for looking over conditions appertaining to railroad matters in St. Thomas on the Sabbath Day. No doubt the 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 immortal 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 necessary 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 utterances 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 are 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 powerful. We wish to draw the attention of our ministerial friends to another point. Scarcely a week goes by that they do not glorify this that secret oath-bound society—more especially 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 pulpites 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 Irish-woman 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 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-Christian-like manner in what are known as 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 raucous 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 explain to their uttermost her methods and ideas? I do not believe the Jews to be more bitterly 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 saints. It is a Church with many beautiful teachings, and I do not find its ministers railing at other religious institutions. The bells ring out every Sunday. They call on you or me or our neighbor to come to some particular temple to worship the only true God, the One, the Invisible. And you go, and the neighbor goes, and the credulous—but not unfaithful—go into God's forests, or fields, and there adore and love Him.

"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 takes in every free, just mind, a desire to see fair play—to speak the free, fair word, to view, with wide eyes, the great, sad, heaving world which contains so much suffering and so much love, and in which forever the generous 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 language 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 courteous, high-minded statesman than Sir Wilfrid Laurier. This is how the Brookville Times refers to him: "It is an inspiring spectacle to behold the big chief 'Old-Cook-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 parliament, its beginning and its end, will ever be 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. McDonnell Bodkin, K. C. It is written by the Hon. Senator Power, of Halifax, a lover of historical research. We thank the Hon. Senator for supplying us with 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 commissioners 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 appointment would be preferable to the elective system. It might be a good plan to have say three commissioners, one appointed 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 antics 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 best 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 regard 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 century 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. Languevin. This is followed by an account of the lives of other distinguished churchmen as well as of nuns 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 large sale.

CATHOLIC TRUTH SOCIETY, TORONTO

The annual report of this Society has reached us. The contents tell us of excellent work has been carried on during the past twelve months, more especially 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 spathy 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 on 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, viz, that Catholics are so well satisfied with their own position that they never conceive of the religious chaos which exists outside the Church, I think this lack of interest may be attributed, to a great extent, to two causes: First, the struggle among English-speaking Catholics during the last few centuries for their own rights, even for their very existence as Catholics; and, second, the worldly and commercial spirit which they have unconsciously imbibed from their surroundings.

With regard to the first cause, it seems quite clear how it produced a result so deplorable: 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 strenuous was the struggle to do so, that most of the Catholics forgot that "the treasure they had in earthen vessels" was meant for others as well as for themselves. The result was that they were content to act on the defensive, and were satisfied when they were 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 stay in the Catacombs, or if they do issue forth, it is to apologize for being Catholics. When Cardinal Manning entered the Church, he 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 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 remnant from the Catacombs, and with marshalled forces, would carry the war into the camp of the non-Catholic. The result is to-day that a handful of English priests and laymen have sent forth a flood of Catholic literature, ranging from the scholarly penny pamphlet up to more extensive publications of the utmost importance. It seems to me, then, that it is time for us Catholics in Ontario, while continuing to protect our own, to imitate the spirit introduced by Cardinal Manning into England. There is no reason why we should not be aggressive as well as defensive. We are at the transition period. We are getting strong enough,

secure enough, and intelligent enough to preach the truth to outsiders. Besides the best way of holding what we have is by conversion. 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.

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 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 that when it comes to activity in connection 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 outsiders. Surely such a fact means responsibilities 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 are Catholics, are receiving nothing from the treasures of the Church, for one does not need to be a Catholic to carry out the duties of a Christian. "For after all these things the heathens seek."

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 I will fail 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 words."

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 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 timely correction of so many and such various errors is a most salutary protection for those 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 anxious to hear and understand the 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 present 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. When acquainted with it, they are sure to be interested, and it will receive their loyal support, 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 RUSSELL AND THE MASS.

