

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

VOLUME XXXV.

LONDON, ONTARIO SATURDAY, MARCH 8, 1913

1794

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GET TOGETHER

These many moons we have heard doleful strains about Catholics being barred from the Temple wherein are dispensed the luscious plums that grow on the tree of politics. Our poor brethren look at the beautiful picture, hungering the while. They are privileged to watch the large plums disappearing and must fain be content with the little and unripe. Then they thrum their harps and sing dirges about grievances and distressful treatment, and begin as time goes on to deem themselves but victims of tyranny. We know, of course, that bigotry is still alive. We are well aware that the non-Catholic is not averse to any remunerative position. It is also a fact that in some sections of this country non-Catholics sit in the chairs of the mighty and look at the Catholics far below in the seats of the lowly. Now, suppose we repress our melancholy and look at facts as they are. In our opinion any unbiased individual will admit without hesitancy that Catholics themselves are to be blamed in large measure for their occupancy of menial places. They lack ambition, they are apathetic and not united. They seem to have no knowledge of the strength they could employ, not for aggressive purpose, but for their just share of the gifts which this country has to bestow. We talk much but do little. We resolve and allow the orator to deluge us with floods of rhetorical declamation and then wait for miracles to happen. We berate authority, unmindful that supine inactivity is proof and to spare that we are not in earnest. In this country, where we are not on sufferance, we can obtain anything to which we have a just claim, not by whining, but by action, which the fair-minded non-Catholic does not resent. If we are in the background and losing our grip and beholding positions, erstwhile our own, in the hands of others and being shorn of influence and prestige it is mainly our own fault.

ARE YOU IN THE VANGUARD?

Some cities of Canada excite the wonder of the visitor because the inhabitants are apparently intent on getting all the amusement possible. In the summer they flock to things aquatic and in the winter they hie themselves to where the elusive puck is chased. Bridge-whist whistles away the hours of the gentler sex and the males who care not for athletics indulge in these little games that get inattention to business and foster the delusion that card-playing is an ever perennial source of money. We find no fault with amusement except as a steady diet. We have no puritanical hatred of card-playing when indulged in with moderation. But when it engrosses a man's attention, attracts him from his work and keeps him out of his home night after night it becomes a serious menace to his welfare. One thing certain is that he who fritters away countless hours at the card-table is virtually dead. He but cumbers the planet and is not to be counted among the living who have a due regard for the beauty and responsibility of living. He may talk, and even wax querulous that he, poor victim, is not clothed in government linen and purple, but he is but a shadow, without even a rag of respect to cover his bones. He is but one of those whose horizon is bounded by a pack of cards and who believe that life is one "long guffaw." And it is a task of magnitude to go ahead, burdened with hundreds who will neither be serious nor attempt self-culture nor give heed to the things that connote refinement of manner and character. But while we play others work. While we tread the path of dalliance others are learning lessons of self-reliance and realizing that persistent labour is the hand-maid of success. While we are equipping ourselves to grace the end of the procession others are making ready the mantle of virility, of intelligence and determination that belongs to those who walk in the vanguard. It is no crime to wear the cap and bells, but it is very discouraging and pitiable.

THE OLOGIES

Time was when the programme of studies for the Public schools was sacro-sanct so far as hostile criticism was concerned. Now and then, of course, some individuals harbored the suspicion that the boy and girl could not do justice to the miscellaneous and learned ologies which it set forth as objects of study. But these people were not cognisant of the laws that govern the mind of the modern child who has been discovered and placed in his rightful position by modern pedagogues. They did not know that the school-boy could be stuffed with bits and scraps of information and make a triumphal march through subjects that were a few years ago reserved for minds that showed some sign of maturity. Much as we may admire these stately programmes we cannot see that they are so productive of results as their advocates would have us believe. And we are of the opinion that a multiplicity of subjects weakens mental grasp and may induce mental anaemia. There is the danger that a boy encumbered by too many things to be learned may leave school without being able to think for himself, which is the aim of education. He may have a bowing acquaintance with learned names and things and yet be unable to write English correctly. He may be shining light in "nature study" and be ignorant of arithmetic. In short he may have many frills and little shirt. The ratepayers, however, seem to like the system and wonder not at the boy who sallies forth day after day bearing the white man's burden. But employers who have to do with the common-school graduate are sometimes amazed at his ignorance of fundamentals.

THE ART CRITIC

When some critics drape their classic forms in robes magisterial and fulminate about art, the ordinary mortal looks on in wonder, or he may be inclined to laugh. The man in the street may know nothing about technique or foreshadowing or perspective, but when his optic nerve is in good condition he cannot see any beauty in the low class. He is able to distinguish between a decent picture and one that caters to morbid and sensual taste. In place of the critics who talk a precious deal of professional cant, he knows that he can have to-day for a moderate sum reproductions of great paintings that feed the soul. But these were done by men who said their prayers, who recognized that art was the handmaid of religion and who put on canvas not only paint but thought that upbore men into the regions of purity and brought them nearer to God. Goethe, we are told by Hurst, in "History of Rationalism," p. 188, asserted, and he was no lover of the Church, that "down to the period of the Reformation a spirit of indescribable sweetness, solace and hope seems to live and breathe in all the paintings (old German school)—everything in them seems to announce the Kingdom of heaven. But since the Reformation something painful, desolate, almost evil, characterizes works of art; and instead of faith scepticism is often apparent."

OUR ORANGE BRETHREN

When we hear the Orangemen declare that the Lodge stands for fair play to all and special privileges to none, we always think of the oracular dictum of Artemus Ward, "that it is a good thing not to know so many things that to know so many things that ain't so." The claim to give fair play to all is not substantiated by the history of Orangeism. The Orangemen, led by professional politicians who are ever fanning the embers of religious discord, have not the faintest conception of what fair play means. For wherever Orangeism is dominant there is always religious bigotry nurtured as a thing sacro-sanct. We remember how Sir Stafford Northcote, Lord Randolph Churchill and Sir Edward Carson tried to turn the Orangemen's love of fair play to their personal advantage. They quoted poetry of a militant kind for the delectation of stone-throwing mobs of Orangemen whose fair play consisted in brutal attacks on Catholics. They, so far as civilization is concerned, are in a back water. Considering that most of us

regard religious bigotry as a menace to the upbuilding of a people and are willing to cultivate the kindest relations towards our separated brethren, it is pathetic to hear men, who are sane presumably, uttering words that have no meaning for this generation and indulging in antics that would be looked at askance by a self-respecting barbarian. We are sorry, indeed, not because they fulminate against us, but because they prefer to live amidst the stagnant weeds of insensate calumny rather than in the wide open spaces that are irradiated with the sunlight of truth. We are also sorry that they follow blindly the politician who likes to stir up the annuals and the clergyman whose sole aim is to perpetuate prejudice.

THE EMPTY PEW

The empty pew and how to account for it is the topic that engrosses some of our clerical friends. There is nothing new about it, for even Carlyle, surveying the Protestant field resonant with warring and contradictory doctrines, said that he did not think it possible that educated honest men could even profess much longer to believe in historical Christianity. In a more logical way Dr. Briggs accounts for the "empty pew" by declaring that the poison of unbelief has so stealthily insinuated into our theological seminaries, into the pulpit and religious literature that the popular habit of the Church is no longer as a general thing distinctively Christian but rather religious and moral. Again, the average Protestant knows that the Bible has been questioned not only by infidels but by Protestant teachers and been discredited by them. When he sees preachers at work assailing the authenticity of Scripture, to which a past generation gave unwavering allegiance, he may decide that the best place for him on Sunday is home. He may not understand the Higher Critic, but he has a suspicion that he is being stripped of his religious clothes and cast into the desert to find some sustenance in scientific and irreligious jargon. As time goes on they may drift into Socialism or Agnosticism or wait for some teacher to answer the questions of origin and destiny, etc. Another reason for the empty pew is the kind of sermon heard from many a Protestant pulpit. It savours of things earthly. It contains hints for civic improvement, suggestions in hygiene and other things with which many of the auditors are far more conversant than the minister. And it happens sometimes that clergymen, either because they have nothing doctrinal to talk about or have an itching for notoriety, pronounce the most ill-advised verdicts upon delicate matters of which they know nothing expertly.

EMULATE THE CATHOLICS. IS MINISTER'S ADVICE

DR. LATAM WARNS FELLOW-PRESBYTERIAN CLERGYMEN THEY MUST TRAIN THE YOUNG

From the Record, Philadelphia, Feb. 11
That the Protestant Churches are steadily losing their hold upon the people, as indicated by the decreasing attendance at Sunday school and Church services, was the gist of an address yesterday by Rev. Abraham Latham, of Chester, at the weekly meeting of Presbyterian ministers in the Witherspoon Building.

"We may talk as we like," said the speaker, "about the wonderful work we are doing; we may even congratulate ourselves upon the success of our preaching; but every man here has to acknowledge to himself the fact that the people are getting away from us and that it is high time we realized it and did something to stem the tide."
Dr. Latham showed by statistics the decreasing attendance in the Presbyterian Church, which each year loses 74 of the 100 new members which it acquired. He ascribed the falling off in Church membership to the lack of instruction given the laity. People, he said, could not be expected to go to Church and live up to its principles, when they did not believe in it, or when they had no substantial basis upon which to mould their lives.

Dr. Latham suggested that the Presbyterians emulate their Catholic brethren in establishing schools where the bible would be studied. As the children attended the Public schools, he thought that at least during the summer months parochial schools could be conducted under the supervision of the pastors and under the direction of well-qualified teachers. He had himself established such a school last summer as his church in Media had found it productive of the best results.

THE NEW CATECHISM

(Suggestions and criticisms are to be addressed to Rev. H. J. Canning, 5 Earle St., Toronto.)

Several helpful letters have been received by the Committee, but not as many as the importance of the subject would lead one to expect. This week the Committee submits a revised lesson for the purpose of eliciting special attention and criticism. The subject is the Church and the notes by which the Church is known to be the true Church established by Our Lord. Every teacher of catechism knows how difficult it is to convey an idea of the Church to young minds. The difficulty arises partly from the complex nature of so large a subject and partly from the way it is usually presented in elementary books. Lesson VIII, in its revised form, stands at present as follows:

Why do we say that Jesus Christ is a King?

Because He founded and still rules a kingdom on earth.

What is the name of that kingdom?

The Catholic Church.

How do we usually speak of Him as a King?

We call Him Our Lord.

Why was the Church called Catholic.

Because the word "Catholic" expressed the most striking difference between the Kingdom of God under the Old Law and the Kingdom of God under the New Law.

What is that difference?

Under the Old Law the Kingdom was national. Under the New Law the Church received power to embrace all races, nations and classes of people.

How does the Church show that she is Catholic?

By embracing in one body a great variety of races, nations, and classes all over the world.

How is the Church one body?

All Catholics believe the same doctrine, have the same public worship, and are ruled by the one governing body of churchmen.

What rulers did Our Lord first give to His Church?

The twelve Apostles.

Did He make all the Apostles equal?

No; He named Peter to act for Him as head of the Church.

Who succeeded the Apostles in the government of the Church?

The Bishop of Rome succeeds St. Peter, and other Bishops are successors to the other apostles.

(In the foregoing lesson three notes of the Church are referred to and partly explained. The learner is told that the Church is Catholic, one, and Apostolic. How bring in that the Church is holy, and then sum up? The question submitted for discussion therefore amounts to this: Is the foregoing lesson a good presentation of the subject for children as far as it goes; and, secondly, how bring in the mark or note of sanctity without change of method, and sum up at the end?)

DESECRATING A GREAT SAINT'S DAY

In a few weeks St. Patrick's Day, with all the inspiring memories associated with it, will be with us. It is a day that should be held in honor not only by Irishmen and Irish women and their children, but also by all persons, whatever may be their race or nationality, who are capable of appreciating high achievements that have contributed to the advance of Christian civilization not only in Ireland but in many other lands under the sun. The effects of the glorious work of Ireland's Apostle did not cease with his passing away. They continued down through the centuries and are to-day a potent factor in the world's affairs. On general principles, then, it would seem impossible that, any man, or any set of men, would be so incapable of appreciating nobility of character as to seek to cover with ridicule the memory of one who in his life showed forth qualities that ennoble human nature.

Yet such is the case. Year after year on the recurrence of St. Patrick's Day, filthy caricatures are printed and circulated for the purpose of making one of the greatest saints of the Catholic Church a subject of laughter for empty pated fools, who have as much conception of what St. Patrick's Day commemorates as has a Hottentot. Stupid shop-keepers actually have displayed these caricatures in their shop windows for the purpose of attracting the attention of the spiritual children of St. Patrick in the hope of thereby obtaining

their patronage! It is difficult to describe in suitable language the character of insult these fellows fling at every Irish American, an insult that should never be tolerated or condoned.

We are glad to see that the Irish Americans of Oakland, Cal., taking time by the forelock already have served notice upon the local merchants of that city that the Irish Americans of Oakland will be heard from if the disgusting insults of former years be in evidence on the coming St. Patrick's Day. In a circular issued some time ago, the Irish American League of Oakland, after dealing in general terms of anti-Irish caricatures, proceeds to particularise them after this fashion: "We refer to the insult that year after year is flung in the face of the Irish people of this community by certain business men and corporations by their persistently associating the 'pig' with the Irish character and all things Irish in their shop displays of holiday novelties for St. Patrick's Day." The circular then goes on to say that the offending shopkeepers, though repeatedly notified that their disgusting displays were offensive to Irish Americans, still persisted in making St. Patrick's Day an occasion for vilely caricaturing everything Irish. The motives for giving no quarter to these maligners of our race are then stated in these terms: "These insolent displays not only directly insult the Irish, but shock the feelings of all refined persons. We, therefore, believe it to be the duty of every organization of Irish Americans, of every Irish home and of every individual of Irish birth or blood, not only in this community but on the entire Pacific Coast, to join in this movement."

Well done, Irish Americans of Oakland! You have set an example which we earnestly hope will be followed by Irish Americans in every American city, town and village where this species of anti-Irish propaganda crops up. Let us give it no quarter. It would be an eternal disgrace to us if we permitted it to desecrate the sanctity of St. Patrick's Day. The time for stamping it out has come. Let us then organize to give it its death blow next month. Our brothers on the Pacific Coast are leading the way. Let us follow them.—N. Y. Freeman's Journal.

CHARGED WITH LIBELLING KNIGHTS OF COLUMBUS

N. Y. Freeman's Journal

After an investigation covering a period of several months, the Knights of Columbus of Philadelphia were this week in a position to institute proceedings which will, it is hoped, bring to the bar of justice those responsible for the printing and distribution of a frightful oath, the taking of which is falsely described as requisite for fourth degree membership in that organization.

On Wednesday Charles Megonegal, a printer, a member of the firm of Megonegal & Chaffee, of 4201 Brown street, and Clarence H. Stage, of 4143 Lancaster avenue, a barber, were arrested at the instance of the Knights of Columbus and on the affidavit of Charles B. Dowds, a member of the order.

Megonegal is charged with causing to be printed and published libelous matter (the bogus oath) wilfully and maliciously exposing the Knights of Columbus, the deponent, Charles B. Dowds; James A. Flaherty, Esq., supreme knight, and Philip A. Hart, master of the fourth degree, to public hatred, contempt and ridicule, to their great damage, disgrace, scandal and infamy.

Megonegal and Stage are charged jointly with conspiracy to defame and oppress the aforesaid members and others of the order by causing said matter to be circulated.

The bogus oath was first put into circulation in circular form during the campaign previous to the November election. The distributors were especially zealous in districts where Catholics were candidates for office. The circulars bore neither printer's imprint nor other indication of the source whence they emanated, and they were distributed surreptitiously. Since the election the campaign of slander has continued, with a large industrial establishments as a favorite field of operation, and has become so widespread and so persistent as to suggest one or more organizations behind it.

Catholics in general, and even members of the libeled order, differed as to whether it was worth while to answer the attacks or to seek to punish the publishers. Those who did not care to move in the matter took the ground that the absurdity of the bogus oath carried its own denial. Others, however, decided that endurance had ceased to be a virtue, with the result that Messrs. Megonegal and Stage found themselves called upon to answer to the charge as already stated.

