The Catholic Record

LONDON, SATURDAY, MARCH 21, 1914

FEDERATION We hear rumors of the Federation of our societies. It may be that the gentlemen who went into seclusion to elaborate plans for this object are emerging therefrom with the fruits of their labors, and it may be that others are awakened to consciousness of the utility of Federation Whatsoever the cause, we hope to see it at no distant date. We need it, and for many reasons. It will tend to unification, to an interchange of thought and aspiration, to solidarity. It may help us to save the time that is squandered in the un important and trivial, and foster and increase the enthusiasm without which no cause can achieve success. It may impel the sluggards to divest themselves of indifference and apathy and to get out in the firing line. It will quicken the zeal of those who are already in the field and inspire them to redoubled exertions. It may be the magnet to attract those who, by reason of their education and influence, should be in the forefront of the army of workers. And no one can deny that unity with a

business end to it can be a deterrent

to injustice, a factor in the forma-

tion of public opinion, a safeguard

against evils that menace the State,

and an ally of the Church. Every

citizen, irrespective of creed, would

give it his benison. For it will

neither interfere with established

rights nor woo politics or parties,

but will enlist the forces that can

redound to the common good.

AN OBJECT LESSON And we may be pardoned if we refer again to the victories won by united Catholic action in Germany. When the man of blood and iron was in the saddle, what a temptation it was for those who were proscribed and designated as pariahs to forego activity and to walk through life with bated breath and whispered humbleness. Their enemies were in the seats of the mighty, and they had no seats save those that were for the poor and abject. But they wasted no time either in talking about their grievance or begging a place, even the lowest, at the table of national prosperity. They did what men do: they got their rights. They were fused into a Federation tempered with a common principle and aim animated with enthusiasm that was daunted by no obstacle. They went into the marts of commerce, into the halls of jurisprudence, into every department of human activity, and often we have the spectacle of the the splendor and beauty of Catholic living. And today they stand on ground conquered by action, persistent in effort, always sure of itself and determined to succeed. In the United States Federation is feared only by publishers of prurient novels, insensate bigots and revilers of race and creed.

WONDERFUL

It is wonderful with what ease the general run of incompetents can manage other people's affairs. Of a dozen employees, at least eleven see flaws in the employer's methods, and feel that they could put it all "over him" in the matter of bringing success. If the Bishop of the diocese sees fit to make a change or a transfer, the inevitable committee of know-it-alls put on their white that law, and a United States Senator gloves a week in advance of their regular changing time and call on him to point out the errors in his judgments. And so it is in every station. Generally speaking we have too much common-sense to mind these merry meddlers, and their advice brings no evil. It would be utter folly to appeal to such persons to keep their hands off. As Mr Dooley said of this class, in reference to their criticism of a latelamentedeleader: "It shows they're in good trim and does him no harm."

MORE DISCIPLINE

It is constantly pointed out that our young people take a year or two longer than those of European countries to be prepared for higher studies and that when they do take up these studies their preparation is found to be less thorough. Now, whatever the absence of parental care and

causes may contribute to this, we feel sure that there is almost com plete unanimity among competent authorities that the predominant cause is the lack of rigid discipline. The severity of an exacting discipline at school, a discipline based on the idea that the claims of scholarship are paramount and that the business of the teacher is to assert them as an undeviating rule, is not congenial to the present day type of parent. If teachers were to attempt to enforce it, they would not have the support but the opposition of the parent. Would it be treason to wonder whether, along with more important things, we have inherited the tendency to have parents who think too little, and who talk too much? The discouraging thing is that the method we are told to follow with reference to other ills is inapplicable to this one. What can't be cured, we are admonished, must be endured. But endurance is the very thing that this type of parent craves, and alas! usually gets.