As we said last week Pastor Riddell of Peterborough has excommunicated Pastor Russell, 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 Russell's pulpit utterances scatters his nonsense broadcast through the medium of backwood 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 catholicism would be more than a match for Pastor Russell. It is easy to be a Modernist, Chesterton tells us. It is especially easy to be a Modernist of the Russell school.

Pastor Russell 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 fulfillment of

Malachi'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 in every place there is offered to My name a clean oblation." How does Pastor Russell's "Bible students" accommodate this prophecy to their interpretation of Christ's one Sacrifice? Again, Christ was "a Priest forever according to the order of Melchisedech" (Pa. 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 Apostles continue the same rite in commemoration 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 efficacy.

Pastor Russell 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 did not 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 he says, "Of the Sacrifice which we offer in every place, that is of the Bread and Chalice of the Eucharist, Malachi has prophesied." St. Irenaeus speaks in almost similar terms, and he lived only a matter of two hundred years or so before the fourth century. Pastor Russell's "Bible students" are wonderful discoverers 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 attend Mass at least once a year are supposed to be horribly defiled with the accumulated sins." These latter would surely need a High Mass! Pastor Russell had better see about patenting his discoveries. He is going to outdo Edison—or perhaps he covets Harry Lander's cap and bells, and maybe, too, the papers that publish his "sermons" do so in lieu of a comic supplement! Next time Pastor Russell is going to preach about the Mass let him ask some Catholic 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 atoned 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 same sacrifice repeated; that Catholics are obliged to attend Mass every Sunday and holiday 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 Russell: "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 "such weaknesses" included every actual sin. But Pastor Russell 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 Russell 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, where is the use of Pastor Russell preaching the New Jerusalem? The next thing he and his "Bible students" will discover is that this New Jerusalem is 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 Fellowship! 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 Religion, the veil 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 brilliant English man of letters goes

straight to the point. The new religions are the result, not of thought, but of 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 love one another. It is quite true; but he generally says it nine hundred and ninety-nine 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 saying them long enough "Bible students (?) believe them. And then they call him Pastor Russell." 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 Ontario's capital. That the offending clergyman 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 spathy 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 accessory to the evil they disseminate? If the prosecution of this well-meaning if badly advised 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 general 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 prosecution.

"A READER" takes exception to our remarks of three weeks ago concerning Freemasonry in Argentina, and indulges in 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 warfare 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 societies. Whether our correspondent is himself a Freemason we have no means of knowing. But he certainly has succeeded 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.

It is unusual for a Freemason in English 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, however, it is evident that this concession 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 Freemasonry has gone, under these influences, in continental Europe, let him consult any historian or publicist who has written on the subject in recent years.

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 destinies of France. If "A Reader" has access to a file of that in-

fluential review, he will, in the article referred to, find sufficient food for reflection, to last him some time. And if, as we assume, he is a professing Christian, and that he will there find, he has our sincere commendation. In that event, no words of ours would be likely to influence him, and we refrain therefore for the present from pursuing the subject beyond the reproduction of one or two utterances of authoritative exponents of the craft in France. It was the principles which these enunciate which the Argentine legislators 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 Maçonnique of December 1902:

"It is certain that Freemasonry is not understood everywhere after the same fashion. The Anglo-Saxons have made of it a brotherhood which is at once aristocratic and conservative in politics and religion. The Scandinavians, misinterpreting the universal character of the institution, and regards it in some sort as a Christian sect from which non-Christians are to be excluded. 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 setting forth the inherent tendency of the institution. Freemasonry may be harmless and innocuous enough as at present manifested in the English-speaking 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 fraternity: "No orthodox believer, Catholic, Protestant or Jew, can be a sincere Freemason in France."

And, as exhibiting the extent to which the French Republic had fallen into its hands—a fate from which the Argentines, in refusing incorporation, properly shrank—let us cite the declaration of Brother Desmons, formerly a 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." That has been a 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 an end of her once and for all. Napoleon, a greater name, deemed that 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 revolutions and changes, the apostasy of this nation or that, or even the relentlessness of the Masonic conspiracy, she still 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, I call them?"