After the preliminary hearing of the accused before Magistrate Boyle on Wednesday, Megonegal was held in default on \$2,000 bail and Stage was released on \$1,000 bail for a further hearing on Thursday.

At the further hearing on Thursday Mr. Dowds testified to seeing in the establishment of the accused the type forms from which the circulars were printed and copies of the circulars. A Mr. Pettijohn with whom Megonegal boarded, told of the printing of the circulars by Megonegal, of their purchase by Stage and of delivering 2,500 to Stage for Megonegal. Chaffee, Megonegal's partner, corroborated the preceding witnesses.

James A. Flaherty, Esq., supreme knight, and Philip A. Hart testified that the alleged K. of C. oath is false, and that the members of the order take no such obligation.

The accused were held in bail for court, Megonegal in \$2,000 on the charges of criminal libel and conspiracy, and Stage in \$1,000 on the charge of conspiracy.

ST. JOSEPH'S MONTH

The month of March is devoted to the honoring of St. Joseph. Among Catholics he holds a place in devotion which is given to no other saint. The reason of the excellence of the devotion is easily seen. He was the husband of Mary, he was the head of the Holy Family and even the Lord was subject to him.

The fact that he was chosen for the sublime office he enjoyed is solid ground enough for the devotion of Catholics to him. It would take us too far afield to trace the history of the devotion to St. Joseph. For centuries past he has had a prominent place in the divine plan.

As patron of the universal Church, as patron of the Christian family, and finally as patron of a happy death his intercession is ceaselessly invoked. During this month especially we should meditate on his life. The world is getting away from the ideals of the humble carpenter-saint. Poverty and lowliness are being considered a curse.

Even some Catholics with a smattering of Scripture knowledge have put forth their notions, contrary to all tradition, that the Holy Family was not poor. But we are more content to abide by the traditions which after all are more in keeping with what even the world would expect in the case of the family of Nazareth.

St. Joseph is the model of the working man. May his help be invoked these days when the working man is finding his lot such a burden.—The Pilot.

ST. MARTIN IN A PROTESTANT CATHEDRAL

When will wonders cease? The latest is the proposed dedication of one of the chapels in the new Protestant Cathedral of St. John the Divine to St. Martin of Tours. Quite recently another chapel in the same cathedral was dedicated to St. Columba, the monk of Iona. Another monk is now to be honored in St. Martin. Perhaps we shall next see a chapel of St. Brigid. What motive or purpose lies back of these dedications we can only surmise. Perhaps they are intended as an argument in stone to reinforce the contention that the Anglican Church is really a branch of the Church Universal. But if the Church Universal, which by the promise of Christ cannot err in *ex cathedra* decisions regarding faith or morals, has through its official head declared Anglicanism to be heretical and not a live but a dead branch, then by the admission of Anglicans themselves, who do not deny this quality of inerrancy to exist in the Universal Church, the argument in stone will be as weak as the argument on paper. Or perhaps the new chapel's dedication to St. Martin is in atonement for the destruction of the great basilica of St. Martin which was built at Tours in the thirteenth century and was the centre of great national pilgrimages until 1562, the fatal year when the Protestants sacked it from top to bottom, destroying the sepulchre and the relics of the great wonder-worker, the object of their hatred. Or do the church authorities who preside over the Cathedral of St. John the Divine believe that St. Martin of Tours may be selected as a typical representative of the Gallican Church, a name which once stood for resistance to the so-called encroachments of Rome, and deemed itself practically self-sufficient and autonomous? If such be the case, the choice of St. Martin's name is unfortunate. A chapel to St. Martin will not perpetuate the story of a division which never existed. Guibert, Abbot of Gembloux, who lived for a time in the monastery of St. Martin of Tours, writing of a famous church of France dedicated to St. Martin, said of it that it was a church subject to the Church of Rome alone and under the authority of no other earthly or ecclesiastical power whatever. *Soli enim Romano subjecta ecclesiae, nulli alii est vel terrena vel ecclesiastica obnoxia potestate.*

The American branch of the Anglican establishment, if they are looking for a title that will justify their claim to Church autonomy independent of Rome, have not been happy in naming the new chapel after St. Martin.—America.

He sins against this life, who slights the next.

CATHOLIC NOTES

On Feb. 27 Porto Ricans celebrated the four-hundredth anniversary of the founding of the Catholic Church in Porto Rico and the erection of the diocese of San Juan, the oldest diocese in the Americas and the oldest under the American flag.

Statistics of the diocese of Columbus, O., for the year 1912, show that 773 converts were received into the Church there during the year. The largest number was at Lancaster, Ohio, where in one parish 65 converts were received.

The poor of the Sixth ward in Philadelphia are the beneficiaries of Thos. J. Ryan, the Democratic leader. The sum of \$300,000 reverted to the Society of St. Vincent de Paul for the purchase of flour, food and fuel for the needy residents of the ward.

Catholics in Ireland have received with pleasure the announcement that with the approval of the Archbishops and Bishops a great national pilgrimage from Ireland to Lourdes is about to be organized and will take place next September.

Near Rome and Iesi, in a field, an earthenware vase was found containing 5,300 silver coins of the Roman Republican period. The vase weighs 50 pounds; the coins are rare specimens. Their value is estimated at \$1,000,000. The Government gave the farmer-finder \$25,000.

The Osservatore Romano prints an official expression of the Pope's gratitude for messages of sympathy from all over the world on the death of his sister. These messages are too numerous to answer separately. He conveys his hearty blessing to the senders of the messages.

Rev. Father Benedict J. Masselis, S. J., the oldest Jesuit in the United States and believed to be the oldest in the world, died at the University of Detroit recently. He was born in Belgium in 1820 and celebrated last October the seventieth anniversary of his entrance into the Jesuit Order.

The Knights of Columbus of Baltimore, Md., have arranged for a series of lectures, free to the public, which will be given in Albaugh's Theatre, that city, by Archbishop Keane of Dubuque, Ia., and in which the eloquent prelate will set forth Catholic doctrine and the Catholic Church's attitude toward important questions.

The Rev. Henry O'Leary, parish priest of Bathurst, New Brunswick, Canada, who has been appointed Bishop of Charlottetown, succeeding the late Bishop Macdonald, is comparatively a young man. He completed his studies in Rome, where he won the degree of Doctor of Divinity. For a time he represented the Bishops of the Maritime Provinces of Rome.

Father Handy, C. S. P., is a convert to the Catholic faith. He has been a Paulist missionary for more than fifteen years. He is a native of Tennessee and spent his younger years in literary pursuits, having served on the editorial staff of a number of southern newspapers as well as being associated for some years with George W. Cable, the noted novelist. It was during the latter period that Father Handy became a Catholic and began his studies for priesthood.

The Rev. George J. Waring, Chaplain of the 11th Cavalry, at Fort Oglethorpe, Ga., has devised a special flag for the tent to be used for religious services during encampments, for when in the field, especially when troops are crowded together, as they must necessarily be, it is very difficult for the soldiers to know which is the chapel tent or where services are to be held. The flag designed, as suitable for the purpose, has a blue field with a white cross.

As a means of assisting in the anti-tuberculosis campaign, the Rev. John Robinson, pastor of St. Leo church, St. Louis, Mo., collected 12 tons of paper in one week, through the parochial school children, whom he instructed to bring each Monday from their homes and those of their neighbors old newspapers and magazines. The waste paper is then sold for the relief of the tuberculosis sufferers. The collecting has resulted so well financially that Father Robinson will extend his efforts to all parishes of the city. He expects to realize several thousand dollars a year. His work has the approval of Archbishop Glennon.

The Vatican edition of the Catholic Encyclopedia, a set of which was recently presented to the Holy Father, consists of twenty-six sets, lettered from A to Z. It was the set with the letter A that was presented to the Pope. About twenty of the remaining sets have been sold at \$3,000 each, among the purchasers being J. Pierpont Morgan and other wealthy collectors. The edition is printed on Japan paper, especially made for the Catholic Encyclopedia. These volumes, bound in beautiful white vellum, are extra illustrated with over a hundred photographs and many color plates which are not in the other editions. Each one of the twenty-six sets was personally autographed by Pope Pius X., the twenty-six signatures of His Holiness having been brought to America for that purpose by Cardinal Farley some years ago.

TALES OF THE JURY ROOM

THE NINTH JURYMAN'S TALE

CHAPTER II

Another question arose to my mind...

While my thoughts were thus engaged...

I was about to burst forth into reproaches...

"I have at length found an opportunity..."

"It is indeed magnificent..."

"And yet the Romans never busied themselves very deeply with the discussion of such subtle matters..."

"I have never felt so..."

two and thirty, leaving after him a name which will fill all history to the end of time."

"Thou meanest Alexander of Macedonia?"

"I am he!" said the stranger.

At this, I burst into a fit of laughter.

"Thou! Thou!" I exclaimed, "why he has been dead for many ages..."

"I am he, nevertheless..."

"Thou meanest Alexander of Macedonia?"

"I am he!" said the stranger.

At this, I burst into a fit of laughter.

it, by using certain previous preparations.

Besides all this, they were most exact in sending their offerings to the Temple...

"Since you are a tailor," said the old Jew...

"I found all things in the neighborhood..."

"You may think that you please..."

"In that city of sages," I said, "I shall at least learn something to the purpose..."

"Then you are fortunate in having met with me..."

"He ran on pouring forth such a torrent of eulogy..."

"Other voices now broke in, and we were presently surrounded by a crowd of young men..."

which I have travelled so far, and with so sanguine a heart in search of happiness and wisdom.

One day a student told me of a sophist in the city...

"I am here!" exclaimed the phantom...

"Happiness has many names..."

"I should like to see you..."

"I am here!" exclaimed the phantom...

"I should like to see you..."

"I am here!" exclaimed the phantom...

"I should like to see you..."

long thirsted to see, and to serve?

"Thou canst hold the hierophant..."

"Thou canst hold the hierophant..."

"Thou canst hold the hierophant..."

"Thou canst hold the hierophant..."

"Thou canst hold the hierophant..."

"Thou canst hold the hierophant..."

"Thou canst hold the hierophant..."

"Thou canst hold the hierophant..."

not the subsequent admiration of the stranger, nor would I for millions of worlds have been willing again to look upon such sights...

"Thou canst hold the hierophant..."

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"Thou canst hold the hierophant..."

"Thou canst hold the hierophant..."

"Thou canst hold the hierophant..."

IV
As grangrene taints the blood,
Nor rest till the whole frame be
quite subdued,
So gradual is thy growth,
In noble souls, thou unseem rust
of sloth!
Writhing with unfeet shame,
We loathe thy yoke, yet loathing
live the same.
O subtle paced and velvet footed
evil,
Let one among thy slaves have leave
to call thee—devil!
TO BE CONTINUED

A GOSSIPLESS SEWING CIRCLE

"I really wish you could have timed your visit so as to be here last week," said Aunt Amelia Bates, rousing her niece with eyes that betrayed no sign of the little nap into which she had unintentionally fallen. "The sewing circle met with me Wednesday and we had a most delightful time."
"Some particularly interesting piece of gossip?" asked Miss Eleanor, mischievously.
"There wasn't any gossip, and there never is," answered the old lady, with dignity. "That is one of our strictest rules."

"A gossipless sewing circle! Why, that makes it almost unique, doesn't it?" Has it always been conducted on that plan?
"Not always, but a good while," replied Aunt Amelia. "Let's see—what year was it that the gristmill burned?"
"A certain well-known twinkle in her eye showed that some little story was lurking in the near background that might be coaxed forth without much trouble."

"Yes, it was thirty years ago last October that Mark Hoyt's mill burned," she went on, after a little urging. "Mark's grandfather left him property, though not so much as people had expected, and he and his wife—she was Hattie Perley, from over in Oakfield—cut a good deal of a dash for a little while. But he hadn't shown much head for business, and it was generally understood that he had lost pretty nearly everything except the mill, and that even was almost an elephant on his hands, what with being out of repair and needing new machinery. So when the mill burned one night, it made a good topic of conversation for our sewing-circle that happened to meet the next day with Mrs. Sylvester."

"How plain the talk in Mrs. Sylvester's parlor that afternoon comes back to me after all these years! At first none of the ladies seemed to want to speak right out what they thought, but everybody was ready enough to hint all around it. Mrs. Bragg began by asking if anybody knew just how much the mill was insured for, and Mrs. Shaw said she understood there was nearly \$8,000 on it, which was a good deal more than the mill was worth."
"Then Mrs. Saunders wanted to know if it was true that Mark had been trying to borrow money lately, and Mrs. Squire Mace said she wasn't at liberty to tell what she knew about that."

"Mrs. Sylvester said that she would not want to be quoted, but a certain person had told her husband that he had it pretty straight that Mark had been seen coming away from the mill about an hour before the fire was discovered, and we all allowed that that looked a little queer."
"Aunt Loviny Farley asked Mrs. Mace if setting fire to property in the night, for the sake of getting the insurance, wasn't against the law, and Mrs. Mace said that that would be arson, which was a state's prison crime. Mrs. Timmons said she never supposed Mark would come to that, though she guessed that, in his younger days, he'd sowed some oats of a kind they didn't grind in the mill."

"Then old lady Shattuck said there were some bad streaks in the Hoyt blood; and she went on to tell a long story about how Mark's great-uncle Daniel started off to go fishing one Sunday, and his horse stepped into a hole in the road and broke his leg, and had to be killed, and Daniel went right straight to church with his old clothes on, pretending that there was where he had started for in the first place, and the next day sued the town, and finally got damages, which the law wouldn't have given him if it could have been proved that he was travelling for pleasure or on business on the Sabbath day."
"When she got done, I put in my word, and said that there was nothing that would bring a man to ruin much quicker than an extravagant wife, I don't know why," said it, either, for I had always liked Hattie Hoyt, even if she did dress a little better than some others. But that is always the way; when that kind of talk is going on, it is easy to join in."

"Mrs. Parks had been looking dreadful mysterious all the while, as if she knew a good deal, when somebody asked her what she thought, she only shook her head, 'I'm one of the kind,' she said, 'that when they can't say anything good about people, don't say anything at all.' Then she shut her lips together, and kept on looking mysterious."
"Finally Lois Griffin spoke up and said that she wasn't afraid to express her opinion right out loud before any one; but that was as far as Lois ever got, for lo and behold! there was Mrs. Hattie Hoyt standing right in the doorway."

"How she'd got there unknown to us was a puzzle at the time; but it seems that she had gone round to the back door and knocked, and

Lyddie Ellen, Mrs. Sylvester's youngest, had let her in and helped her off with her things in the kitchen, and then she had walked through to the best room without one of us hearing her."
"But at any rate, there she was now and how much she had heard we did not know. She was pale, and her eyes looked as if she'd been having a good cry; but after we had all said 'How-do!' and she had been given a seat, she appeared more at her ease than anybody else in the room."
"She said we must excuse her for being late, and even as it was, she had only run in 'or a few minutes while Mark was trying to get a nap. 'He has been in a terrible state all day,' she said 'and I knew that he was keeping something back from me. But finally I made him tell me what was on his mind, and he is feeling better now.'"

"When she said that, so innocently, I guess we all caught our breath, but she didn't seem to notice it."
"Mark tells me," she said, "that the insurance on the mill ran out three weeks ago, and he hadn't got it renewed; so the fire has left us with almost nothing that we can call our own. Mark blames himself for neglecting it," said she, "though I guess it was partly because he didn't have the money handy to pay. But I tell him that I shall be glad and thankful to my dying day that there was no insurance, for if there had been I suppose some people would have been ready to say that he set the fire himself to get the money."
"And when she said that, she didn't raise her voice a bit or seem any ways put out. She was always gentle and mild spoken, and never more so than when she was going. Of course Mrs. Sylvester urged her to stay, at any rate, till after supper; but she said that she mustn't leave Mark any longer."