CONGREGATIONAL SINGING

In some communities congregation al singing in our Catholic churches has not been much cultivated, but in an occasional church one will find the inspiring and devotional custom well established. And in such a church one is struck with the joy with which the neonle unite in the singing. There are no longer listeners; they are worshippers whose devotion breaks forth in song. And where there is congregational singing one will always find a deeper interest in church services.

THE HONEST MAN

Alas for the honest man, -how rare a type is he! He does not wish to hurt feelings or himself. He knows of old that undiluted truthtelling creates havoc. One of the most prominent characteristics of human character as we meet it in the concrete is conscious or unconscious misrepresentation: a trait to be guarded against in ourselves and others. Personally and collectively, we do not so much need kindness or geniality or even forbearance as justice, the spirit of fairness that accords to each his due. All consideration and tolerance can be, and is duly shown to the man of wealth, the man of good standing in society, the man with powerful or respectable friends, to once that it is shown to the poor and friendless violators of the law. The feeling that has grown up, not without basis, that there is one law for the rich, and another for the poor, is no mere accident. Too humble and noteless cruelly con- will be the chief contributory force demned to suffer the full penalty of | to its acceptance.-America the law, while those who in one way or another stand up above the crowd have a chance for some form of mitigation in their punishment. Justice should be really and rightfully no respecter of persons.

ENFORCING MONOGAMY

The United States Governmen considers bigamy a crime. The laws against a man he is put in jail. When it is proved against a territory or state, depriva-tion of civic rights or other drastic punishment is administered. Utah is an object lesson in the fixed de ermination of our government that monogamy shall be the law of the land. The grant and continuance of statehood was made conditional on did not temporize or parley. He took with commendable promptness of leading influence had to prove that his marital relations conformed with it in order to escape disqualifi cation for his senatorial seat.

And yet it would appear that our government and laws do not consider bigamy, or even polygamy, a crime. They afford innumerable opportunities to men and women to have duplicate, triplicate, quadruplicate wives and husbands, providing only that the plural partnerships be not simultaneous. As far as most of our state laws are concerned, a man may have any conceivable number living wives, and remain a perfectly qualified citizen; and so frequent is such "mating" that it has become stale as a newspaper joke. It is true that the breaking of one contract must precede the making of another but for the state's purpose, the difference between this and Mormonism is little more than a verbal distinc-In fact, the disruption and discord such marriages involve, the lack or rarity or positive prevention of children, and when children come,

affection and the filial reverence essential to their proper up-bringing and the substitution therefor of hate and rancor and mutual contempt— not to speak of the resultant instabil-ity or chaos in business and legal relations—give weight to the Utah contention that the Mormon system would be less dangerous to the State than the legislation of this graded polygamy throughout the It was the realization of this danger introduce an amendment to the Constitution that would avert it. His proposal reads:

Absolute divorce with a right to remarry shall not be permitted in the United States or in any place within their jurisdiction. Uniform laws in regard to marriage and to separation from bed and board without permission to remarry shall be enacted for the United States and all places subject to them. 2. Congress shall have power to enforce this article by appropriate legislation.

The portentous array of figures he had at hand made it impossible for Senators to deem his action quixotic or erratic. The number of divorces have more than trebled in a few decades, and at the present rate of in-crease there will soon be one divorce for every five marriages. More than twice as many divorces are granted yearly in the United States than in all the rest of Christendom combined and among all the nations we are second to Japan alone in this bad eminence. Easy divorce and race suicide were coincident in the de-cadence of pagan Rome. They are so here, and unless they are stopped national decadence is inevitable. Senator Ransdell's proposal, if adopted and executed, would postpone or prevent this. In making marriage binding contract and not a plaything, it would tend to bring the performance of its moral duties in consonance with its legal obligations, to fill our empty and emptying homes, and to increase respect for authority in so far as the intent of our government would not be contradicted by its practice. But however desirable, the amendment is not likely to be enacted, nor would its enactment be enforced, until the moral force of the individual conscience is behind it. We know that there is no such force outside of the Catholic Church.