"Humanity's crimson roses Seek ye the brightest flowers Humanity can boast? They deck ensanguined bowers, They form the Martyr's host. For Jesus' sake how grand The glory that their lives attend 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. Yes, theirs to dare the worst That demon rage could try: For Heaven's joys ahrast Earth's tortures they defy. They gained the palm and crown Upon the crimson sod; They scorned the tyrant's frown And won the smile of God." —J. D. WALSH, S. J.

"We are God—we, the people, and there is no other God." "The revolution must come; away 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 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 never come to give us a talk, as they used to do. There is Father So and Father Such, they are good men, but you see...'

"'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's all? No Catholic paper?' He turned a little on his heel. 'I mean the Catholic Citizen, the Sacred Heart Review, the America, the Freeman's Journal, the Michigan Catholic, 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 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 to read. The Apostleship you want is admirably done by the 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 there are no 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 economic 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 while feeding your brain on live topics.' 'It may be,' said Tom, 'I'll see you again. Good-bye.'

CATHOLIC IMMIGRATION NOTES

Mr. W. B. S. Smith, of Newsham House, Brighton, Preston, England, has accepted the Honorary Secretaryship for Lancashire of the Catholic Immigration Association of Canada, of which Father P. H. D. Casgrain of the Archbishop's Palace, Quebec, is the Secretary.

Mr. Smith is a Justice of the Peace, a man of independent means and one of the most prominent and influential Catholics in Lancashire. His acceptance of the Honorary Secretaryship of the C. I. A. is a great acquisition to the Association for it will be the means of making it favorably known to the large Catholic population of Lancashire.

Mr. Smith was for some years editor of the Illustrated Magazine "Canadian Life and Resources" and thoroughly acquainted with Canada and with, therefore, 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 cooperation 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's host. For Jesus' sake how grand The glory that their lives attend 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. Yes, theirs to dare the worst That demon rage could try: For Heaven's joys ahrast Earth's tortures they defy. They gained the palm and crown Upon the crimson 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 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 forgotten, and that it was a matter of indifference whether we spoke things true or false, our convenience alone guiding us in our choice.

But setting aside the consideration of the sinfulness of falsehoods in themselves, the dishonesty and the duplicity of which we are so necessarily guilty when we descend to these things to destroy 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 and we are in a doubting, uneasy, troubled state of mind, fearful of all, trusting no one.

TEMPERANCE

IRISH T. A. PRIESTS IN LONDON A writer in the Dublin 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 abstinence priests who are chiefly of Irish birth. It is under the patronage of the Cardinal Archbishop of Westminster and the Bishops of Southwark and Arundella, and has for its president Canon Mervin, one of the best known and best beloved of the Irish priests in London. It has for secretary Monsignor Colgan, 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 Cullen, 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, Womersley, by Monsignor Colgan, and a substantial prize awarded to the student writing the best account on the subject. This year a similar course has been pursued at St. Edmund's Seminary, Ware, the lecturer 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 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 unit of our widely scattered race is wholly independent of the others; they act and react on one another. The higher we rise (and we are beginning to look up) at home, the more will our children in other lands be disposed to hold up their heads and demean themselves as become members of a proud and self-respecting race; and the more our children prosper and grow strong in other lands the more self-reliance shall we gather, a quality naturally much needed in a land long staked 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 travelling public can not be too thankful. What once a drunken engineer can do to destroy life and property may well be imagined. The railway engineer who drinks may lose his head both figuratively and literally. He may be willing

PARALYSIS COMPLETELY CURED

"Fruit-a-tives" 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 cured me of this terrible trouble, but gradually this fruit medicine took 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. "Fruit-a-tives" not only cured the terrible Constipation, but so toned up the nervous system and 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. Dealers or direct 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 abstinence. In this connection it is reassuring to notice the increase in the number of railways which prohibit the sale of intoxicants 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 patronized these bar-rooms on wheels. The latest railway system to join the railway 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 advance movement is credited to the efforts of the Anti-saloon League. -Standard.