"As soon as she had fairly gone Lois Griffin said, 'I don't know how it is with the rest of you, but I, for one, feel as if humble-pie was about all I need for my supper.'"
"Well," said Mrs. Parks, speaking in a way that she had, as if butter wouldn't melt in her mouth, 'I'm sure that I didn't say anything.'"
"At that, Lois turned on her. 'Yes, you did, too,' she said, 'and you need not pretend! You as much as said there wasn't any good that you could say of the Hoyts! And it was not so. Mark Hoyt was always kind and generous when he had anything to do with; and there's a number of good things that you could say about Hattie: one is that she was never given to backbiting her neighbors.'"
"But there, what's the use?" Lois went on, a little cooler. "I guess this is a case where the pot needs't call the kettle black. But I hope we have all learned a lesson, and I'm going to propose that we make it a rule at our circle hereafter to talk about something else besides people."

"Well, we all agreed to that; and I suppose this was the beginning of our gossipless sewing-circle, as you call it."
"What became of Mr. and Mrs. Hoyt?" asked Eleanor. "I think I never knew of their living here."
"Oh, they moved away long before your time. The mill burning down proved to be a good thing for Mark, even if it wasn't insured. He sold the site to Squire Mace for a small sum, and when they were getting ready to rebuild a little later, one of the workmen made a discovery."
"It was no less than a lot of gold coin hidden away under some of the foundation stones, and it was easy enough to explain how it happened to be there."

"You see, Mark's grandfather, in the time of the war, didn't have any faith in the government, and it was supposed then that he was hoarding up all the gold that he could get hold of. Some was found after he died, but it seemed that most of it, some \$8,000 in all, he'd hidden there under the mill."
"Squire Mace felt that it rightfully belonged to Mark, and of course it was quite a windfall. Instead of raking it in business, for which he had no head, he spent most of it studying to be a doctor and he finally went west to practice, and has been successful. He was back here on a visit two or three years ago."

"And hasn't your no-gossip rule been broken in all these years," asked Miss Eleanor.
"Well, not very often. Once in a while, at the beginning, somebody would forget, but the offender was likely to be brought up with a round turn; and of late years the ladies got into the habit of discussing things that are going on in the world outside of Greenhill. They read a good deal and are pretty well informed. And I guess, Eleanor, it's when people have no interest in things that are worth while that they are most tempted to indulge in frivolous, unkind gossip."

"As your grandfather Watts used to say, when the brain is empty the tongue will wag."—F. E. C. Robbins in the Youth's Companion.

"Whenever a Catholic begins to ask: 'What has the Church ever done for me?' it is safe to assume that he has never done anything for the Church."

GENERAL INTENTION FOR MARCH

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

CHRISTIAN MORTIFICATION

The very word itself has a tendency to frighten ordinary folk. When any one talks to them about mortification, visions of rigorous fasting, hard couches, hair shirts, and disciplines reeking with the blood of penance, rise up before them, and they sink away persuaded that God does not ask those sort of sacrifices from them. Christian mortification was quite appropriate in former ages, they may tell you, but not nowadays; and, besides, what have they in common with the Fathers of the Desert?
Undoubtedly there are many saints on the calendar who received extraordinary graces from God, saints who mortified themselves with self-inflicted penances, and whom we are called upon to admire rather than imitate. But great graces were and always shall be free gifts of God. He distributes them where He will, to whom He will, and how He will, very often independently of the merit of the receivers, and unless He will, no one may not presume to look for them.

And yet because ordinary people do not receive those favors which would enable them to produce the Passion of Christ in their members as they did the saints, it does not follow that mortification is not necessary or that it should have no place in their lives. The words of Scripture, telling us that the life of man is a warfare were not addressed to any exclusive class but to all Christians alike. This warfare presupposes the existence of enemies against whom all must struggle. What is this struggle but the practice of mortification under some form or other?

The fact that we are all sinners, actual or potential, leaves us no avenue of escape from the duty of mortifying ourselves. Some of us have to atone for sins committed in the past; others to fortify ourselves against committing sins in the future. In the former case, mortification is merely penance; in the latter, the practice is necessarily temperance and self-control, precautionary measures that must be used to strengthen our souls against the greatest of evils.

In any event, without mortification of some kind, the prospect for the sinner is not cheering. With a multitude of hideous sins before him awaiting atonement in some form or other, man must admit that his own heart may be his bitterest enemy! Instead of helping him upward to heaven it often drags him down into the mire of sin where he lingers, wallowing often times for years. What a dreadful outlook! He has to atone for those years of sinfulness before he can see the face of God. He has a debt to pay either in this world or in the next. How much easier it would be to undertake the task here! This can be done by penance; and one does not need to think that he is doing great things, or that he is rivaling the Fathers of the Desert, if he fasts, or mortifies himself, or does something else abhorrent to nature, to acquit himself of his awful debt to God.

But there is not merely the past; there is also the future to look to. The experience of the past shows us how weak we are. We have to work out our salvation in fear and trembling, while our enemies are still active, perhaps more daring owing to their experience of our pusillanimity in the past. We must therefore strengthen our souls against their assaults. This is done by crushing our passions, our inclinations, our tendencies of character, thereby securing control over ourselves, a precautionary measure, if you will, but mortification in the true sense. Experience tells us that there is a perpetual struggle going on between the spirit and the body, and that mortification of the flesh is the great means of preventing rebellion against God's laws. Again, by denying ourselves the lawful pleasures of sense we are able to turn with greater freedom and earnestness to the practice of virtue; for instance, mortification by fasting is one of the wings of prayer.

Mortification, therefore, and struggle are among the laws that govern our spiritual lives, and in the present economy are apparently essential to salvation. Unless sinners pay the debt they owe to God by punishing themselves, and unless they overcome themselves, what hope can they have of reaching heaven? It is an act of mortification not merely to atone for sin but even to avoid the occasions of sin; and yet we know this must be done. We may not have the courage to roll in a thicket of thorns like St. Bernard, but we must deny ourselves the pleasures of sinning; we may not have the courage to deliver ourselves up to undergo imprisonment, in order to atone for an injustice to our neighbor, but we must give back our ill-gotten gains; we may not have the grace to inflict great penances on ourselves, but we must at least excite ourselves to sorrow for our sins.

While mortification is practically essential for the justification of those who lead criminal lives, it is not less salutary for those—and happily they are numerous—who are walking surely but slowly up the narrow path. It may be that they are not given to sensuality, but there are other sources of sin, pride and self-love for instance, that are dangerous, and against which they must at least excite their guard. Merely to illustrate the need of mortification in quarters where it is supposed not to

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be needed, let us see some of the effects of pride. This vice is not restricted to those who openly flaunt their impiety and sinfulness; it lurks even in the heart of the devout. Self-complacency and vanity are lauders of pride. They are pride's perilous and dangerous offspring which may do serious harm to a soul striving for higher things. How many pious people there are who admit the formidable character of vanity who lament that they are subject to its attacks, yet through immortification continued to yield to it. Speculatively, we admire the good we should do, and we hate the evil we should not do, but in practice vanity allows us only half-heartedly to do the one and avoid the other. Our excessive self-absorption lays claim to what is not its own and appropriates that which is due to God. What a fertile field for mortification is the heart of a vain Catholic!

Another daughter of pride and self-love is over-acceptability. There are people whose criticism and reproach affect beyond measure. To be blamed in any way, is a real catastrophe to them. When one is not satisfied with them or with something they have done, all their happiness evaporates; their other difficulties are forgotten, and they are absorbed by the distress which this disapproval causes them. Often a simple word, a friendly warning, a wise bit of advice, offered with the best intentions, is sufficient to wound them. Nay, a still smaller trifle will sometimes suffice, some slight want of attention, some trifling neglect, a mark of indifference. What does this state reveal in a person, otherwise pious, but a great lack of mortification? And yet what a change there would be if those who are so sensitive where their own dignity is concerned, would show themselves as delicate of perception in their dealings with God. Their absurd pride, revealed in their vanity and susceptibility, is an injury done to the divine honor, not merely because it is a source of discord between their theory and practice but also because it is contrary to humility and justice and truth.

We give only one instance of the effect of the lack of mortification and self-control in pious people; there are many other points that might be developed if applications were not easy and evident. Suffice it to know, then, that mortification has a wide field, not only in the hearts of those who have strayed far from God and who need to return to Him on the path of penance and tears, but also in the hearts of those who, while cultivating virtue, do not go far enough. It is not enough to crush, the prompt-

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ings of sensuality, pride also must be attacked in its various developments. It matters little whether or no we whitened the outside of the sepulchre; if there is only corruption within; it matters little whether we are exteriorly composed if we are seething with pride and vanity and self-complacency within; it matters little in the end how eloquent we are in proclaiming our virtues before men if God alone can scrutinize the innermost circles of our hearts, and it is by His laws and His reckoning that we shall be judged.
How necessary, therefore, is mortification for everybody. Under the form of penance it is necessary for the prodigal returning to his father's home; under the form of temperance and self-control, it is necessary for the one who has not strayed away, but who must be ever on his guard lest he, too, should become a prodigal. The fallen one has need of grace which accompanies penance to wash out the past with his tears; but the other, still standing, must prop himself up lest he fall. This is the road to solid virtue. "Without mortification," says St. John Chrysostom, "there is no virtue possible, because the flesh is always prone to sin. But the more the flesh is tamed by sufferings, voluntary or otherwise, the more the spirit is strengthened interiorly by grace."

And what is to be the final result of these generous efforts? In the first place, by mortification we do penance for our past sins and supplement what may be wanting to the reception of the sacraments; besides, mortification helps to remit the temporal debt due to sin. In the second place, mortification helps to stifle our evil inclinations and passions. The saints, in order to be sure that they did nothing that was forbidden, curtailed what was allowed. In this

way mortification kept them from many occasions of sin. It will do the same kind office for us if we practice it, meanwhile strengthening us against the enemies we have to deal with from within and without. Finally, mortification obtains for us the grace of God, without which we can do nothing. God is never deaf to our prayers, but when these prayers are accompanied by salutary acts, He listens to us more unreservedly, and answers us more liberally.
Let us during this holy time of Lent take to heart the lessons inculcated by the intention for the present month. Let us attach ourselves with all our heart, and perseveringly, to the holy work of mortification, as it is understood by the Catholic Church and recommended to us by her. Thereby we shall sanctify all the sorrows and crosses of this life and increase our merit in the next. We can have no better pledge for a blessed eternity.
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I do not tell you to forget hell. But for once you think of hell, think ten times of the bright heaven which your Father has prepared for you—Father Faber.

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LETTERS OF RECOMMENDATION Apostolic Delegation Ottawa, June 13th, 1905.

Mr. Thomas Coffey My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and abounds with a strong Catholic spirit.

LONDON, SATURDAY, MARCH 8, 1913

"IN DARKNESS AND THE SHADOW OF DEATH"

Last week the Editor of Notes and Comments gave a summary of an interesting letter from Father John M. Fraser, the Canadian missionary to China.

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

Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow Canadian, Father Fraser, whose missionary work has been signally blessed by God.

The CATHOLIC RECORD gladly accedes to the request to receive subscriptions, which will be duly acknowledged and forwarded to Father Fraser.

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

Do it now, in the name of God.

BENEDICTINE MONKS

London, Feb. 25—A remarkable conversion to the Church of Rome has occurred of a body of Anglican monks, who in 1895 founded what is called the English Benedictine Monastery, and in 1901 took up their quarters on an island off the coast of Berkshire.

For a year past the community has been in correspondence with the Archbishop of Canterbury and the Bishop of Oxford regarding certain points on which they were unable to come to an agreement. Consequently the community decided to seek admission to the Roman Catholic Church and will join that Church's Benedictine Order.

There is something deeply significant as well as touchingly romantic in the story of these men whose genuine spirituality led them, with a zeal at once patriotic and religious, to make the effort to re-establish in England, within the Anglican Church, the monastic life according to the holy rule of St. Benedict.

But unless the Lord build the house they labor in vain that build it.

The last chapter of the story is told in the despatch quoted above. Under that bold statement is hidden all the light and joy that flooded these earnest souls, as through the intercession of Benedict and Augustine and Gregory they were finally led into the visible Church of God and adopted into the real religious family of St. Benedict.

The Irishman reading of the apostolic zeal and unconquerable devotion of the Celtic monks who saved Christianity and civilization to Europe and founded monasteries which in various countries kept alight the lamps of learning and religion, can not help being struck with the fact that by the eighth century the rule of St. Benedict had everywhere outside of Ireland entirely supplanted the much stricter rule of St. Columbanus.

So intimately bound up with Christian civilization is the monastic life

and influence, that secular colleges make the text of the Rule of St. Benedict a matter of obligatory study. A word or two on the subject may be useful. In considering the leading characteristics of this Holy Rule the first that must strike the reader is its wonderful discretion and moderation, its extreme reasonableness, and its keen insight into the capabilities as well as the weaknesses of human nature. Here are no excesses, no extreme asceticism, no narrow-mindedness, but rather a series of sober regulations based on sound common sense.

Its enduring character is the highest testimony to its wisdom. For fourteen centuries it has been the guiding light of a numerous family of religious, men and women, and it is a living code at the present day just as it was a thousand years ago.

Though, says the non-Catholic Dudden, it was no part of St. Benedict's design that his spiritual descendants should make a figure in the world as authors or statesmen, as preservers of pagan literature, as builders of castles and cathedrals, yet circumstances brought them into all these spheres. His sole idea was the moral and spiritual training of his disciples, and yet in carrying this out he made the cloister a school of useful workers, a real refuge for society and a solid bulwark of the Church.

The wisdom and skill in forming the Rule was such that Bossuet called it an epitome of Christianity, a learned and mysterious abridgement of all the doctrines of the Gospel, all the institutions of the Fathers, and all the Counsels of Perfection.

It might be added as an item interesting and perhaps significant, that each Benedictine Monastery is independent and self-governing. Leo XIII. gave the Abbot of the International Benedictine College at Rome the title of Abbot Primate, thereby giving him precedence as first amongst equals, but no jurisdiction over other Abbots.

When St. Gregory the Great became a monk he turned his palace on Coelian Hill into a monastery according to the Benedictine Rule. When he was raised to the Chair of Peter, it was from this monastery that he sent St. Augustine with forty monks in 596 to convert England. Thus it was that England was the first country out of Italy in which the Benedictine life was firmly planted. Augustine, the Apostle of England, and his companions were the first great Benedictine apostles and missionaries. From England, later went Boniface, the apostle of Germany and others who converted the Teutonic races.

Westminster Abbey, that enshrines so much that was sacred or great in England's history, was a Benedictine monastery.

That there are Anglicans who in all sincerity believe themselves Catholics, Anglican clergymen who believe themselves priests with the power to consecrate and absolve, there is not the slightest doubt in the world. That being so, the surprising thing is not that some pious, earnest, strong souls should endeavor to revive the monastic life according to the Rule of St. Benedict; but that the effort should not be widespread and sustained. To the Benedictines who came to her England owes her conversion to Christianity; to the Benedictines who went out from her she owes her chief glory as a missionary nation.

But within the Anglican communion are all shades of belief and unbelief, a fact which makes tasks much less difficult than that to which the Anglican Benedictines set themselves, beyond the sphere of concerted or united effort.

Good reason have we to hope and pray that experience of the English Benedictine monastery will lead many sincere Anglicans to see the only way in which the glory and influence of England's monastic past may be revived. The Anglican attempt has many lessons, the last of which is indicated in the despatch that is the occasion of our comments.

THE CREATION OF MATTER

Before us is a synopsis of a lecture delivered in London, England, by Sir James Crichton-Brown, and sent by special cable despatch to the Globe.

The following is the opening paragraph: "London, Feb. 23—In a lecture last week entitled 'The Birth of an Atom,' Sir James Crichton-Brown said that Sir William Ramsay and Prof. Collie and Paterson had announced that they had practically created matter out of nothing, or, at any rate, out of energy after the passage of electric discharges

through tubes filled with pure hydrogen. Neon and helium, two gases, had been found, and their presence was accounted for either by the transmutation of hydrogen into them—that is to say, by the transmutation of one element into another—or by their creation de novo by the electrons."