Catholicity abolished paganism and divorce together; Luther in permitting bigamy to the Prince of Hesse, and Henry VIII. in starting a church to secure a bigamy and polygamy of his own, made divorce an appendage of Protestantism and a path backward to paganism. Some inheritors of Luther's and Henry's creations pass resolutions against divorce, and then make them nugatory by qualifying the prohibition of Christ, and permitting ministers and members to violate them with impunity. In accepting the indissolubility of marriage, like all the other teachings of Christ, unconditionally, Catholics are arresting the decadence which divorce is threatening to percipitate creating the atmosphere that will bring home the necessity of the amendment to the con science of the nation. The example of their fidelity to the natural and supernatural obligations of marriage

A PRIEST STARTS THE MACHINERY OF LAW

From the day when the Industrial Workers of the World first assailed the peace of the country the Catholic Church refused to be misled as to the purposes of this organization or to condone the methods of its leaders because of the professedly philanthropic objects of its crusade. In the latest manifestation of its revolution-ary propaganda in this city it remained for a priest of the Catholic Church first to assert the rights of order against disorder, to refuse to submit to its threats and to treat its

blackmailers as they deserve. Father Schneider's duty to his Church jumped with his duty as a citizen. He failed in neither. He the one course that can end the menace that weak sentimentality has allowed to grow up in the city. sent for the police, and the invaders of his church, with their mockeries of religion on their lips, were taken

to the cells where they belonged. This outcome of Wednesday night's raid further disclosed the lawless in spiration of the movement that has disguised itself as a spontaneous uprising of men out of work. The anarchists who have already achieved notoriety were forced into the open and their presence in the marching columns of "unemployed" was exposed; their part in the formation of the bands was made clear. If any man has doubted the real meaning of these demonstrations against order and property he must have been undeceived by the develop-

ments of yesterday.

A priest has put in operation the machinery to suppress this portent-ous and carefully contrived on-slaught on the institutions of law and order. It remains for the police and the courts to see that its authors and the courts to see that its authors receive punishment their conduct lics, delighting in their deeds of re- if there be any time left, to give God

merits, in which notice will be served on all agitators that this city can and will defend its respectable population in peace and security.—
New York Sun.

THE MASS ROCK

BEMINDER OF THE DAYS WHEN PRIESTS WERE HUNTED IN IRELAND

The eighteenth century was the age which gave to Irish topography the "Corrie - an Affrion," or "Mass Rock," to be found on every barony map of Ireland. What memories cling around each hallowed mossclad stone or rocky ledge on the mountain side, or in the deep recess of some desolate glen, whereon for years and years the Holy Sacrifice was offered up in stealth and secrecy, the death penalty hanging over priest

and worshipper.
Not infrequently Mass was interrupted by the approach of the ban-dogs of the law, for, quickened by the rewards to be earned, there sprang up in those days the infamous trade of priest hunting, £5 (\$25) being the price paid by the government for the head of a priest or the head of a wolf.

The utmost care was necessary in divulging to the faithful the place fixed on for the Holy Sacrifice. The poor, half-starved people flocked in ones and twos to the spot to avoid arousing suspicion, and before Mass began sentries were posted all around so as to obtain an early view of the arrival of troops or priest hunters. Yet, despite all vigilance, not infre

quently the blood of the priest dyed the altar stone. It might be inferred that one hun-

dred years of this persecution would have extinguished Catholicity, but on the contrary, God as if by a miracle, preserved the faith, vitality and power of the Irish race. Ireland after one hundred and fifty years of bloody persecution, rose from its sep ulchre and walked forth full of life No mere human faith could have ac complished this transformation.