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 "lot 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 displayed. Nowadays all recognize that the old idea is a ludicrous fallacy. Every general who commanded troops in the first half of the century would say that the best 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 it as a source may be traced every species of sin. Love of God is appreciation 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 rejection of the thing that is presented as being preferable to God, and thus avoids committing sin. It is evident that when the reasoning faculty has been impaired or has been rendered temporarily inoperative, a man is thereby thrown mentally out of vision. He no longer sees things as they really are, but as they appear to his distorted vision. He is no longer capable of making a choice and the thing selected is the thing at hand which, on account of the extra-stimulation of the animal passion, will be the thing that is sinful. Drunkenness is thus the gateway to many avenues of crime, and the man who deliberately gets drunk, or who persists in drinking beyond what his own experience has taught him should be the limit, is held accountable both by God and man for all acts committed while in the drunken state.—Brooklyn Tablet.

Lower Cost of Living 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 10 cents.

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

WATER PRESSURE DOES MOST OF THE WORK NEW CENTURY WASHER The New Century Washer solves the washing problem. It eliminates slave-labor, it saves water, it reduces manual labor to the minimum. The city water pressure furnishes the power that is transmitted by the New Century water motor. There are some exclusive and patented features in the New Century that make it unique. One prevents warping of clothes. Another gives great strength and rigidity. See the New Century at your dealer or write to us for full information. Kellogg-Deereville Ltd., Hamilton, Ont.

THE WORK OF ONE CONVERT

The story of the conversion of a remarkable woman, Olga Maria Davin, is published by the Ave Maria. Two years ago she became a Catholic and during these ten years she has brought more than seventy other persons into the 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 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 those who are seeking it? Not one in a hundred, we venture to say. If they only learned to value the truth which they possess in its fullness, they would be anxious to bring to others the light of faith. 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 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 Church. That requires more than ordinary 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

It is an ancient custom in the East to offer crowns of roses to distinguished persons, and the early Christians loved to honour in this way the images of the Blessed Virgin and the relics of the martyrs. An illustrious bishop, St. Gregory of Nazianzum, full of devotion towards the Mother of God, was inspired 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 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 perfection. She made the devotion introduced by St. Gregory available 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 prayers had been recited, she adopted the custom of the anchorites of the East, 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.

The word chaplet means little crown. The Rosary of the Blessed Virgin is composed of five chaplets, 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 God herself. In saying the Rosary we repeat the 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 in some unusually 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 not 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 Hail 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, Bossuet, and 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 the Rosary every day. It must be a strange kind of pride which can despise a prayer so honoured by such men as these.

The principal mysteries of our redemption, fifteen in number, are celebrated 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 Holy 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

case of failure, for patience and resignation.

A faithful daily recitation of the Rosary is sure to prove a great source of happiness. 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 offer 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 surprise of the priest when, on reaching his new penitent, he found him penetrated with feelings of the deepest repentance, and offering his life to God in expiation for his sins! Profiting by these happy dispositions, he received his confession and administered the last sacraments. Not knowing to what his conversion was to be attributed, he questioned him as to the cause. "Father," he answered, "I can only attribute this grace to the fervor 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 the protection of the Blessed Virgin; I promised, and I acknowledge that for ten years this has been the only religious act which I have practiced.'" On hearing this the confessor recognized the visible protection of the Blessed Virgin, which was clearly manifested in this most consoling death, nor ceased until the sick man had breathed his last sigh.—Bishop Segur.

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 aide 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 office of teacher which 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 confessor-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, and in a short while the most intelligent Catholic men and women are his active co-workers, his associate missionaries, each in his own circle of friends.

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 fervor 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 intellectual gifts, but a distinct realization of his missionary opportunities and obligations.—The Missionary.