Creation de novo is good. The synopsis of the lecture is valuable to the scientist who will wait to read the text; cabling such a summary is absurd. To call the experiment, even if all that is claimed be incontrovertible, "the practical creation of matter" is an abuse of terms hard to characterize. The creation of life and the creation of matter will soon become clearly demonstrated scientific truths to the scientific sceptics who if put to the test would have to admit that their authority was the same as for most of their science, namely, they had seen it in the paper.

In the RECORD of Feb. 22nd we gave Professor Eve's appreciation of the cabled account of the experiments, of which the present lecture summary is but a rehash. Prof. Eve says: "Either the heavier atoms present were made to disintegrate or the lighter atoms of hydrogen present were built up into helium or neon atoms."

Making something else out of pre-existing matter is not creating matter, any more than making a bench out of a board is creating matter.

Talk about superstition! Is there any conceivable absurdity that would not be greedily swallowed by credulous agnostics if only it be expressed even by the newspapers in the name of Science?

THE NEW CATECHISM AND "PARISH PRIESTS" SUGGESTED LESSON

That Butler's Catechism has held its place for many successive generations is ample proof that it possesses many excellent features. Its long continued use could not fail to establish it firmly in the esteem and root it deeply in the affections of priests, parents, teachers, and children. So long has it been considered the Catechism that to many it savors of sacrilege or at least of Modernism to suggest supplanting it by one more in accord with the requirements of modern pedagogy. Indeed modern pedagogy itself, because often confounded with modern tendencies in education, is not in good repute. But setting aside all exaggerated notions of the importance of modern methods of teaching, as well as all sentimental prejudices or predilections in favor of Butler, we may find sufficient common standing room on the grounds of plain common sense, the example of the Church, and above all the example of the Great Teacher Our Lord Jesus Christ to whom we wish to bring the little ones in faith and hope and love.

The RECORD does not invite criticism or controversy on the questions it may raise; indeed, in the circumstances will permit none. If our comments arouse sufficient interest to call for commendation or adverse criticism, our object will have been served when these find their way to the committee duly appointed to consider them.

Those who have year after year been engaged in the actual work of teaching the catechism to children varying in age, mental capacity and school advantages, should be able to submit very helpful suggestions and sane criticism. No one who has seriously undertaken this great work, with its difficulties and consolations, can remain indifferent while a new catechism is making; but many may be so diffident as to let slip the opportunity of making known the result of their experience. This would be a pity, and we take the liberty of urging all, whether parents, priests or teachers, who have learned from teaching, to make known their difficulties and to indicate how far the new Catechism succeeds in solving them.

In passing we might say that we believe the most urgent need for a child's primer containing all that is necessary for First Communion in a form suited to the minds of the little ones who are now admitted to the Holy Table at so tender an age that their instruction must, in many cases, be left largely in the hands of their parents.

There are, it is true, some excellent little Catechisms, at least some with excellent features, in use in many places. But it must be remembered that there are many children not taught by religious, not taught in separate schools at all, and for these little or no provision is made

in the way of a suitable text-book for the preparation for First Communion.

Conspicuous amongst the good features of Butler's Catechism are the scriptural references. Not only are there many quotations of the very words of Scripture which are given in italics; but every single answer has its scriptural reference, a fact which makes the catechism highly useful in later life. The new Catechism is replete with Scriptural language, phrases and quotations, but the reference is rarely given, nor is there any variation in type to show when the words of Scripture are quoted.

On the other hand no one can fail to observe the immense improvement on Butler in the matter of the choice of words. For example the XII. chapter on the first commandment contains but a word or two that would require explanation to children of the second grade. In language simple and direct the child is taught the meaning of the first commandment. Compare Butler's three chapters on the same. The twenty-sixth question on what is forbidden by the first commandment brings us at length to "theatrical representations" which are "impious and highly criminal."

The most important departure in the form of the book is the addition of the Lessons. Many will welcome this break in the monotony of endless question and answer; it also gives the opportunity of treating certain points more fully than could well be done in the Catechism proper. But a mere abstract summary of what has been given in catechetical form falls far short of what these lessons could be made to accomplish. If, we take it, this feeling that impelled "Parish Priest" to suggest a reading lesson on different lines. We entirely agree with his object, and up to a point with the story which has the merit of being interesting and well within the mental reach of the child.

The object of the story is, of course, to make children realize that man alone is rational. The priest in the story wishes to teach this lesson to Redfern, the Indian boy. This is an entirely different thing from telling Redfern that birds and animals can not learn about God. Therefore, the priest should seriously tell Redfern to teach all his little animal friends, God's creatures like himself, what he had learned about God Who made them all, leaving him to find out the truth that man alone of all God's visible creatures is capable of knowing and loving him. When the priest comes back the next day, he finds Redfern has grasped and fully realized a truth which would be more or less vague if merely told him.

Some may ask is it worth while to go to all this trouble to teach what is self-evident. A little consideration will show of what tremendous importance is the lesson that "Parish Priest" would here teach the child.

There is not an error more insidious, more pernicious, or more widespread than that which holds that the intelligence of man is but the developed instinct of the animal.

Let the child once grasp the truth, realize it from such a story as "the Indian boy and the Priest," or from intelligent teaching, not telling, that there is a radical, an essential difference between man and the lower animals, and this truth will become so much a part of his convictions, will so grow with his growth, that it will be the most effective bar to the insidious assumptions of materialistic evolutionists, and these assumptions and assertions are scattered everywhere in English literature, even in the newspapers. They pass for scientific truths with the shallow crowd; they take some proving to impress the Catholic instructed in definite truth.

Why put such truths in the form of a story? That was Christ's way; the parables are stories embodying in concrete form some truth or truths; rarely did Our Lord teach in any other manner. Not one of His parables but is easier of understanding to a child than the abstract summing up of a chapter in the Catechism.

The parables should every one be found amongst the lessons in the Catechism; and surely the Great Teacher's parables should serve as models for other lessons.

Let all men find you compassionate. Do you love where is no love and you shall find love. Preserve your spirit in peace; and when you must speak, do so calmly and peacefully.—St. John of the Cross.

"ROMANIST"

An exchange cites the definition of "Romanist" given by Dr. Frederick George Lee, as "a vulgar word, used by the uneducated to designate a member of the venerable Church of Rome."

The trouble is that the uneducated have little interest in definitions. Still it is possible to be a gentleman without being educated, and to be educated without being a gentleman.

THE TABLET AND WOMEN'S SUFFRAGE

That there is room for difference of opinion amongst Catholics on the question of giving votes to women is apparent from the divergence of opinion on the subject. Cardinal Gibbons, whose exalted position and high character give peculiar weight to his views, is very pronounced against such an innovation, and several leading prelates share his views. On the other hand the Archbishop of Hobart, is as strongly in favor of the claims of women. The Ave Marie, again, edited by the cultured Father Hudson, is in favor of enfranchising women. In the old country, the Tablet, the leading organ of Catholic opinion, shares the views of the Ave Marie. The support of a journal of the standing and ability of the Tablet, is of great assistance to the advocates of the proposed change. In a recent number the Tablet says: "For ourselves we stand where we did. We have always believed that 'votes for women would mean the introduction of a clean and wholesome influence into public life, and that women electors would stand for a religious and moral element in the Constitution which might be of incalculable value to the nation."

The words of the Archbishop of Hobart, recorded in these columns "last week, should surely give heart" to those who take this view, for they come to lend the sanction of "experience to theory. For what 'better could any friend of the cause desire than that it should be recognized that on every great moral issue the votes of women are the pillars of Christian principle."

A REGRETTABLE EVENT

Our attention has been called to a report, published in the Evening Mail, of Halifax, N.S., of Feb. 15th, of a public session held the previous evening of the Acadia Loyal Orange Lodge, No. 1586, in the Sons of Temperance Hall, Cornwallis St. Rev. W. J. Wright was in the chair. The object of the gathering, the report states, was "to bring into prominence the principles of Orangism, and emphasis was laid on their belief in equal rights for all and special privileges for none." Among the speakers were Revs. Archdeacon Armitage, R. Johnston, J. S. Donaldson and C. H. Pennozer.

There is nothing very unusual in the report so far. But it does not stop there as the following paragraph will show:

"The feature of the evening was an address by ex-Mayor A. B. Crosby, who had a rousing reception. In his speech he told of a desire he had always had to meet the Orangemen, and expressed the hope that the time would come when the fraternal spirit between all organizations, especially those whose qualification to membership was a particular religious creed, would be demonstrated by lodge visits. He said he was in favor of one school for the education of children and declared that it was the business of the state to look after the state and the business of the clergy to look after souls."

The appearance of ex-Mayor Crosby at such a gathering is somewhat astounding. Mr. Crosby was for four years the Mayor of Halifax, and for one term he was the Dominion member for the city and county of Halifax. If we remember aright. To these positions he was elected, largely, by the support which he received from his Catholic friends. Whatever he achieved in public life he achieved because he was a Catholic of good standing. If he were not a Catholic, he would never have been elected to either position. Why he should have attended this gathering and have received a rousing reception passes the comprehension of his best friends. But strange as his attendance there was his remarks are more so. We do hope for his own sake, for the good name which he has enjoyed as a loyal Catholic, that he has been misreported in the newspaper. To say that he is in favor of one school for all children is simply to fly in the face of all the Church has taught for centuries, to say that the Church, with its bishops and clergy, have been all astray in the matter of education, in short to give

the lie to all that the Church has done in education. When we consider the sacrifices which Catholics have made for generations all over the English-speaking world, the sacrifices its members are making to-day and how they have toiled for, in some parts, the slender measure of justice which they have received, in order that their children might receive an education on sound lines, the words attributed to Mr. Crosby become all the more surprising. We can well understand, if Mr. Crosby used the language which the newspaper says, that his reception would be "rousing."

It is just such language that is welcome to Orangemen; it is the language that the enemies of the Church always applaud. But it is not the language that should proceed from the lips of a loyal Catholic. The event is a painful one to write about; if no explanation or retraction of it is forthcoming, we may be obliged to return to a discussion of the matter. Our duty as a Catholic journal obliges us to point out the danger to Catholic truth and morals of such principles as Mr. Crosby is alleged to have avowed.

OUR OLD FRIEND, Dr. Thomas O'Hagan, has severed his connection with the Chicago New World. While editor of this excellent Catholic Weekly, he gave it a tone and a prominence which brought it into the front rank of Catholic journalism. We trust a still higher field of usefulness will now be the portion of this distinguished litterateur.

CRITICS

We are not going to treat of literary critics, or dramatic critics, or art critics; our concern is with that class of people whose sole contribution to the sum of Catholic endeavor is an extraordinary talent for criticizing whatsoever others attempt to accomplish. It would be but a waste of time to delay to define this class, for unfortunately they are numerous enough to attract the attention of the least observant. Not that one often meets them face to face; it is their peculiarity to be generally round the corner, but near enough to know what is going on. Their two most distinguishing characteristics are, first, the success with which they manage to keep under the surface, to remain out of sight, to be heard but not seen; and secondly, an untiring zeal towards preventing things being done, and this latter in spite of the fact that they are not particularly desirous of doing anything themselves. The whole law and the prophets, as far as they are concerned, is to prevent others from doing anything. They have something to urge against anything anybody does or suggests. They are the cold water brigade, not that they are all total abstainers, or mid-winter bathers, nor yet that they employ it in lieu of the refreshing rain, but they keep it on hand ready to turn it on at the first kindling of the fire of energy. They have never done anything that mattered, but they have often prevented things being done which might have been attended with a great measure of usefulness. Timorous people fear them as they fear the serpent lying concealed in the grass. Most people do not relish being criticised, and to escape it they think it better to do nothing. Hence it follows that the critics work untold injury to the cause they are supposed to have at heart. They never initiate anything themselves, and they refuse to co-operate with those who do. Union is strength, and they are the prime source of division. Those who can work wonders alone are few, and the critics are not prepared to hold up the hands of the many. There is much that can be achieved by the generous co-operation of all, but much more harm can be wrought by even one who stands idly by whose voice is only raised to criticize. The inaction of some dampens the ardor of others; their criticism nip sit in the bud.

Whilst everyone who is working for the good of the parish deserves the zealous assistance of all, this is especially true of the priest. He may not please everybody, but Catholics should remember that his work is to minister to their souls, not to please them. He may make mistakes, he may have his faults, but since God has appointed him to rule His people they should be loyal to him. Critics should remember that the Scripture tells them: "He that heareth you, heareth Me, and he that despiseth you, despiseth Me." St. Paul also counsels Critics: "Obey your prelates, and be subject to them, for

they watch as being to render an account of your souls."

Peace and good will are the best assets of any parish. Harmony is three blessed. Critics do little to promote harmony—very much to render it impossible. Let us in God's name, if we have His interests at heart, strive, each one of us, to do our share; let us not set too high a standard for others; let us be very generous with our charity, very sparing of our criticism. Let us so act, and see if our undertakings will not be signally blessed by God. For God is Love. COLUMBA.

NOTES AND COMMENTS

REV. ARTHUR RYAN, the widely-known and respected parish priest of Tipperary, writes to the Tablet a letter of dignified and effective protest against an attack made in that journal by Mr. John Hobson Matthews upon Mr. John Dillon, M. P. In that attack Mr. Dillon is called a "dangerous and sinister man," a "scourge to his co-religionists," a "political fire-brand," and other choice names. His assailant, too, it should be remembered, is an English Home Ruler and a Catholic. But that he does not voice the sentiments of the best classes in Ireland is evident from Father Ryan's warm vindication of the man who has rendered such distinguished service to his country and to the cause of self-government everywhere.

"THE MANY bishops and priests who know and love John Dillon as a Catholic 'sans peur et sans reproche,'" writes Father Ryan, "might only smile at the grim caricature drawn in your columns, were it not for the open suggestion that he would be the leader of an anti-clerical wing in the Irish Parliament. This is an insult to a great Catholic public man that I cannot allow to pass without protest. And I venture to say that even that revered prelate (Bishop O'Dwyer of Limerick), whose words have been made the text of this diatribe, would resent the personalities of his English champion and prefer his own dignified way of dealing with one whom, to my deep regret, he regards as his opponent." In thus expressing himself, Father Ryan but voices the conviction of the vast majority of Irish Catholics the world over, and of innumerable others, not Irish, who can appraise a man at his true worth.

THE TRUTH is probably that Mr. Matthews has misread the Bishop of Limerick, whose knightly zeal in the cause of Catholic education has made him a conspicuous figure in the English-speaking world. John Dillon is not the only public man who has come under his criticism in this regard, but that has had no bearing upon his estimate of public men or of John Dillon in particular as a statesman and a Catholic. It is unfortunate that Mr. Matthews, whose friendship for Ireland, and championship of the Home Rule cause in unfriendly quarters is worthy of remembrance, should have undertaken to speak for one so much better qualified to speak for himself in any matter affecting Ireland or the Catholic Church.

THAT WITH Home Rule in sight, Dr. O'Dwyer, who has always been a conservative and moderating influence in Irish affairs, should utter a word of caution to his countrymen, is characteristic of the man. He has recently reminded them that the crisis through which their country is just now passing, should throw them back more than ever on God, and move them to invoke the protection of His Providence by fervent prayer, and to deserve the happy prospect that lies before them, by fidelity to His service. "We are apparently," he wrote, "on the eve of great political changes which must exercise a profound influence on every phase of our national existence. Forces, the nature and strength of which none of us can foresee, will be let loose, and God alone can tell their ultimate issue. Yet, while it is an anxious, it is also a hopeful time. It is only natural that a country on which God has stamped the individual features of a nation and in which through centuries the feelings and aspirations of nationhood have never died, should get into its own hands the management of some part at least of its own domestic concerns and the shaping of its own fortunes," and, he added, "there is no reason to think that the Irish people have ever forfeited that elementary right, or to fear that when it is vindicated they will not use it with judgment and modera-

tion." These are weighty words, and might well serve as the charter of the first restored Irish Parliament.