FOUNDERS OF MODERN SCIENCE

LEADERS IN SCIENTIFIC PRO-GRESS WERE CHRISTIAN, AND. IN MANY CASES, CATHOLIC

It is only men who are ignorant of religion and, in particular, who are ignorant of Christianity, and, in fact, who are not acquainted with ever natural philosophy that make the rash and untrue statement that modern science, in its marvelous development, contradicts the dogmas and the data of religion, and especially of Christianity, writes Rev. D. Lynch, S. J., in the Live issue. Such an assertion is no longer made by scientists worthy of the name; they know too much. It is only the retailers of science who keep harping on the old chord. Even their number is small, and daily diminishing. Eminent men of science unhesitatingly acknowledge that they have nothing to do with the realm of the spirit, except to admit its existence. Sometimes, indeed, men distinguished in some particular branch of science, overstepping their legitimate bounds and abusing their position as well as the confidence of the young intellignces who followed them, presumed to dogmatise in questions of which ey were almost entirely ignorant But the greater men have not failed to contradict them. Not only is there no opposition between true religion and real science, but it is admitted that there cannot be: their field and their methods are absolutely distinct. In fact, the most obvious truth of all is occasionally forgotten or ob scured—that the founders namely of modern science, the giant intelligences to whom science owes its chief advances, not only saw no opposition between science and religions, but were themselves distinctly men of the past—Copernicus, Galileo, Kep-pler, Newton, Leibnitz, Euler, Boyle, Mariotte, Haller, Linneus, Lavoisier etc .- these never dreamed of contradiction between religious and scientific truth, nor felt themselves retrained in their investigations by religious convictions or teaching. The truth was that they were greatly kept from absurdity and error by the religious teaching in which they be-lieved. They knew, with the eminent scientist, Lord Rayleigh, that a naturalist had no more right than any other educated person to play the role of a prophet; that in the depths of their own theories lurked pro foundest mysteries if not contradic tions; and that to explain the higher nature and destiny of man they needed more than calculation and

experiment Some of the most startling scientific discoveries, and still more the greatest and more far reaching applications of science, were made in the nineteenth century. The scientists of an earlier day believed in God and in the immortality of the soul. The religious beliefs and the scientific modesty or reserve of those of our own day are sufficiently known. It is worth recalling that the eminent men of science of the nineteenth century were not less distinguished than these for their religious convictions.

world's greatest experimenters, was a Protestant of deep religious feeling, who expresses frequently in his writings his reverence for God and his acknowledgment that religious truth cannot be opposed by scientific investigation. James Clerk Maxwell, perhaps as eminent in the mathema tics of electricity as Faraday was in experiment, presided every evening over the prayer of his children, and was as remarkable for his charity as for his religious spirit. Charle Frederick Gauss was one of the greatest of mathematicians; Frederick William Bessel one of the most eminent astronomers ; Augustine Cauch was the prince of French mathemat cians, with whom is associated in merit his disciple, Vic or Alexander Puiseux. Leverrier was the first of French astronomers in his age. But the list of scientific geniuses is unending - Poinsot, Charles Hermite Weierstrass, Cuvier, de Beaumont Sainte-Claire Deville, Daubree, Dana Berzilius, Liebig, G. B. A. Dumas Wurtz, Chevreue, Bernard, Pasteur Rumford, Davy, Mayer, Joule, Hirn Rankine, Kelvin, Galvani, Coulomb Ohm, De la Rivl. Oersted, Siemens, Fresnel, Fitzeau, Foncault, Biot, Be querel, Secchi, Hauy, Agassiz, etc. etc. Their name is legion. These were the makers of science, all men of religious conviction, who never saw any contradiction between their faith and their discoveries, or found themselves trammelled by the former in their marvellous scientific re search.—Catholic Bulletin.

MONSIGNOR BENSON

ON "SOME MODERN DANGERS TO RELIGION"

Philadelphia Catholics, and not lew of their brethren of other faiths. paid a notable tribute to Monsignor Robert Hugh Benson, the eminent English writer and preacher, in the Bellevue-Stratford Hotel on the occa sion of his first lecture under the auspices of the Ladies of Charity of he Society of St. Vincent de Paul, in aid of the Summer Home for Poor Children at Port Kennedy.