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PRESIDENT SUSPENDER 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 reunion. 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. and Anglican Orders." Dom Gasquet was one of the commission of Anglican Orders which thoroughly studied the question both in its dogmatic and historical 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 Cardinal Rampolla or Cardinal Gasparri, Mgr. Duchesne or the late Father De Augustinis have said or written, or how brutally frank and wrong-minded Cardinal Vaughan may have been at times, at least in Lord Halifax'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 involved 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 authorities 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 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 ministers to the priesthood in the Pauline

Rheumatism

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Best for Baby Best for You THE particles of pure vegetable oil which are rubbed into the open pores of the skin with the creamy fragrant lather of Baby's Own Soap renew the life of the skin—help nature along. It assures a soft, white, healthy skin and its use delights both young and old. Baby's Own is for sale almost everywhere. ALBERT SOAPS LIMITED, MFRS., MONTREAL.

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chapel in the Vatican. This is surely a notable commentary on the action of Leo XIII, the Commission on Anglican Orders, and Cardinal Vaughan.—The Missionary.

DON'T CUT OUT A VARICOSE VEIN USE ABSORBINE, JR. FOR IT A mild, safe, antiseptic, disinfectant, solvent, stimulant, and a proven remedy for this and similar swellings. Mr. R. C. Kellogg, Becket, Mass., before using this remedy, suffered intensely with painful and inflamed veins. He writes: "After using one and one-half bottles of ABSORBINE, JR., the veins were reduced, inflammation and pain gone, and I have had no recurrence of the trouble during the past six years." Also removes Gout, Rheumatism, Swelling, Burns, Cuts, Chafes, Bruises, "Blister" and "Time" discolorations, etc., in a pleasant manner. Price \$1.00 and 50c a bottle at druggists or direct from Book 5 G Free. Write for it. W. F. YOUNG, P.O. Box 299, 15th Ave. Bldg., Montreal, Ca.

THE High Cost of Living The cost of living in Canada continues upward, according to figures issued by the Government. The statistical department's index number has risen 10 points in a year.

Life Insurance is a Necessity Which, in regular legal reserve companies, can still be purchased at the same price that has prevailed for some years. And it is a distinctly advantageous feature that, notwithstanding the advance in price of other things, the yearly cost of insurance can never be increased beyond the original price stated in the policies of The Mutual Life Assurance Company of Canada Head Office: Waterloo, Ont.

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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."

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 psychological moment on which everything depends.

There are few men who do not come to this decisive turning-point in life's great battle, this supreme moment in their careers, on which hangs victory or defeat.

Thousands of men to-day are in poverty 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.

Sometimes 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."

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." Without this tenacity of purpose, education, brilliancy, even genius, will not amount to much.

This is the proof of greatness—when a man can stick to his aim, can deliver his message to mankind, accomplish his mission in spite of all sorts of embarrassments, irritations and disheartening conditions.

Many of the greatest 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 CATHOLIC GRADUATE
Now you must get ready to make good. For years you have been carefully prepared to learn and to convert that learning into success.

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.

You will care not at all for your student days. They will say: "Come to me, I like you looks. If you make good you can stay; if you do not..."

Your parents, your ancestry, your academic triumphs, will get you nothing actual in the world of business.

"Making good" does not refer to 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."

To be a Catholic means, among non-Catholics, to be as one set apart, is to be more closely attached to religion and morality, than the rest 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 life also! Make good as a man and compel business recognition! Make doubly good as a Catholic and compel additional recognition!

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.

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 a period of illness, or enforced idleness makes him a borrower.

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."

Let our young "spenders" become for a season "savers." The experiment will at least be novel and interesting one, and will certainly make them better and happier men.

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.

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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 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.

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."

THE HONEST BOOT-BLACK
Mr. Black was waiting in the depot of a large city for his train.

"I would like to have my boots blacked," was the reply. "I shall be glad to shine them, sir," said the boy.

"No, sir; will not," said the boy, working very fast. "What is your name?" "Rob Holmes."

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.

As he walked along the street near the depot, a boy spoke to him. "Went you ever here before, sir?" "Yes, two years ago."