SOME INTERESTING reminiscences of Napper Tandy, whose participation in the affair of ninety-eight, and subsequent immortality in the "Wearing of the Green," have made his name familiar to everyone of Irish birth or antecedents, have lately appeared in English exchanges. About forty years ago, it seems, there died at the village of Burtonpool, Donegal, a man named Harry McNelis, who had spoken to Tandy on Rutland Island, and who was present at his trial in Lifford in 1801. Some of McNelis' recollections have been preserved, and among them the statement that it was on Rutland Island, not the Island of Arran, as the guide books say, that General Tandy and his French companions landed on 16th September '98. Local traditions also bear testimony to this. On Rutland Island, then, Tandy placed sentinels and hoisted a flag bearing the words "Erin-go-Bragh." He and the French General, Rey, the reminiscences go on to state, entered the post-office, opened some newspapers, and there learned to their dismay of Humbert's disaster in the West. Tandy left an official letter with the postmistress, Miss Foster, exonerating her for the irregularities of the postal service of that day, and General Rey gave her a gold ring from his finger. A further pleasing reminiscence is that Napper Tandy paid for everything he received on the island, including a cow and two pigs. He finally discharged a cannon and sailed away.

ANOTHER RACONTEUR relates that Napper Tandy's life was not spared because of appeals, as has been stated, by Lord Cornwallis "or any other Britisher," but because of representations from Bonaparte himself. The latter, it is claimed, sent instructions to his brother Joseph not to sign the Treaty of Amiens until the French general, Tandy, was released. This release was accordingly effected, and Tandy landed in Bordeaux on the 14th March, 1802, the Treaty being signed a few days later. The arrest, it should be said, had taken place in the neutral territory of Hamburg, at the instance of the British Minister, Tandy being at the time on his way back to France after his daring descent on Rutland Island. These little incidents give an added touch of interest to a song that, whatever the political fortunes of Ireland, will never grow old.

"I met with Napper Tandy, and he took me by the hand, And he said, 'How's poor old Ireland, and how does she stand?' She's the most distressful country that ever yet was seen, They are hanging men and women for the wearing of the green."

IT HAS been represented to us that our remark three weeks ago to the effect that Mr. Samuel Young, the Protestant Home Rule Member of Parliament from Ireland, is the only person now living who was a "Repealer" in the days of O'Connell, is slightly inaccurate. Mr. James Corcoran, of Toronto, formerly of Stratford, whose love of country and intelligent interest in its welfare is well-known to his many friends, joined the Repeal party in Ireland in his early boyhood, and recollects clearly many of the stirring incidents of the movement. He thinks, too, that there may be many others still living who joined under similar circumstances. This fact, honorable alike to Mr. Corcoran's youthful patriotism, and to his serene old age, renders necessary some qualification to our statement regarding Mr. Young. And on referring to the source of our information we find that the claim made for the latter indicates rather that he is the only living Repealer now actively in Irish politics. As to the accuracy of this we are of course dependent upon those in Ireland who have made it. But, in any case, it forms an agreeable reminiscence of one of the heroic periods in the long struggle for self-government. And since the publicity given to the matter in these columns has called forth this interesting item of information regarding so good an Irishman as Mr. Corcoran, the reference must be counted as of good effect.

We must guard against a too constant dreaming of the past which may unfit us for the heroic work of the present. Only as memory makes us more earnest to act in the living to-day, with its countless demands, can we mark its emotions as healthy.

ENGLAND AND THE REFORMATION

MANY CHURCHES IN THE VILLAGES OF ENGLAND WERE FORMERLY CATHOLIC AND WERE BUILT LONG BEFORE THE REFORMATION

Americans, generally speaking seem to have a wrong impression as to present-day conditions in England. Having travelled in the United States for several years, I have been much impressed by the number of otherwise intelligent people who picture England as an overpopulated and overcrowded country, teeming with cities and towns, where the people are huddled together like human bees in a hive, a mass of factories, mills, smokestacks and furnaces, the streets on either side being lined with row after row of tenement houses the whole country labyrinthized with railroads, along which crawl numberless freight trains, shrieking their whistles day and night, and whose headlights are hardly discernible because of the fog.

Scores and scores of times have I been asked the question (by Protestants as well as by Catholics) "What you an Englishman, and a Catholic—how comes that?"

So it is that I accede to an invitation to write a few words relating to England as I know it, from an experience of over twenty-five years' residence there.

What a mistake, England overpopulated? Overcrowded? Not by any means—or, to use an Americanism, "not on your sweet life."

True it is that there are some thirty odd manufacturing centers, alive with humanity, congested with mills and factories; but not with tenement houses such as we know them in the large cities of this country.

But take any one of these manufacturing centers, start out from the middle of it, say from the Town Hall, which is usually located near the center of the town, and it is possible to be out in the open country in a few minutes by the aid of railroad or street car, or by walking in an hour.

Out in the open country—and what country. Along lanes hedged on either side with many hued flowers and sweet scented hawthorn. Through rustic villages with their straw thatched cottages, and where the principal buildings are nearly always the parish church and an inn or inns, relics of the old stage coach days before the coming of the steam engine. Here you can stay and rest, away from the smoke, and dust, and din of the city—rest and refresh the inner man with food or drink, at the cost of a few cents only. Here you will find a people contented and at peace with the whole world, a people who have not yet caught the "gold fever," and have not given up their whole lives to chase the aimyghty dollar and worship Mammon. Such contentment as it seems impossible to know in this great and wonderful United States, where all is hurry and bustle and restless energy in the attempt to make money, and where we all feel dissatisfied no matter how much we make, but must keep on striving for more to such an extent that we are rapidly becoming a nation of idolaters; for it seems to me that we are all willing to do more and make more sacrifices for the almighty dollar, than we do or will do for Almighty God. Hard words, but nevertheless true; for is it not a fact that we bend all our energies to make money, no matter what the weather, hail, rain or shine? Nothing deters us. And, in this mad race for wealth we fail to heed the Voice from the tabernacle on the altar, calling always calling, "Come unto Me ye weary, and I will give you rest."

Now pass the Church, with the latchstring always on the outside, but are in too great a hurry to spend five minutes with God, or to salute Him as we pass.

But I started to tell you something about England, not to endeavor to preach a sermon, yet an opportunity to call your attention to the fact that there are more things in life—more things and better—than money or wealth, such as contentment, satisfaction and peace, as exemplified by the residents of many of these English villages, cannot be passed by me, and I have heard American travelers and thinkers, assert the same views.

As I say, the principal buildings in these villages, are generally the church and an inn; the Manor House or Hall, is usually some little distance from the village proper. Many of these churches were built prior to the so-called Reformation; built by monks and priests as a labor of love. They are generally of fine proportions and with room for congregations twenty times as large as those attend at the present time. Still, whilst many of them were designed and built by Catholic hands, they now belong to the Church of England, or, as we know it in this country, the Episcopal Church.

These churches are of interest to the tourist, inasmuch as many of them contain the tombs of historical personages, or have magnificent stained glass windows of priceless worth, or some special features of design, or artistic stone carving, etc.

And whilst in these days the congregations are very small, there is always to be found a resident clergyman, who draws a good stipend from the State. Many clergymen whose congregations will not average twelve people at a service, are paid from \$2,500 to \$15,000 and in some cases even much more per annum. This is not the case in the villages, but the same condition of affairs can also be found in the city of London itself,

in the largest city in the world.

Many of the cathedral cities of England have changed very little during the last fifty or a hundred years; they are still sleepy in appearance, having few, if any, industrial enterprises or factories. They are in every sense of the word, cathedral towns, for the cathedral is the attraction for tourists, which latter bring the bulk of the money to the town. Then again, these cities are the home of men of wealth and moderate means, who have retired from business, and desire to spend their later days in peace and comfort, away from the industrial world.

And these cathedrals; what magnificent buildings they are; these, like the old village churches, having been built by Catholic hands, some of them over a thousand years old, but in a splendid state of preservation. Some of these buildings took over a hundred years to build. Practically all of the English cathedrals of to-day were confiscated (or stolen) at the time of the Reformation (?); and have been in the hands of the State Church, the Church of England, ever since, standing, however, as testimony of the glorious days when England was known as "Our Lady's Dowry."

An Englishman, and a Catholic? This question is amusing to one who has watched the progress and growth of Catholicity in England for the past thirty years.

It would have been a relevant question a few years ago, that I will grant; but now—now that England is fast returning to the "Faith of its Fathers," now that Our Lady is reclaiming her own, the question is wide of the mark and no longer logical.

Hardly a week passes but what the Holy Sacrifice of the Mass is not offered in some place for the first time since pre-Reformation days. New missions, new churches are in evidence all over the country, and the Catholic priest is no longer looked upon as an outcast. On the other hand, he has come into his own, and is to-day looked upon by all classes as a representative of his Master, and he is treated as a gentleman wherever he goes, and is elected to public offices (Board of Guardians, etc.), and invited to public functions, just as are the representatives of the State Church.

To show the change in sentiment, the writer, thirty years ago, then attending a college school belonging to the Church of England, along with the other students, used to call after, and throw stones at a Catholic priest (taking care, of course, that we were far enough away from him to escape should he chase us), whenever we saw him, which I am now happy to say, was not very often. Still, whilst as I say, this was a Church of England institution, many of those students, like myself, are now Catholics, and one (if not more), is a priest. Not only the students—for, the rector at that time, a clergyman drawing a salary of 3,000 pounds (\$15,000) per annum, some years after the writer had been received into the Church, also, as we say in England, "went over to Rome," and became a Catholic.

At the time I am speaking of, in the writer's home town, a town of some 60,000 people, there was a small Catholic church (more like a large barn), poor school buildings, and one priest, with a parish of about 1,700 souls all told. To-day there are two churches, splendid school buildings, three priests, and a parish of over 6,000, a great many of the latter being converts. Not only this, but in same length of time, three other churches have been erected within an hour's walk of each other in districts adjoining this same town each having its own priest, and growing parish. One of the three priests now stationed in this town, being himself a convert, last June started classes which he styled "Convert Classes," any adult being invited to join. At the first results a class of 20 adults were received into the Church the last week in November, and made their first Communion in a body on the first Sunday in December.

And this same condition of affairs applies all over the country. His Holiness the Pope making recognition of the fact by appointing two new Archbishops a few months ago, thus creating two new archdioceses in England. Last summer a "motor chapel," a specially constructed automobile, equipped with all the necessary materials for the service of the Church—toured part of the country, in charge of two or more priests, under Father Herbert Vaughan, giving missions to non-Catholics, where Catholicity had not been preached since the Reformation. Some of these places, of course, not having seen a Catholic priest before, were bigoted enough to put every obstacle in the way of the missionaries, such as refusing to rent a hall to them wherein to hold the mission. The Protestant Alliance also had several virulent preachers and lecturers following the missionaries, holding counter-meetings within ear-shot, and denouncing Catholicity in often times violent language. Still, with all this, the missions were a great success, and the opposition did the missionaries more good than harm, from the fact that the average Englishman likes to see fair play, and the contrasting methods employed by the Protestant Alliance and the Catholic missionaries, and the eloquent and straightforward manner that the latter had in explaining the doctrine of the Catholic Church, appealed to the people in favor of the latter.

Another movement meeting with unlooked for success over there is conducted by laymen. Laymen, well

versed in the teachings of the Church, may now be heard expounding the same on street corners, parks, and other public places; a work hitherto left to other denominations. As a convert, I am as I am to state, and state truthfully, as I am speaking from experience, that a layman can reach the masses more readily than the priest, and it should be the duty of all right thinking laymen, especially in these days of religious and industrial unrest, to understand the fundamental principles of his religion, so that he will be able to refute the arguments of the enemies of Christianity and religion generally.

Another fact that proves the tendency of the English people toward Catholicity, or anyway in so far as the quest for knowledge is concerned, is evidenced by the number of pamphlets which are bought bearing upon the teachings of the Church. The new Catholic Cathedral at Westminster, which has already cost over \$1,500,000 and is not finished, has in the vestibule of the church, a book rack, containing pamphlets issued by the Catholic Truth Society, explaining the teachings of the Church on vital points as looked on by outsiders, or non-Catholics. These pamphlets are sold at one penny (two cents) each, and a notice is displayed asking visitors who desire to purchase to help themselves and place a penny for each one taken in a box that is there for that purpose (although for the matter of that these pamphlets could be taken, and used or destroyed, without the payment of any money, should a person see fit to do so, as there are no attendants at this book rack). The latest figures, December, 1912, shows that an average of one thousand copies are taken each week, and 1,000 pennies are also deposited in the cash box.

Then again, let me call your attention to the class of converts; these are not confined to any one particular class of course, but range from the laborer to the man of vast wealth and often of title. But notice must be taken of the number of learned men and women who are joining the Church; many of the latest converts stand high in the arts, literature, politics, etc. Many are the conversions from the ranks of the Church of England clergy. Only a few months ago, seven clergymen of the church of England, rectors and curates of fashionable churches in Brighton (the English Newport), resigned their livings, and "went over to Rome," five of whom are now studying for the Catholic priesthood.

The highest position in the State Church is that of Primate, or Archbishop of Canterbury. One of the most eloquent priests and authors in England to-day is Mr. Robert Hugh Benson, who is a son of a late Archbishop of Canterbury, and himself a clergyman of the Church of England prior to his conversion. Dozens, and I use the word advisedly, of the leading priests of England to-day are converts from the ranks of the clergy of the State Church.

In one district in the diocese of Liverpool the non-conformists, who had been considered the strongest religious body, some time ago took a census of church-goers, as regards their own places of worship. They found that in ten years the attendance at the morning services had fallen off 50 per cent, and the evening services 34 per cent.

In the same district, in the same length of time, the Catholic Church shows a net increase of 27 per cent, based upon the number of Easter Communion, the number of which ten years ago amounted to 170,000 and last year 217,000 each.

So that, whilst the spirit of intolerance is waning, the Anglican and non-conformist Churches are bewailing their gradual decline, and have to acknowledge the steady growth and increase in strength in the One Holy, Catholic and Apostolic Church our Holy Mother.—Home and Country.

KEEP UP THE GOOD WORK. CATHOLICS AND CATHOLIC SOCIETIES SHOULD BRING SLANDERERS TO COURT. Press despatch to Montreal Star. St. John's Nfld., Feb. 19.—The criminal libel case against Charles A. Swift concluded last evening after evidence had been heard connecting the prisoner with printing and circulating what was alleged to be an oath taken by members of the Knights of Columbus. Charles O'Neill Conroy, Grand Knight, the plaintiff, described the Order as a social and fraternal one, with the principles of charity, unity, fraternity, and patriotism. Its members took no oath of any kind. The knights were loyal and law-abiding. The object of the Order is to make better citizens. Mr. Fenelon, the knights' counsel, emphasized Mr. Conroy's statement under oath.

The prisoner admitted the charges, expressed deep regret, and apologized to all concerned. Cross-examined by Hon. A. B. Morine, K. C., representing the knights, he said he had acted at the request of Henry Blatch, a local boarding-house keeper, and had never seen the alleged oath till it was shown to him by Blatch. He had since learned it originated in a paper called The Menace.

PRISONER APOLOGIZED. Mr. Morine said the proceedings were taken to show the bogus nature of the oath. If Mr. Swift had justified his conduct or attempted to set up the truth of the alleged oath the prosecution would be pushed to the extreme limit. There was no desire

to prosecute or even to punish. Swift having explained, apologized, and given proper information, his clients were satisfied that he was a victim and bore no actual malice, as he sincerely regretted his part in circulating the defamatory matter. This being so, the prosecutor's object had been achieved and he desired the proceedings should go no further against this particular person. Prosecutor Conroy would, however, prosecute for any further circulation by anyone, and he reserved the right to prosecute anybody else who has been concerned with the Swift proceedings. The Knights may proceed against Blatch, but it is not probable that they will.

MR. BUCKLEY'S LETTER

Editor CATHOLIC RECORD, — I noticed in a recent number of the RECORD a letter from Mr. William P. Buckley commenting on my previous letter in your paper, in which I made certain statements of fact as to the "weeding out" of Catholics in these parts from the public service. Mr. Buckley does not controvert a single statement I have made; in fact, he states emphatically that in one of the cases I mentioned a grave injustice was done to the gentleman who was dismissed from the service. He states, however, rather exultingly, that in the "menial positions"—the words are his own—the Catholics hold 75 per cent. of the jobs. By the menial positions, I presume he means the jobs of charwomen, janitors, messengers, and the like. Because, he argues, his co-religionists, fill such places, they ought to be content. That surely does not illustrate the highest hopes they should entertain. I think he will find they have higher ambitions. They will not be satisfied to have only the jobs of scrub-women, janitors, and errand-boys; they look for better.