The Most Reverend Archbishop, the

Right Rev. Bishop McCort and a num ber of the Monsignori were seated near the rostrum, and in the audience were many members of the diocesan clergy and of the religious orders and several non - Catholic clergymen.

Mgr. Benson set out to discuss some Modern Dangers to Religion," but he did more, much more than thathe not only pointed out certain dangers and dissected and refuted the fallacies from which they arise, but he also developed simultaneously though almost imperceptibly, until ful word picture of the truth, beauty and healing power of Catholicity and in the end left it stamped upon the mental vision of his hearers Though he spoke extemporaneously at perhaps double the ordinary speaker, Mgr. Benson's diswas remarkable for course strength of its logic, in which there was a marvelous blending of compul-Benson's lecture was to his Catholic auditors, or more enlightening to his non-Catholic ones, could not be con-

ceived. At the outset Mgr.Benson dismissed with a few words what had been considered by many the chief dangers to belief in Christianity as divine revelation, namely, physical science and the study of comparative religion. The former of these was in really no danger at all: science and religion move in widely separated spheres, and lately the scientist and the theologian have adopted the course of pur suing their respective paths without controversy. As for the study of comparative religion, in its highest development it is one of Christianity

most powerful allies. One half the real modern danger to religion arise from the treatment of man as an individual, as a unit, and not as part of an organic whole. The effect of this is seen in the decline of family prayer, of public wor-ship; in the development of an individualism that flouts the claims of organized worship and is productive of the type of mind so broad that no one religion is big enough to contain it, and in which, in spite of its sophis tical self justification, there is a prac tical denial of the fact of revelation Men of this stamp say that they pre fer to worship in the open, under the blue sky, breathing God's pure air and listening to the music of birds. We know what that means," said he speaker. "It means—golf!"

There has been a reaction, and this finds its expression in Socialism, which while it has in its ideal much with which every Christian must sympathize, is nevertheless one of the real modern dangers to religion and to civilization. Socialism is founded on the truth of the sociality of man. as opposed to the spirit of individualism. Socialism's one aim is human-ity. It takes the two great commandments-love God and love thy neighbor-and reverses them, tells man to do first the work at hand, to fulfill his duty to his fellow man, and then,

ligious zeal more than in their great discoveries in electricity. Faraday, whom Tyndall called one of the love of God must come first, and the natural law, love of the brother,

must be secondary.

An enormous number of people had been affected by the theories of the evolutionists, which had the effect of pushing God a long way off in point of time; to another enormous number God became infinitely remote through discoveries in astronomy, which, demonstrating that the earth was in point of size a comparatively insignificant part of the physical universe, pushed the Creator a long way off in point of space. People developed a sense of the unreality of God, and with that they lost the feeling of personal responsibility. A reaction had given us the New Theology," which emphasizes the imminence of God, but forgets

His transcendence. In rushing passages of marvelous force and brevity Mgr. Benson dis-sected the errors underlying the dangerous tendencies discusse d. and in his peroration demonstrated that nowhere save in the Catholic Church mixed with error, the saving truth essential to man's well-being in this life and in the life to come.-Phila-

REMARKABLE VIGOR AND GROWTH OF CATHOLIC CHURCH

The Roman Year Book, that is to say, the Annuario Pontificio, for 1914 gives figures of Catholic vigor and growth which are simply majestic.

Altogether there are now living 1,437 Patriarchs, Archbishops and Bishops. Only 30 of them date their consecration to the days of Pius IX and these include, in the English speaking world, Cardinal Gibbons Archbishops Bagshawe, Spalding, Ire-land, Redwood, Pace (Malta), and Mgr. Hedley, Bishop of Newport ; 661 were appointed Bishops by Leo XIII, but 146 entered into possession of their present Sees under Pius X; and 746, (i. e. more than half the living hierarchy) were elected by Pius X The oldest bishop in the world is Monnier, titular Bishop of Mgr. Lydda, who was born on January 5th, 1820, and who is therefore in his ninety-fifth year. But the dean of the Catholic episcopate is Mgr. Laspro who, though seven years younger, dates his election back to March 23rd, 860. He still governs his diocese of Salerno without Coadjutor or Auxilary, and only a few weeks ago paid his ad limina visit to Rome.