THE AGES OF PERSECUTION
We notice that a correspondent of the Daily Chronicle has been taken to task by the Baptist minister for saying that "Really no section of the Church except the Society of Friends has clean hands in the matter of persecution."

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.

HER REWARD
One day an old soldier with a wooden leg came into a village, and became suddenly ill. He was unable to proceed any further, but was obliged to lie down on a little straw in a shed, and fell into the utmost distress.

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."

DRINK CURE A MIRACLE?
No, Just Sound Science
Many drunks are sent to jail when they need medicine. Drink has undermined their constitutions, inflamed their stomachs and nerves, until the craving must be satisfied, if it is not removed by a scientific prescription like Samaria.

THE BIBLE AND THE CHURCH
The Classmate is a Methodist weekly, published in Cincinnati. 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.

"I was 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 cure of drink was putting me into my grave, but now I feel so happy, and everything seems so different and bright, that 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 post-paid in plain sealed package, to anyone asking for it and mentioning this paper. Correspondence secretly confidential. Write to-day. The Samaria Remedy Co., Dept. 11, 49 Colborne Street, Toronto, Canada.

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

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 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 free. If the teachings of the Catholic Church are the truth, if its interpretations of the Bible are correct, where is the advantage of Protestants in differing with it, rejecting its divine authority to teach, and holding contradictory doctrines even to the most necessary dogmas of the faith?

Every scholar knows that the King 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 passages so as to support "the new religion" of the Reformers.

Every scholar knows that the Catholic Church wants its members to read the Bible as founded in faith, edified in hope and piety and that all it asks is that in difficult or doubtful passages, they accept its guidance.

Everybody knows that our American Constitution is interpreted by the U. S. Supreme Court, but nobody except the Classmate knows that it is "intellectual bondage" for us to accept the interpretation of the law made by those judges.

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 centrifugal principle of private interpretation of the Bible are split into 365 contradictory sects.

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

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THE STANDARD ARTICLE USED EVERYWHERE
ROYAL YEAST CAKES
THE KIND THAT PLEASES THE PEOPLE
MOST PERFECT MADE

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 criminal? They are the least criminal 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.

Continuing his theme, Father Graham asks: Are our thieves and murderers and swindlers and forgers illiterates? Everybody knows the vast majority of them belong to the schooled and "educated" classes.

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Many drunks are sent to jail when they need medicine. Drink has undermined their constitutions, inflamed their stomachs and nerves, until the craving must be satisfied, if it is not removed by a scientific prescription like Samaria.

THE BIBLE AND THE CHURCH
The Classmate is a Methodist weekly, published in Cincinnati. 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.

"I was 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 cure of drink was putting me into my grave, but now I feel so happy, and everything seems so different and bright, that 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 post-paid in plain sealed package, to anyone asking for it and mentioning this paper. Correspondence secretly confidential. Write to-day. The Samaria Remedy Co., Dept. 11, 49 Colborne Street, Toronto, Canada.

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

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; and those among 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.

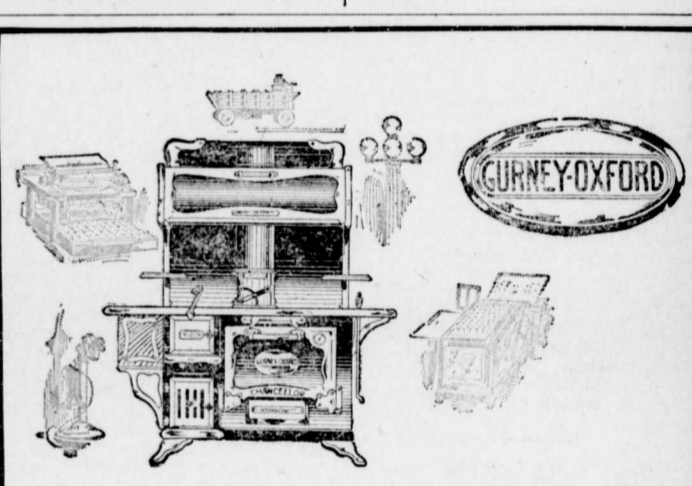
LAST HOURS OF NAPOLEON!