But there is another fault to be found with Mr. Buckley's defense of the present condition. His statement of fact is not correct. Seventy-five per cent. of these petty places are not filled by his co-religionists. He is unable to show that it is the case. In what department is it true? Let him name one, and the proportion of each. He cannot do it.

I drew attention to facts which cannot be disputed and your readers can draw their own inferences.

Mr. Buckley says he understands governments are formed to live under not to live upon. That is a great discovery. Such a view would be defence of the complete exclusion of Catholics from public office. How nicely it would apply when Catholics in Ireland and other parts of the British possessions were expressly disqualified from holding public office. When it was claimed that Catholics should not look forward to public employment, that they should not have the same legitimate ambitions as other citizens, how applicable the answer would be, "governments are made to live under, not to live upon."

One fails to see that Mr. Buckley's explanation is in any way satisfying. He must give a better one.

CITIZEN.

Knowledge should be used as a buckler of defense, not as a sword with which to wound others.

There is a boundary to the understanding, and when it is reached, faith is the continuation of reason.

An imperturbable demeanor comes from perfect patience. Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm.—Robert Louis Stevenson.

BISHOP BURT'S FIGURES

FACTS DO NOT SUBSTANTIATE HIS CONTENTION

Bishop Burt (Methodist), in a lecture at Meadville, Pa., recently said: "Two-thirds of the inhabitants of Italy are Protestants."

Were Italy a nation situated somewhere upon Mars, inaccessible to men living upon this earth, we might be inclined to believe. We are afraid that deep prejudices have narrowed his testimony so fatally. That sunny land is not too far away for other witnesses to dispense such exaggerations. By the Catholic Church the people were converted from paganism and have never thrown it overboard.

Fifty years ago the Methodists began to spend money for the perversion of Italian Catholics, and have been sending back every year highly decorated accounts of their success, but the simple truth is that they have utterly failed.

From their own official report of several years ago we are able to cull the following: In Italy and Italian Switzerland there are about 34,000,000 people, and the Methodists among them, including members and probationers, total exactly 3,449. Rome, which is well over half the million mark, contains 266 members and probationers. How many of the 3,449 and 266 are Italians, and how many are English, American or German does not appear. Also it will be found that the present Methodist following in Italy has cost about 7,000 lire per head. One year there was a gain of 75 persons. At the same rate of expenditure and progress it will take 12,500,000 lire and 36,000 years to convert the Italian people from their present faith to Methodism.

A later report announces that there were 32 native preachers in the field, whereas the previous one registered 55. We note also that in the space

of one year these 32, aided by 9 foreign missionaries, baptized 2 adults and 86 infants, while in the previous year the number of adults was 5 and infants 87. This means a diminution of 6 baptisms only several years ago. Does this look like two-thirds of 34,000,000 people?

The writer has been on the ground and is fully acquainted with the methods pursued at their two schools in Rome. He can substantiate the contention of Archbishop Ireland: "The Methoist propaganda in Rome is so calumnious in its assaults upon the Catholic faith, so dishonest in its methods to win proselytes, that the Holy Father is compelled by the vital principles of the high office, as Vicar of Christ, to avert at all costs the slightest movement on his part that might directly or indirectly be interpreted as abetting or approving even by implication its purposes and tactics."

REV. DR. THOS. A. KIRBY, Cleveland.

DID SHAKESPEARE "DYE A PAPYST"?

Amongst the several hundred excellent articles on a great variety of subjects in the Catholic Encyclopedia, is one on "The Religion of Shakespeare."

Every intelligent Catholic, more especially every Catholic who knows something about the changing religious conditions of Shakespeare's times, must wonder how much of all that poetic intuition, that mysteriously profound knowledge of human nature, and that sympathy with all nature, came from the Catholic, and how much from the semi-pagan Protestant, mind of Elizabethan England. It has been the boast of Protestantism for many generations that the age in which the Reformation triumphed in England was the golden age of English literature; that Edmund Spenser was the poetical champion of Elizabeth against Rome; that Bacon was the philosopher of Protestantism long before Kant; that there could have been no Shakespeare if there had been no revolt against Rome. All such sectarian crowing is apt to irritate the Catholic who reads and who cares, so that he longs for someone to produce substantial proof of what has been so often asserted: that Shakespeare, the poet far greater than Spenser, the greatest dramatist since Euripides, the brightest star save one in the intellectual firmament of "the spacious days of great Elizabeth," himself "dye'd a Papyst."

This makes the topic eminently interesting for an encyclopedia article, and especially so when the encyclopedia is particularly intended for Catholics. It remains that the treatment should be as perfect as the subject is apt. Here is the difficult thing to achieve, and its triumphant achievement makes this page of the thirteenth volume a source of pure delight.

For some people, the use of an encyclopedia is to decide bets: an encyclopedia article ought to be finally authoritative. To be sure, when certainly exists on the subject of the wager, then there can be no decision but that very same impossibility of decision needs to be authoritatively decided; in such a case the encyclopedia article ought to give the last word of all that is known on one side or the other. And this is just what Father Thurston has done in regard to Shakespeare's religious belief, and done it in about fifteen hundred words. He begins with the

The Catholic spirit means personal devotedness and a willingness to sacrifice self for others; it means reciprocal union of husband and wife, of parents and children; it means submission to authority; devotedness which never wearies, strong enough to overcome the friction which every day brings with it, generous enough to banish suggestions of selfishness.—Rev. E. J. Devine, S. J.

The secret of life is not to do what one likes, but to try to like that which one has to do; and one does like it—in time.

THE SONG OF THE THRUSH

Ah! the May was grand this mornin'! Sure, how could I feel forlorn! Such a land, when tree and flower tossed their kisses to the breeze? Could an Irish heart be quiet, While the birds was runnin' riot, An' the sping of free America were singin' in the trees? In the songs that they were singin' No familiar note was ringin', But I strove to imitate them an' I whistled like a lad, Oh, my heart was warm to love them For the very newness of them— For the old songs that they helped me to forget—an' I was glad.

So I mocked the feathered choir, To my hungry heart's desire, An' I gloried in the comradeship that made their joy my own, Till a new note sounded stillin'! Oh! the thrush, I left behind me in the fields about Athlone!

Where, upon the whitethorn swain, He was minstrel of the Mayin' that my years have laid at rest; Here again his notes were ringin'! But I'd lost the heart for singin'! Ah! the song I could not answer was the one I knew the best.

—T. A. DALY, in "Carmina."

Advertisement for Kellogg's Corn Flakes. Features a large illustration of a box of Kellogg's Toasted Corn Flakes. Text includes: "10¢ Packages", "DON'T FORGET TO ORDER FROM YOUR GROCER", "MAKE SURE OF THE NAME Kellogg's CORN FLAKES".

FIVE MINUTE SERMON
PASSION SUNDAY

THE PRECIOUS BLOOD
The Blood of Jesus Christ cleanseth us from all sin. (1 Ep. 1:7)

We all know, my dear brethren, that when a man is born into the world he is born unclean before God. He is then so unclean that he is not fit to associate with the sons of God and heirs of the kingdom of heaven. He is then so unclean that he can never be anything but an outcast from God until he is made clean.

Is there any way in which he can be made clean? Yes, for when he is baptized he is made a new creature he is cleansed from the stain of original sin, made a child of God and heir of the kingdom of heaven. He is then so pure and holy that if he die immediately he will go to a certainty, straight to heaven. For baptism applies the Blood of Christ to his soul, and he is become truly clean. But suppose he does not die immediately after baptism, how is it with him then? If he keep his baptismal innocence, so far as never to commit a mortal sin, he still has a right to go to heaven. He can then demand of God permission to enter heaven.

Can he, however, demand this permission to enter heaven? He is then so pure and holy that if he die immediately after his baptism he has committed only venial sin? That depends entirely upon his contrition at the moment of death. If he is not so sorry for all his sins that his contrition is perfect; then he can't enter heaven immediately, but must go to purgatory to be made perfectly pure, so that he can be taken into heaven.

I have said that baptism applies the Blood of Christ to the soul and makes man pure and innocent. Now, baptism is a sacrament. It is the first one and is necessary to salvation. Without it no man can enter heaven or even purgatory, for the purgatorial state is the first and lowest state of the blessed and holy souls who must go to heaven in the end. But the Blood of Christ is applied to the soul of man in other ways, although baptism must come in the first place.

In what other ways is the Blood of Christ applied?

First, by the Sacrifice of the Mass. For by the Mass we repair our sins, get grace to keep from sin, and make our purgatory shorter in consequence. He who hears Mass daily makes the best prayer that a man can make, and he is more certain to have his prayer answered. He also helps the living and the dead, and brings down upon himself and his own, special graces from God.

Secondly, the Blood of Christ is applied to our souls by the sacrament of penance. Men defile their souls by sin, by mortal sin after baptism. He who receives the sacrament of penance worthily—that is, with true sorrow for all mortal sins, with a firm determination to lead a good life and repair the wrong he has done—that man receives again the grace of God that restores his soul to eternal life.

Thirdly, in Holy Communion we receive the Body and Blood of Our Lord Jesus Christ in a hidden manner, but in deed and in truth. The consecrated Host is the eternal and ever-living God Himself. You know, my dear brethren, the strength of this divine food. How it gives new energy to the soul, destroys the power of concupiscence, banishes or at least weakens temptation, always giving us the grace to hold our own against the world, the flesh, and the devil. And there are Catholics who refuse to make this communion at least once a year.

But there is one thing that ought to be said here. A Catholic ought never to consider as useless, or as almost useless, any one of the sacraments. This too many do in regard to confession. They under-rate it. They think, therefore, it is no good unless they receive Communion every time they go to confession. Now this is a grave error. One is not obliged to go to Communion every time he goes to confession. Those who cannot go to Mass nor Communion, on account of their business or employment or work keeping them away, can at least go to confession very often during the year. All such a one has to do is to prepare himself carefully step into the confessor's house, make his confession, and go on to work again. If he but make an arrangement with some one of the priests he can always be heard at once. Frequent confession is a wonderful help to a good life and a happy death.

TEMPERANCE

"DEATH DUE TO ALCOHOLISM"

"Death in Ambulance Due to Alcoholism" was the head-line of a brief paragraph in a daily paper one morning recently. The item had no special interest for the public; such deaths are recorded frequently. What mattered the passing of one more human derelict? And yet what a story is told in those six words—the story of a wasted life. One wonders what was the beginning. These victims of alcohol are drawn from every class, and represent every age.

The unfortunate may be a wayward boy whose loving parents could not reclaim him, a husband for whom a devoted wife worked and prayed, a father whose sons and daughters breathe a sigh of relief that he is dead—even though the cause of death was an orgy of drink. What an end! On a wet dreary morning a wagon was driven to the door of an undertaker's room, in a miserably poor neighborhood, and from the room

STRONGLY ADVISES
"FRUIT-A-TIVES"

Because They Cured Him, And They Will Cure You



MR. ALEX. MCCARTER

WALKERTON ONT., MAY 9th, 1911. "I have been in Walkerton in business for a good many years and many of my townsmen know that my health, for long periods was precarious. My trouble was extreme Nervousness, brought on by Indigestion and Dyspepsia, from which I suffered in the most severe form. It was so bad that I could not sleep before about four in the morning. I noticed one of your published testimonials of how someone had used "Fruit-a-tives" for similar complaints, so I commenced using "Fruit-a-tives". ALEX. MCCARTER. Age, a box, 6 for \$2.50—trial size, 25c. Ottawa or from Fruit-a-tives Limited, Ottawa.

two men bore a pine box containing all that drink had left of what had been a man.

"Poor Jim, it's the only time he ever begged for a drink," said an on-looker, as the coffin was shoved into the wagon. "There was many a time he never begged for a drink," said another, in kindly defense of the dead; "Jim was a good man and earned good pay before the drink got him." The driver urged on the horse, to get rid of the burden as quickly as possible, but it was not so easy to get the incident off one's mind.

The body of the outcast was soon disposed of, but what of the soul that had entered on an eternity of living? And he had been a good man "before the drink got him." Drink is getting too many victims, despite all that is being done to lessen the traffic. There is an appalling waste of young lives in our big cities, and drink has much to do with it. Some boys in their teens work only to get money to spend in drink; others will not work at all, but wring money from those at home, or even pawn the household goods; yes, or steal; anything to get the price of an orgy. "Give him up," said an indignant citizen to a mother whose dissolute son was dragging the entire family to financial ruin. "You'll never make anything of him now."

For twenty years this mother had lavished love and care on her son; the home life was exemplary; liquor was never seen in the house, yet the boy was drawn into the circle of youthful loafers, drunkards, and gamblers, that seems to be a feature of every neighborhood. What an awful thing it is that at twenty, when a youth's foot is on the threshold of manhood, he elects to be an outcast from society and that conditions assist him to realize his wretched ambition. It would seem that something more could be done to prevent minors from getting liquor, some more drastic measures taken to break up the "gang," and thus lessen the number of ruined lives, and also the number of deaths "due to alcoholism."—Sacred Heart Review.

TEMPERANCE NOTES

The Lenten regulations of almost every diocese in the United States contain some reference to the propriety of refraining from intoxicating liquor during Lent. The regulations for the Pittsburg diocese contain this sentence:

"The praiseworthy custom of abstaining from intoxicating drink in honor of the Sacred Thirst of our Lord, so warmly recommended by the late Sovereign Pontiff, is suggested to the piety of the faithful of this diocese as a means of penance and merit, during the holy season of Lent."

Writing of a railway accident caused by drunkenness on the part of the engineer—a cause happily not frequent—the Intermountain says: "It is the publicity given the cause of such accidents that has led many railroads to adopt an ironclad rule against the use of intoxicants by its train crews. It is this publicity which eventually will compel all railroads to adopt such a rule and see and represent every age."

TOBACCO HABIT

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. Vegetable medicine and only requires touching the tongue with it occasionally. Price \$1.

LIQUOR HABIT

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

that it is enforced. The railroad corporations may be disposed to deal leniently with their men, knowing the harsh criticism which follows the promulgation of any rule affecting such a large body of men as constitutes their operating force, but the people have a right to know when they get on a railroad train there will be a steady, sober man on duty in the cab. Railroad and whisky will not mix.

THE MOVEMENT FOR UNITY

Everyone taking interest in religious matters knows of the movement for unity on foot among the Protestant denominations and of the World Conference on Faith and Order proposed by the Episcopalians of this country to further it. A circular issued by the committee on the plan and scope of the conference recommends that while the preliminary arrangements are being made, Christians should dispose themselves for the work to come. For this purpose "there must be created a more general and intense desire for reunion and a warmed atmosphere of Christian love and humility." Meetings are recommended "for prayer that the way to reunion may be made plain and that we may have the grace to follow it." Discussions also are to be held in these meetings, and the subjects to be discussed are indicated in the following passage:

"The first question is whether we Christians really deserve reunion. Have we that deep and definite faith in the one Lord which must fill us with the desire to reunite in His one Body? What are faith and membership in Christ? Is the relation of the Christian to Christ merely individual or does it constitute membership in a body? Is that body merely a human organization, self-originating, or is it the living, continuous Body of the one Lord? Do we know whether or not the brethren, for whom we have been separated for centuries, possess any of the precious things of which we are stewards or which, perhaps we do not ourselves possess? Can we learn anything from each other? What is the Church? Has it any authority, and if so, what? What is the basis of its claims? What is its mission? Is there any sufficient reason for the continued separate existence of the communions to which we severally belong?"