Among the other branches of the living Church must be counted the Sees Nullius Dioceseos of which there are 22: the Apostolic Delegapending on the Consistorial Congregation and 7 on Propaganda; the Vicariates Apostolic (ruled by bish-ops) of which there are 164 and the Prefectures Apostolic of which there are 65. As the formation of new Dioceses, Vicariates, and Prefectures constitute one of the surest signs of the ever-increasing spread of the Kingdom of Christ, what more elosion and persuasion. Anything of its kind more stimulating than Mgr. be given than that contained in these few lines: "In the glorious Pontificate of His Holiness Pope Pius X, the Catholic Hierarchy has had the fol-

New Archiepiscopal Sees, 18; new Episcopal Sees, 53; new Abbacies and Prelacies Nullius, 4; new Vicarates Apostolic, 37; new Prefecture Apostolic, 34.

In ten short years, the old Tree that grew out of a mustard seed, while preserving in full growth all its old branches, has put forth 146 new branches. This is a good thing o remember when one reads of the efforts (and how puny they seem after all!) made by impious govern ments to thwart the divine work of he Church.

Never for hundreds of years have so many converts been received annually as at present. This Church of the living God, energized by His light and love, is advancing with quick and steady tread to the con-version of the world.—The Mission-

TABLET TO MARK BRIDGE OF JOAN OF ARC

The city of Rouen plans to pay new tribute to the city's great her-oine, Jeanne d'Arc. On one of the arches of the Bolieldieu Bridge which occupies the place of the Three Arch Bridge, from which the shes of the heroine were thrown into the Seine, it is proposed to place a tablet commemorating the leath of the martyr. This fact is attested by Thomas Basin, Bishop of Lisieux, who wrote :

"All the ashes that the fire had left, those of wood as well as of Jeanne d'Arc's body, were gathered together and thrown from the bridge into the Seine so that the crowd prompted by superstitious sentiment could not gather up or preserve any of the remains."

Thus is disproved the legend that the ashes of the martyr were thrown to the four winds.

CATHOLIC NOTES

A recent convert to the Catholic Church in England is the Rev. F. J. McL. Day, curate of the Church of St. Andrew, (Anglican) Tauton.

Mr. and Mrs. B. F. Meek and their four children, ranging in age from one to ten years, and one of the most prominent families of Beeville, Tex., vere received into the Church re cently.

Hon. William Dillon, formerly editor of the New World, the official organ of the diocese of Chicago, has been awarded the degree of Doctor of Laws by the National University of

There are 109,182 Catholics in the Denver diocese, which includes all Colorado. Of this number 33,464 live in Denver. There is a gain of 4,000 Catholics in the State over last year. None but practical Catholics counted.

A monument to cost \$3,000 is to be erected in May to mark the grave of Rev. Louis A. Lambert at Scottsville, N. Y. The design for the monument has been accepted by a committee which has been at work on the proposition for two years. Father Lambert during the last years of his life was pastor of the Church at Scottsmarked.

Mrs. Marie Robinson Wright. author and historian who travelled 2,000 miles on muleback in Mexico and Bolivia and three times across the South American continent, making the recent trip across the Andes, died on Feb. 1, in Liberty, Sullivan County, N. Y. On August 15, 1913, Mrs. Wright was received into the Catholic Chnrch by the Rev. James T. Hughes, of the Blessed Sacrament church, New Rochelle, N. Y.