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.

The Gaulois has recently published a most interesting letter written from Esquerra, May 5, 1860, by the late Countess de Lapeyrouse de Bonilla. She was the daughter of General Montholon, 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 her by her father.

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 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 Montholon, 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 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 dispositions; 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 most touching. He was bent upon making a Christian end, and he openly said and declared as much.—The Missionary.



The GURNEY-OXFORD is an efficient RANGE

A business is kept up-to-date because it means a difference between profit and loss. The successful business uses such modern time-and-labor-savers as typewriters, adding machines and electricity. Woman's work in the home is also a matter of profit and loss. If she has improved and modern tools, she gains time and leisure and better results. If she has old-fashioned ideas to contend with, she loses energy and effort and peace of mind.

The Gurney-Economizer is the greatest single improvement ever devised to simplify cooking. It regulates the fire and heat of the oven with one direct motion. The heat of the fire is distributed by a scientific arrangement of flues that keeps the oven uniformly heated. The grates hold the fire on the least possible surface.

The Gurney-Oxford Range is a most efficient piece of household furniture. It puts the kitchen on the same labor-saving, up-to-date basis as a successful business.

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ANGLICANISM IN THE COLONIES

For some time the Church of England in British Columbia has been appealing vigorously for money and men. Friends in England started a special British Columbia Fund, 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.

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 clergyman, 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 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 flourishing 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 up 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 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 Establishment 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. 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 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 England, too, in all its extension within their territory, if they valued it sufficiently. But in the colonies the Church of England is an exotic. Its specific character is lost. The Lord Bishop, the Very Reverend Dean, the Very Reverend Archdeacon, the Reverend Canons, are but the 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 for Tories a majority either of the electors or of the Parliamentary representatives. In the other five Counties the Nationalists are the overwhelming majority. 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 of the County seat, the House of Commons; the other figures show the number of Nationalists and Tories elected in each County:

THAT "ORANGE PROVISIONAL"

This week again in the cable news from Ireland we have further announcement 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 Provisional Government, the diversion of Ulster taxation from Dublin, and the raising of militia, etc."

The 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 Nationalists are the overwhelming majority. 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 of the County seat, the House of Commons; the other figures show the number of Nationalists and Tories elected in each County:

Table with 2 columns: County Name and Representation (Nationalists, Tories). Rows include Donegal, Cavan, Monaghan, Tyrone, Fermanagh, and Total.

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 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 anti-Irishmen to speak for Ulster in connection with their anti-Home Rule "Provisional Government"? No right 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 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.—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. Messrs. The Sanol Manufacturing Co. Winnipeg, 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 "Diabetes," 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 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 finished 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 get any information how I was cured and everything about it, may write to me. 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 "sell out." I was cured of Diabetes by the Sanol Mfg. Co., who have the only cure for Diabetes.

Sanol's Anti-Diabetes is the new German CURE. Manufactured in Winnipeg by The Sanol Manufacturing Company of Canada, Ltd., 977 Main Street. Price, per bottle, \$2.00, from druggists 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 any terms and because we won't have it, the remaining three-fourths or four-fifths, of our fellow-countrymen shall not have it."

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 and provided for. But to say that a minority, before any actual wrong has been done, or can be done them are, upon the suspicion or apprehension that they may, in the future, 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 international settlement is a proposition which, in my opinion, does not, and never will, commend itself either to the conscience or to the judgment of the British people." The judgment of the British people on the question has already been twice rendered. At two General Elections the people of Great Britain have declared for Home Rule by large majorities, and Home Rule is coming, and it will come in spite of the war-cries and war-throats of the Orangemen. And, of course, there will be no "raising of a militia," such as the cable dispatch re-

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 hourly actions, and words thoughts, daily kindnesses, sacrifices for the good of others, struggles against temptations, submissiveness under trial. It is these, like 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 note: 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 below mentioned college, and also the college in which he studied. I thought you might be able to trace this matter out. Yours truly, G. M. H.