All this is good, as far as it goes, and must have the sympathy of every Catholic. The trend of the questions suggested is evident, and the term to which they lead every prayerful enquirer. Such a one cannot fail to reach some concept of the Church founded by Christ. But the study should be pushed further. Having gained by God's grace the desire to be reunited with all Christians in "Christ's one Body," and determined that the Church is indeed His no mere "human organization," but "the living, continuous Body of the one Lord," one must ask himself whether Christ can be divided by any human defection. Can the Church bear that sublime title unless it shows forth on earth the perfect image of the immortal, indivisible Christ in heaven, its life corresponding to His life, its activity to His activity, its sanctity to His sanctity, its mission universal as His mission, its teaching infallible as His teaching? Our Lord did not play with words. When He said: "As the Father hath sent Me, I also send you." He communicated His mission to the apostles or else He did nothing at all. When He made eternal life or eternal death depend upon the accepting or rejecting of the apostles' teaching, He endowed them with infallibility. When He bid them teach all nations and promised to be with them all days, He empowered them to transmit to their successors their mission and their infallible authority as He had given it to them. The actual exercise of this mission in its essential infallibility is the vital activity of the Church; take it away and the Church is dead, a dead Christ on earth and a living Christ in heaven—the thing is inconceivable. Unity demands infallibility. Infallibility ensures unity. A division of Christ's Body on earth is as impossible to-day as when the apostles lived and taught as impossible as the division, the destruction of the suspended animation—call it what you will—of the glorious Christ in heaven.

This is confirmed by the text of St. John which the promoters of the conference have made their motto: "That they all may be one, as Thou Father in me, and I in Thee; that they may also be one in us; that the world may know that Thou hast sent me." It is part of Our Lord's prayer after the Last Supper. Hardly had He uttered the words than He set out for Gethsemane to enter into His Passion. So intimately connected with the Sacrifice of Calvary were they, that, even though by an impossibility, one could conceive Our Lord's other prayers unanswered, this would be inconceivable here. The prayer is clearly and concisely expressed. There can be no mistake about it. Unity is asked, a union such as will correspond on earth to the union of the Persons of the Trinity God in heaven, a supernatural union in the Holy Ghost, a visible union that can convince the world of Christ's divine mission, a union enduring as long as the world lasts, for it is to be a testimony to the world unrestricted as to time or place.

Such unity can be considered from two points of view, as it regards the Church and as it regards mankind. Considered from the first, it is prayed for absolutely and without condition. The Church is Our Lord's absolute creation and is perfect in the being He gave her. The unity He prayed for belongs to her essence. It cannot be destroyed without destroying the Church. Such destruction, were it possible, would not restrict its work to earth, but would pass beyond to heaven itself. The unity of the Church is a testimony to men. All may see it. The Catholic Church is a fact unique in the world's history. Sects that cut themselves off from her waver, totter and perish. The teaching voice is dumb in their sanctuaries. They change with the times, and in time of change they hardly know what they hold, even as regards the great fundamental truths of Christianity. Their members are divided among themselves. The Catholic Church teaches. She teaches the same doctrine at all times. Her children hear her voice and are united in faith and obedience. She lives always with the fullness of life, for she alone has the vital power to cast out the poison of heresy and error. No state is high enough, no learning deep enough, no influence strong enough to save the obstinate. She cuts them off with God's authority: they sink into obscurity and she goes on her way serenely. This the world sees. This unity in faith and obedience, the work of the Holy

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PRESIDENT SUSPENDER
NONE SO EASY

Ghost dwelling in her, is Christ's testimony to the world of His mission. With regard to mankind at large, union with the Church touches their salvation rather than her essence though we do not deny that the return of the nations to the Church would be the full complement of her actual and visible unity. As regards this unity Our Lord's prayer was not absolute, though it was efficacious. It obtained for everyone grace sufficient, directly or indirectly, to attain to union in the Church, but the actual attaining by the individual, a means of salvation, like salvation itself, depends on his free will. Should those who are looking to the conference for great results of unity follow up the considerations suggested by the committee on plan and scope to a logical conclusion, they will find the unity they desire, not indeed as they think at the present hour, but in the only way in which it is possible.—Henry Woods, S. J., in America.

Prepare Yourself For Winter's Worst
Don't wait till you have caught one of those nasty colds—fortify yourself against them by taking a course of
Na-Dru-Co Tasteless Cod Liver Oil
Preparation of
Cod Liver Oil
This "builder-up" is rich in the medicinal and nutritive properties of the best Norwegian Cod Liver Oil—without the disagreeable taste. It also contains Extract of Malt, Extract of Wild Cherry and valuable Hypophosphites, which tone up the whole system and particularly strengthen the Lungs, Throat and Bronchial Tubes.
In 50c. and \$1.00 bottles, at your druggist's.
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STRONGEST and best farm gate made. 30,000 sold in 1912. Can't sag, bend or break. Can be raised as shown. Good for Winter and Summer. Send for illustrated price list.
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At the present moment the Company has more than Fifty Millions Insurance on its books.
During 1912 it issued over \$7,600,000 New Insurances, the largest single year's business in its history, and a 25% increase over 1911.
Straightforward business methods and a financial strength that is unquestionable are the reasons why.
North American Life Assurance Company
"Solid as the Continent"
HEAD OFFICE - TORONTO, CANADA

We do not lose sight of God in ourselves when we acknowledge His gifts in creatures. There is no pride in the adoration the creature pays to the Divine Majesty within him.
The soul which bears feels always the weight of the load placed on it; the soul which yields scarcely feels it at all. Happy are yielding souls; to them especially does God entrust His work.
No matter how much you have to do, remember you can only do one thing at a time. You can get through it all by doing one thing at a time, and that's the only way you can get through. You are lost if you try any other way.

Unto all who have offended He is a hospitable host. He calls them to repentance—He calls them to come to Him and find rest for their souls in His mercy.

REPUTATION
"Take care of character and reputation will take care of itself."
What is true of the reputation of an individual is true also of that of an insurance company.
The enviable reputation of
THE Mutual Life Assurance Co. of Canada
is built upon character—as a journal says—"Its record is practically flawless."
Policies in force Jan. 1, 1913... \$77,921,144
Assets over... \$20,000,000
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is an ideal preparation for building up the BLOOD and BODY
It is more readily assimilated and absorbed into the circulatory fluid than any other preparation of iron.
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SATISFACTION (A True Story)
After a long chilly ride on a draughty street car, you reach your home—step inside the door, then as the bright genial warmth surrounds and envelops you, all the cold and dampness is forgotten and happiness reigns—**you are satisfied.**
Dinner is served, the dining room is warm and comfortable (without being unduly hot and dry)—the children are bright-eyed, happy and hungry—flowers bloom on the table and in the windows—the meal is excellent—**once more you are satisfied.**
After dinner—your favorite chair with your pipe in the cosy and warm sitting or living room, chatting with your wife over the day's events—the children playing or busy with their home lessons—everything calm and serene—**again you are satisfied.**
The children are put to bed—all is quiet. Outside you hear the wild whistling of the wind, the whirling snow is fast covering the ground and the timbers and swaying trees creak and snap with reports that speak of rapidly lowering temperature. Inside, the kiddies, your wife and yourself are warm and contented—**you are fully satisfied.**
Then comes bedtime. Your bedroom is just as warm as the rest of the house. You undress with leisure and comfort. You retire—all through the long night the heat remains constant and your family and yourself are enabled to enjoy plenty of sound healthy sleep—**sleep that makes you satisfied.**
The winter passes and as you total and compare your coal bills, you find that you have spent less than last year by many dollars and that the PEASE "ECONOMY" HEATING SYSTEM you installed "Pays for itself by the coal it saves."
You are completely satisfied.
Write to-day for free booklet
PEASE FOUNDRY COMPANY.
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Branches—Montreal Hamilton Winnipeg Vancouver
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CHATS WITH YOUNG MEN

OUR YOUNG MEN
Lent is nearly at an end. It is no longer the exacting fast that it once was. But mild as it is, it is enough to be a test to show who have spiritual stamina and who are moral cowards.

It demonstrates anyhow that religion is not only for women and molly-coddles. It is also for men. It is for the best traits of the best men.

Men owe it to themselves to go to the fields and woods and there to get as close to nature as possible. Nature is the great mother, and the boy who plays in her yards is filled with good thoughts, and you can generally rely on him.

This not only applies to the boy, but to the man. A tired brain is renovated and refreshed by a few hours in the open, and the man who communs with nature and becomes intimate with her has a friend who will never lead him astray.

It beats sitting around a club. An hour, a day, a week spent in pursuit of fish, feathers or fur, never forgetting to visit nature all the while, will prove an inestimable blessing to the nerve-fagged man.

Let me impress upon you that the act of killing is only accidental. Never take advantage of game. Always give it at least, an even chance, and stop before you have had enough. Remember that coming after you to enjoy the same pleasures. Obey the game laws, but if you have the proper conception of this form of sport and you are a true sportsman at heart, the last admonition is superfluous, as the laws always allow a reasonable length of time for the indulgence, and a liberal limit to the daily and season's bag.

THE OTHER VIEW

"Are you sure you have the position you want?" questioned the student who was instructing his young cousin in the use of his camera.

"That gives a pretty fair view of the building, but one from the other side may be better. You don't want to waste your material on a view just because it happens to be the first one you strike. Learning to estimate quickly the worth of views from different angles is a part of the business."

It is a part of life's business also, but it is an art that too few take the trouble to acquire, and judgment, temper and conduct are sadly distributed in consequence.

THE STIMULUS OF REBUFFS
Hard conditions, desperate circumstances, great poverty, and hardships have ever developed the giants of the race.

Some natures never come to themselves, never discover their real strength until they meet with opposition or failure. Their reserve of power lies so deep within them that any ordinary stimulus does not arouse it.

POLITENESS
Politeness is like rubber tires on a vehicle. It may not make the road any smoother, but it softens the jolts to the traveller, and makes the journey pleasanter in spite of the rough road.

ALL PLAY
Midnight carousing is not wholesome for the money's business. The mind and body need rest as well as recreation.

OUR BOYS AND GIRLS

ST. JOSEPH'S LILIES

It was the month of March, the snow lay thick on the ground around Fred's home. The winter had been a long and dreary one to poor little Fred and his mother since Mr. Graham's death.

long days, while his mother was away. Fred had always had a special love for St. Joseph and now, remembering that March is his special month, he longed to do something to honor his patron.

Early one evening as he was walking over to the house for the night, Fred struck his foot against something brown and hard; thinking it a stone he picked it up but oh, imagine his great joy when on looking carefully, he found it was a lily bulb.

As the days wore on the bulb thrived and grew strong, but Fred was growing weaker each day. At the end of two weeks the mother returned home, but her loving eyes saw but too quickly the stooped shoulders, the thin hands, the pale cheeks with the spot of red burning in each.

It was now a week before the feast; the stalk had grown tall and stately and the buds were formed, ready to burst into bloom. Very early in the morning on St. Joseph's Day, Fred was awakened by a strange fragrance in his room.

Yes, St. Joseph listened and heard the mother's prayer, for even while she offered the gift of an earthly lily, St. Joseph himself culled another flower to bloom in the garden of eternity, for before his mother's return home, Fred's soul had fluttered free from the earthly body enclosing it, and was even then before the great White Throne, a lily of surpassing whiteness and fragrance to live for ever close to its dear St. Joseph.

AN OLD MAN'S FAITH
Many, many years ago, when it was treason in Ireland to shelter a priest or practice our holy religion, a certain bishop, disguised as a laborer, trudged wearily along a lonesome road in the hills of Kerry.

It may be a friend or it may be a foe," he said to himself, as he proceeded slowly. However, in some unaccountable way, he felt drawn in the direction of the light.

His knock brought to the door an old lady, whose kindly face bespoke the simple hospitable nature of the Irish peasant. In answer to his quest for lodging for the night, she bade him welcome. After raking the embers that glowed on the grate, she gave him a bowl of sweet, creamy milk. Never in all his life had he tasted anything so sweet and refreshing as that bowl of milk in that mountain cabin.



was near death, and that he should make the best use of the few remaining hours God had given him.

"Well sir," said the old man raising his head and looking into the bishop's face, "I need not fear now that man can do to me, and I will tell you I am a Catholic. I have remained faithful to my God during all the years of my life.

There is some help for all the defects of fortune; for if a man cannot attain to the length of his wishes he may have his remedy by cutting of them shorter.

TRIBUTE TO THE CHURCH

A recent issue of the Morning News of Cairo, a paper printed partly in English and partly in French and edited by Neguib Azoury, contains the following observations on the Christian churches in Cairo from the pen of a Mohammedan. It is interesting to note this contrast he draws between the Catholic Church and the Anglican.

"Egypt is said to be the land of paradox, and one of the most striking paradoxes in Cairo is that the occupying power, units of whose nationality are in this country in their thousands, have two small churches in Cairo, the one about twenty-five years old made just safe, but appearing from the slant of the floor of the body of the church, to be in a curious architectural condition.

Then this judicious Mohammedan turns to consider the case of the Catholic Churches—which apparently do not belong to "the English form of Christianity."

There is some help for all the defects of fortune; for if a man cannot attain to the length of his wishes he may have his remedy by cutting of them shorter.

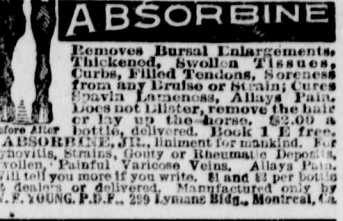
most important in the center of the European quarter in Cairo, he sees the building thronged at 10 a. m. with a huge congregation, all apparently immersed in devotion whilst High Mass is being celebrated.

Our thoughts will produce pythons or flowers. We can take our choice between the occupation of snake charmer or gardener.

They who recognize by the light of faith the sovereignty of God in all things will recognize the sovereignty of God in the daily and hourly details of their own personal life and in the changes of their lot.

NEW CENTURY WASHING MACHINE
The Washer of the Present and the Future
Detailed full size and complete description of the New Century Washer, not only the best manual labor saving washing machine, but also the best clothes wringer and clothes dryer ever made.

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Costs Nothing To Try
Rheumatism, Lumbago, Sciatica, Pain in the back have been cured in the real meaning of the word by a little Salting, Lotion of Potassium Peroxide, Guaiac Resin and Balsam. Any person can take these Remedies in any reasonable amount with perfect safety and the results have been found to be astonishing.

This Free Book

When Poultry Pays
is worth dollars to any farmer's wife in Canada. How to succeed with poultry without capital. Plain Talk, solid facts, proofs.

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THIS WASHER MUST PAY FOR ITSELF

A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse. But I didn't know anything about horses much. And I didn't know the man very well either.



So I told him I wanted to try the horse for a month. He said "All right, but pay me first, and I'll give you half your money if the horse isn't all right." Well, I didn't like the horse was "all right" and that I might have to whistle for my money if once parted with it. So I didn't buy the horse, although I wanted it badly. Now this set me thinking.

You see I make Washing Machines—the "1000 Gravity" Washer. And I said to myself, I will do with my "1000 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

A Good Used Piano
is often better than a cheap new one. We have all makes in those slightly used instruments, taken in part payment on Player Pianos. Send for list and bargain prices today, stating make and style preferred.

ANNOUNCEMENT of a NEW BOND COMPANY
Of interest to financial men and to the public generally is the formation of the Bankers Bond Company Limited, with a capital of One Million Dollars, headquarters at Toronto.
The President of the Company is Mr. F. W. Baillie, the Vice-President, Mr. F. P. Wood, and, in addition, a group of prominent Canadian banking men are interested both as investors and advisors.
The Bankers Bond Company will conduct the customary bond and preferred stock business, and aims to be of special service to the public in other ways.
It will assist worthy industries, business men and others who have not access to the customary channels for capital, to expand by financing the needed money. Canada has many industries only needing capital to become large and prosperous concerns.
Directed by men experienced in both investments and banking, the Bankers Bond Company should render valuable service to investors and business men. This should especially apply in a country such as Canada, so replete on one hand with opportunities for investment wherein judgment and foresight are needed, and, on the other, with opportunities for business expansion, provided financial assistance is forthcoming in either small or large amounts at crucial periods.
The Bankers Bond Company is the outcome of steady and important growth of the investment business done by the firm of Baillie, Wood and Croft, Bankers and Brokers, Toronto, during a period of ten years. The latter firm will hereafter confine themselves to Stock Exchange business.
The Bankers Bond Company Limited, have engaged as premises the ground floor of the Imperial Life Building, Victoria St., Toronto.
BANKERS BOND COMPANY LIMITED
TORONTO, CANADA.