There is at present before the English High Court of Justice, a suit to upset a will bequeathing \$90,000 to the Franciscans of Clevedon, Somer-setshire, on the ground that the order, the members of which are bound by monastic vows, is illegal under an old law that renders them liable to be expelled from the coun-It is also contended that since the Franciscans are vowed to poverty, they are unable to receive quest.

Hon, Hannis Taylor, diplomat and prominent counsel, has become a convert to the Catholic faith. He was baptized by Monsignor Russell New Year's Eye, in St. Patrick's church, Washington, D. C., and made his first Holy Communion on New Year's Day in the same church. Mr. Taylor has been special counsel for the United States Government before the Spanish Treaty Claims Commission, and also before the Alaska Boundary Commission in behalf of the United States.

The Vicar Apostolic of Norway and Spitzbergen says that the great majority of the people there are Lutherans, but they may be said to belong to the soul of the Church by their strong Christian faith, their search after truth. In Norway, he Catholicism in its Bishop, its priests, its people, enjoys the highest degree of liberty and respect, so much so indeed that it might be called the object of envy on the part of other countries in Europe. Of Sweden the ame may be said.

Two pictures by Raphael, hitherto attributed " to Perugino's pupil," have been found in the National Museum at Naples by the director, V. Spinazzola. They represent the Blessed Virgin and St. Joseph. They vere taken by the French during the Napoleonic epoch, but were left in the French Church of St. Louis in Rome, whence the King of Naples rescued them after the restoration. Professor Spinazzola says the pictures are youthful productions of Raphael, who was a pupil of Pietro Vannucci, Perugino. A few days ago Bishop Conaty ded-

icated the St. Francis Xavier club house for the Japanese Catholics of Los Angeles and their non-Catholic compatriots. Rev. Albert Breton, for many years a missionary in Japan, is in charge of the work. For some time Father Breton has been teaching a class of Japanese men, and with the assistance of a few friends, he hopes to open classes for the Japanese women and children, and thus prepare the way for religious instruction later on. There are some 25,000 Japanese in Southern California, mostly pagan, but many well disposed toward the Catholic Church.

The graveyard at the Durrow, Kings County, Ireland, which by order of the Local Government Board, is to be closed from March 1, is over fifteen hundred years in existence, and contains among other monuments a splendidly preserved Celtic Cross, which St. Columba is said to have brought, either from Clonmacnoise or Derry. When the movement for the closing of the overcrowded graveyard was started the people of Durrow became alarmed lest they might lose the ancient privilege of visiting the cross and holy well on the "pattern" day of Durrow on June 9, every year, and of also visiting the graves of their friends. It is satisfactory to know that no inter-ference with this right is contem-

AILEY MOORE

TALE OF THE TIMES SHOWING HOW EVICTIONS, MURDER AND SUCH LIKE PASTIMES ARE MANAGED AND JUSTICE ADMINISTERED IN LAND TOGETHER WITH MANY STIRRING INCIDENTS IN OTHER

BY RICHARD B. O'BRIEN, D. D., DEAN OF NEWCASTLE WES CHAPTER VI-CONTINUED

HOW MR. SNAPPER WENT A WOOING AND WHAT CAME THEREFROM

The servant knocked. Reginald started as from a dream he opened the door. He was calm,

self possessed as usual.
"Mr. Snapper, sir, the agent," said

John.
"Have you asked him to walk into

the drawing room?"

"Yes, sir."
"Is my father at home?"

Yes. sir."

Have you announced Mr. Snap

I will be down in a few moments. And Reginald turned again into

his sanctum.

He calculated with great truth his relations with Snapper. They were anything but satisfactory: the whole family were more or less in Snapper's power; supposing him to be a ras —and charity demanded little be youd such a supposition: hence the course of proceeding was sufficiently clear—to listen to the agent, and expect what his interest would deter

Reginald found Snapper and old Mr. Moore in the drawing room.