The clipping referred to is as follows. It is taken from the leaflet named and is printed under the heading "Missionary Illustrations," edited by Rev. George H. Trull: One of our missionaries in Porto Rico says:

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 witness was true. He studied for the priesthood 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 find the same simple story of love he had read years before in that little Testament.

Next to the gospel he loved the Stars and Stripes, and patriotism became a passion with him. Some one gave him the money to send the gospel to him. Who it was I do not know, but some one did—and a true life and a true message were the result.

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 Mr. Hill and mentioned my complaint to him. He advised me to take GIN PILLS. I 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. 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, Toronto. 136

To our Oneida 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 Apostolate and forced to publicly admit that 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. U. M. A. 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 Bridgeport, Ont., across the river from Buffalo, the secretary of the Y. M. C. A. turned up missing. His books revealed a \$2,000 shortage. Logically, then, according to the argument of the non-Catholic hater, the teaching of the Y. M. C. A. is responsible 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 superintendent or teacher. Ministers of the sect run away with other men's wives; they have been known to murder their secretaries 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, it is not just as consistent to say that the teachings of the sect to which the unfortunate men belonged is responsible for their downfall as to contend that the Catholic Church is responsible for sundry 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 Commandments, one of which is "Thou shalt

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

Like the mariners on the broad bosom of the sea, 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, consolation is the beacon-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.

FAVORS RECEIVED 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 favors received after prayers to the same. I offer prayers in honor of the Sacred Heart, Blessed Virgin Mary, St. Joseph and St. Anthony for two favours and if granted I promise to have five Masses offered for the Souls in Purgatory and publish in the Record.

TEACHERS WANTED

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. Montreal, Sec. Treas., Walkerville, Ont. 171-3. 50c. a box, 6 for \$2.50. Sample free if you write National Drug and Chemical Co. of Canada, Limited, Toronto. 136

WANTED A QUALIFIED TEACHER FOR Separate school, Kearney, Ont. Duties to commence at once. State salary and qualifications. Apply to Louis Bely, Sec. Treas. 1773-2

By Appointment. Furriers to H. M. King George V

May We Send You One of Our New Fur Catalogues?



We have two catalogues coming off the press now: one shows Furs of very moderate cost; the other illustrates Furs of exclusive style, showing the most rare and costly pelts used.

If you will send us your name and address, merely asking for Catalogue B, we will send the books to you at once. They are worth having.

HOLT-RENFREW AND COMPANY Limited TORONTO

And at Quebec, Montreal, Winnipeg

Advertisement for Bruce's Regal Flowering Bulbs. Includes a list of bulb types and prices, and contact information for John A. Bruce & Co., Limited.

Large advertisement for a stylish Ulster raincoat. Features an illustration of a man in a raincoat and text describing the 'REGOETTE' raincoat for \$8.75.

Advertisement for 'The Acousticon' hearing aid. Claims to help deaf people hear and includes contact information for General Acoustic Co.

Advertisement for The Home Bank of Canada, featuring 'Short Time Savings Accounts' and branch locations in London, Thorndale, Ilderton, Komoka, Delaware, and Melbourne.

Advertisement for C.M.B.A. Branch No. 4, London, offering 'Funeral Directors' services and listing John Ferguson & Sons and William J. Ball.

Advertisement for Catholic Salesmen, offering 'Something New Just Out' and listing Carter & O'Brien.

Advertisement for Church Organs, offering tuning and repairing services, listing Leonard Downey.

Advertisement for Fine Farms, offering land for sale in the Niagara District, listing prices and contact information for David Battle.

Advertisement for a 7% Investment, offering a return on investment and listing National Securities Corporation.

Advertisement for Sick Call Outfits, offering a special price of \$4.50 for twenty outfits, listing J. J. M. Landy.