Just "Alabastine" — a Brush and Pail
The old way of decorating the walls with paper, paint and kalsomine was always expensive, often unsanitary and never artistic. The new way—the "Alabastine" way—is always sanitary, artistic, economical and durable.
The Alabastine Co., Limited
56 Willow St. Paris, Canada.
Church's Cold Water Alabastine

THE ROMAN CURIA

AS IT NOW EXISTS
By Rev. Michael Martin, S. J.
This is a volume which the Publishers heartily and without any reserve recommend to the clergy and laity of the United States, and wherever the English language is used.

There are comparatively few who have the leisure or facilities for studying the immense work being carried on by the Congregations, and Tribunals of the Roman Curia throughout the Catholic world. Many of the priests of this country and of other countries as well acquainted with the Departments of the Curia as these were constituted under previous Roman Pontiffs; but not so many have had the opportunity for acquiring accurate information upon the present condition of the Curia as reorganized by the ecclesiastical legislation of 1908.

The advantages of the work are not confined to ecclesiastics. The laity will find many facts of religious interest expressed in terms intelligible to every one. They will see what the Roman Curia at the present day really is, its departments, the authority of each Congregation and Tribunal, the mode of procedure in transacting ecclesiastical business, etc.

The author of the book is the Rev. Mr. Martin, S. J., Professor of Canon Law and Moral Theology in St. Louis University, already known as the Annotator of Slater's "Moral Theology."

Price, net, \$1.50. Postage 15 cents extra. CATHOLIC RECORD, London, Ont.

MURDER MOST FOUL

Thomas a Becket, famous prelate of the Church, lived in troubled and revolutionary times. His brilliant abilities and his unflinching courage in maintaining the integrity and the rights of the Church against the ambitious and unscrupulous Henry II, marked him for vengeance, and the tragedy of his assassination before the very altar of the Cathedral of Canterbury brought down upon the king and his emissaries who perpetrated the awful deed the universal execration of Europe, though the king professed ignorance of the intended assassination and the greatest penitence for having been in any way connected with it.

Thomas a Becket was of Norman blood, but was born in London, and entering the priesthood, rapidly rose to the highest distinction. He was the first native of England who was made Archbishop of Canterbury and primate of England. His quarrel with Henry arose about six years before his death. The Archbishop was despoiled of his property, and compelled to fly in disguise to France. His cause was taken up by the Pope and the king of France, but all their efforts and several personal interviews between the king and the Archbishop proved unavailing to effect a reconciliation; and the strife increased in bitterness when Henry II had the excommunication of his son Henry, a prerogative of the primate performed by the Archbishop of York.

The latter and his assistant bishops were consequently steppeled by the Pope, at Becket's request. In 1170, however, a reconciliation took place at Freitville, a border town in Touraine, and Richard Brito, four barons and all his privileges. On his return to England the people gave him an enthusiastic reception, but he speedily revived the old feud by publishing the suspension of the Archbishop of York. The king, who was in Normandy, taunted his attendance for their remissness in revenging him on the overbearing prelate.

This incited Reginald Fitzurse, William De Tracy, Hugh De Moreville, and Richard Brito, four barons of the court, to undertake the task. They met Dec. 28, 1170, at the castle of Ranulph De Broc, near Canterbury, accompanied by a body of armed men. The next day they had a stormy interview with the Archbishop in his palace, and on the same evening invaded the Cathedral during the vesper service. Becket prevented all opposition to their ingress by declining, as he said, "to convert a church into a castle," and implored his assailants to spare everybody except himself.

They attempted to drag him from the church, so as not to desecrate it by bloodshed; but while manfully wrestling with De Tracy, Becket received a blow which inflicted a slight wound upon him, and which shattered the arm of his faithful cross-bearer, Edward Grimos. The Archbishop then knelt at the altar, when the

Winnipeg Druggist Endorses Sanol Remedies

SANOL AND SANOL'S ANTI-DIABETES EFFECT WONDERFUL CURES

Below is given a copy of a letter from a prominent Winnipeg Druggist. This is but typical of the many we receive, advising of the great demand for SANOL and SANOL'S ANTI-DIABETES, and the many cures these sterling remedies effect. The Sanol Manufacturing Co., Winnipeg.

Dear Sirs,—
In regard to the sale of SANOL and SANOL'S ANTI-DIABETES I might say I have been handling the goods for about three months. I was obliged to put in SANOL'S ANTI-DIABETES to supply one of my customers, who now is completely cured, and whom, I believe, has sent a testimonial to your office. Another customer ordered SANOL, and I was obliged to stock it. This gentleman was so well satisfied that he has sent bottles to his friends. Up to this time I had never really taken much interest in the preparations but when customer after customer would come in and tell us about what SANOL had done for them I came to the conclusion it would be worth my while getting behind SANOL and recommending it to my customers. This I have done, and I have heard nothing but words of praise for SANOL and SANOL'S ANTI-DIABETES. I am Yours truly,

Austin's Drug Store, F. J. Hamlyn, Mgr.

The original of this letter, with many others of like nature, may be seen upon our files at any time. SANOL is the "RELIABLE CURE" for Gall Stones, Kidney Trouble, Kidney Stones, Bladder Stones, Gravel, Lumbago and all diseases arising from Uric Acid. Price \$1.50. SANOL'S ANTI-DIABETES is the only remedy which has a record of complete cures of Diabetes. Price \$2.00

For sale at all Leading Druggists. Send for Free Literature.

The Sanol Manufacturing Co. Ltd. Winnipeg, Man.

other three barons gave him the blow and his brains were scattered on the floor.

The murderers fled from the wrath of the people to Karesborough, and then to Rome, whence the Pope sent them as penitents to the Holy Land. The king of England barely escaped from being excommunicated by the Pope, who ordered the Cathedral to be closed for one year. In 1172 Pope Alexander III, canonized Becket as St. Thomas of Canterbury. His remains were deposited in 1221 by Henry III, in a rich shrine, which became a resort of pilgrims (described in Chaucer's "Canterbury Tales," of the scene of alleged miracles and of periodical festivals.

Henry VIII, after the reformation, despoiled the shrine of its precious treasures, and had the saint's name struck off the calendar and his bones burnt and scattered. Not a vestige remains of the magnificent shrine, and the Cathedral itself was partly destroyed by fire in 1872, the interior of the eastern part of it, known as Becket's crown, or corona, having been only recently finished.—Freeman's journal.

Nothing was ever so unfamiliar and startling to a man as his own thoughts.

Rheumatism

I Want Every Sufferer on Earth to Try My Drafts Which Are Healing Thousands ON APPROVAL

COUPON BRINGS THEM—SEND NO MONEY

Millions already know the power of my Drafts to stop pain. You can test their virtue, as they did, without cost. Just sign and mail my coupon, and the Drafts, price one Dollar, will be sent you by return mail. Then after you have tried them, if you are satisfied you can send me One Dollar. If not simply say so, and they cost you nothing. Do not let discouragement or prejudice prevent your trying my Drafts. I have thousands of letters telling me of cures almost unbelievable, cures after whole lifetimes of interminable pain as well as all the milder stages of Rheumatism. Valuable book on Rheumatism comes free with the Drafts. Address: Magic Foot Draft Co., P.O. Oliver Bldg., Jackson, Mich. Send no money—just the coupon. Do it now.

Good for a regular \$1.00 pair of Magic Foot Drafts to be sent Free to try (as explained above) Name Address

This \$1 Coupon FREE
Mail this coupon to Magic Foot Draft Company P.O. Oliver Bldg., Jackson, Mich.

FUNERALS AND MARRIAGES

ARCHBISHOP IRELAND FORBIDS SECULAR MUSIC AND SONGS

"O Promise Me" and other popular songs at nuptial rites hereafter will be barred at all Catholic weddings in the Archdiocese of St. Paul, in accordance with a letter issued to all his priests by Archbishop Ireland. Hereafter no music save the sacred Latin chants prescribed by the rubrics of the Church will be heard. The same ruling applies to funerals, "Grave abuses have crept into some Churches, so that at times the listener wonders whether he is taking part in a Catholic or in an altogether secular service," said the Archbishop's letter. "To this state of things a peremptory stoppage is imperatively called for."

Neither bride, bridegroom, nor organist will be permitted to make free choice of music for professional or recreational, the rule being construed as prohibiting the Mendelssohn and Wagner wedding marches, as well as the vocal selections. "During the High Mass," the Archbishop writes, "all chant in other languages than the Latin is forbidden by the rubrics of the Church; this rule must be obeyed to the letter."

Before or after the High Mass, or during the Low Mass, chants in other languages are permitted. Invariably, however, those chants must be such as are given in authorized Catholic hymn books. Chants of all other kind or origin are strictly forbidden. "The music to be made use of by the organist, in the form of incoming or outgoing marches, must be such as to accord in origin and tone with the spirit and intent of the rubrics of the Church."

"The pastor will hold himself personally responsible in all matters concerning music and chant on the occasion of requiem and nuptial Masses. Nothing in this regard will be left to the free choice of organist or chorister; and no concessions, not authorized by the spirit or the prescriptions of the rubrics, will be made to requests coming from parties immediately concerned in the requiem or the nuptial Mass. The letter, furthermore, decrees that during the ceremony of the benediction of the Blessed Sacrament "the chanting, in all cases, will be strictly Gregorian—no figured music, no chanting in parts, being allowed under any pretext."

O HEART OF MINE!

O Heart of Mine! How sad thou art At parting from a friend,— Dost thou not know that God ordains Such sorrows for an end?

Dost thou not know, with every cross God sends a blessing too; That though to-day the sky seems dark, To-morrow 'twill be blue?

'Tis first the cross and then the crown, Cheer up, sad heart, and nobly say, "Thy will, dear Lord, not mine!" —Mary L. McLinnart.

DIED

LYONS.—At Kentville, N. S., on Thursday, February 20, 1918, Walter Leo Lyons, third son of Mr. and Mrs. Joseph E. Lyons. May his soul rest in peace!

SCHNECKENBURGER.—In Detroit, Mich., Feb. 14, 1918, Mrs. G. Luban Schneckenburger, aged sixty years. Interment in St. Thomas, Ont., Feb. 19th. May her soul rest in peace!

HARAGAN.—At the residence of his son, D. P. Haragan, Calgary, Alta., on January 15, 1918, Mr. David Haragan formerly of Kinkora, Ont., aged seventy-one years. May his soul rest in peace!

RENNIE'S SEED BOOK FOR 1918

As usual, the Seed Annual issued by Rennie of Toronto, is filled full of interesting information for all who plant Seeds either for Garden or Farm. The name "Rennie" is recognized all over Canada as a high standard of excellence in the quality of seeds. The seed book is free, and can be had by addressing a post card to the firm in Toronto, Montreal, Winnipeg or Vancouver.

\$2 Worth for \$1

The 2 in 1 Automatic Awl is a combination of the two best known dollar tools in the world, the Awl using a waxed thread and the Awl using a copper wire. This illustration shows the inside working of the 2 in 1 Automatic Awl. There are several dozen different kinds of Automatic Awls on the market, but this is absolutely the best Awl in the world that will sew with both waxed thread and copper wire. Did you best try sewing with copper wire? If you haven't, you will be delighted. Some of the other most pointed needles, and everything tucked inside the handle, so that it will slip in your pocket like a knife. We will send the 2 in 1 Automatic Awl complete, with three extra needles, including the patented needle for sewing shoes, a large reel of best waxed thread and a tin of copper wire. We will send the whole outfit complete, by mail, charges paid, to any address for \$1.00.

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NEW BOOK

"Their Choice." A novel. By Henrietta Dana Skinner, author of "Espiritu Santo," "Heart and Soul," etc. Published by Benziger Bros., New York City. Price \$1.00 net.

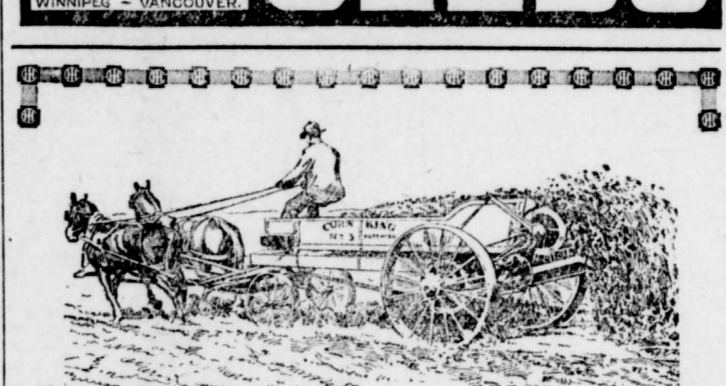
Let us make haste to live, since every day to a wise man is a new life.

CANADA LAND

Write for our 32 page booklet containing 63 photographic views, and statistical and detailed information about our lands in east central Saskatchewan. It's free. The Welch Land Co., Winnipeg, Canada.

The noblest mind the best contentment has!

RENNIE'S SEEDS PUREST-CLEANEST MOST RELIABLE GET CATALOGUE AT BEST DEALERS OR DIRECT TORONTO - MONTREAL WINNIPEG - VANCOUVER



Your Soil Is Alive

To all intents and purposes, soil is alive. It breathes, works, rests; it drinks, and, most important of all, it feeds. It responds to good or bad treatment. It pays its debts, and pays with interest many times compounded. Being alive, to work it must be fed. During the seed-growing seasons certain chemical changes take place which make this fertility in the soil available for the next season's crop. But this process adds no plant food to the soil. Unless plant food is added to soil on which crops are grown, unless the soil is fed, in time it starves. There is one best way to feed your soil. Stable manure, which contains all the essentials of plant life, should be spread evenly and in the proper quantity with an IHC Manure Spreader.

IHC Manure Spreader

IHC manure spreaders—Corn King or Cloverleaf—are made in all styles and sizes. Sizes run from small, narrow machines for orchard and vineyard spreading, to machines of capacity for large farms. The rear axle is placed well under the box, where it carries over 70 per cent of the load, insuring plenty of tractive power at all times. Beaters are of large diameter to prevent winding. The teeth that cut and pulverize the manure are square and chisel pointed. The apron drive controls the load, insuring even spreading whether the machine is working up or down hill, or on the level. IHC spreaders have a rear axle differential, enabling them to spread evenly when turning corners. The IHC local agent will show you all their good points, and will help you decide on the one that will do your work best. Get literature and full information from him, or, write the nearest branch house.

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Finish This Story

A WORKMAN in an IHC wagon factory was explaining the various stages of wagon construction to an interested visitor. He picked up two pieces of long leaf yellow pine, which to all appearances were sawed from the same board, and asked the visitor to notice the difference in the weight of the two pieces. The lighter piece, he explained, was kiln-dried. The heavier piece was air-dried and more thoroughly seasoned. It had retained the resinous sap which adds strength and toughness, while in the kiln-dried piece of lumber this sap had been drawn out by the too rapid application of heat.

Every Stick of Lumber Used in IHC Wagons is Carefully Selected, Air-Dried Stock

Here was something to think about. The visitor asked for a test as to the relative strength of the two pieces of wood. The air-dried piece held up under nearly double the weight under which the kiln-dried piece of lumber broke. The workman explained how the comparative life of air-dried and kiln-dried lumber has about as great a difference. To the eye there was no difference between these two pieces of lumber, but when put to the test there was a vast difference. So it is throughout the construction of IHC wagons—Petrolia, and Chatham. They are built for real strength, light draft, and satisfactory service. After seeing the care used in the construction of every part of an IHC wagon, the visitor asked: "Why don't you let people know of your great care used in selecting material and in constructing IHC wagons?" This is what we have been trying to do, but we cannot tell it all in one short advertisement. IHC local agents handle the wagons best suited to your work. See them for literature and full information, or write the nearest branch house. International Harvester Company of Canada, Ltd EASTERN BRANCH HOUSES At Hamilton, Ont.; London, Ont.; Montreal, P. Q.; Ottawa, Ont.; St. John, N. B.; Quebec, P. Q. Built at Chatham and Petrolia, Ont.

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