Everything around spoke of Ailey's home : the firescreens, from Regin ald's designs, the ottomans, the hangings, the sofa and chair-covers, the ornaments,—they were all in the luxury of taste, without the gorgeous

Snapper rose at Reginald's entrance. He approached with great warmth, which was a little abated by

the young man's habitual reserve. Old Mr. Moore was as gentle as child. He had never been much of a man of business, but Providence always surrounded him with honest and competent servants, until his son was able to exercise a surveillance over affairs

'Miss Moore is, I hope, quite well? said Snapper.
"Quite so," answered Reginald.

a magisterial residence.

"A frightful business this death of Skerin. Murdered, too in the Queen's highway—and in close proximity to

'Oh, very awful!" said Old Mr Moore; "very awful, indeed, Mr Snapper-very awful. And has there been no discovery-no discovery-

"None of any importance to the ends of justice: but I augur we shall be able to net the assassin, as the saying is; we know how to pursue malefactor, Mr. Moore," and looked knowing; he also made nearest approach to a smile—in fact, he might have even succeeded only for the eyes-the eyes were "the

"We there have lost the last life in our lease," said Reginald; "but, of course, you remember we have a written promise and engagement of

'Oh, my dear sir," answered the agent. "I need not say that anything involving or concerning the domesti or other interests of your most re spectable family have always been dear to me. Mr. Moore." Snapper very sententiously-unle with his eyes-which, like Parson Salmer's, were very unsteady. "I am agent, as the saying is; I have the nonor to possess the confidence, ref my L Kinmacarra. Make yourself quite, quite easy; and if there be anything that his lordship can be advised to do, as the saying is, I have the honor you know—you understand, Mr Moore," and the eyes were like any thing on the earth that means mischief—these eyes of Snapper.
"We are really obliged, Mr. Snapper

but I hope we shall not find it necessary to trouble his lordship."

"But," said Snapper,—and he coughed,—"but," said Snapper,—and looked around the drawing room thinking to himself how happy he e there,—"but, Mr. Moo Mr. Reginald Moore, I suppose—as the saying is—you guess my mos happy business here to-day. I am here; you both know the reason why I have given up important trusts, engagements, and so forth, to come over to Moorefield.'

There was no reply. The fact is, Mr. Moore, that I have large means—as the saying is—some thousands of pounds which I have saved and economized like the bee determined to settle in life at the proper time. I am naturally—as the saving is-affectionate and all that : and I think the time is come to settle myself in life."

And again Mr. Snapper looked around the drawing room.
"And," concluded Mr. Snapper, "as

I have made up my mind—and so on—to settle in life, I have come to ahem !--to ask your daughter, Miss Moore, to be my wedded wife, Mr. Moore, and to give her my hand and my means, and so forth.

My daughter !" said the old man. "Ailey !" cried Reginald. ".
good friend, you are not serious?" cried Reginald. Serious, gentlemen ; serious as a

man deeply in love—and so on—can My happiness-Ah, well, Mr. Snapper," said Reg-d, "my father, I am sure, will

settle the matter briefly."

"Oh, it can't be; it can't be, Mr.

Snapper; oh, it can't be." And why not, Mr. Moore? I have means, you know, and power, and-"

"But. Mr. Snapper." remarked Reginald, who was determined to develop his visitor, "you must re-member you are double my sister's age, of a different religion, and I hardly think your tastes are very similar.

"Oh, as for age, so much the better as you know; no imprudence-all that—no hunting and drinki and so forth-and as for taste. I like all her ways very well—as the saying is. I'll not interfere with her religion—only going among the com mon people, and so on—just a little prudence."

She would never consent." said

Oh, you can manage that," said Snapper, laughing. He imagined he was gaining ground. "She'll obey you now, and"—he laughed again she'll obey me—as the saying is-by-and-by. Many a lady would b by-and-by. glad, you know, to take her place, continued the ugly little land agen "Well, Mr. Snapper," said Reginald slowly and solemnly, "it can never

Never !" said the father. "Eh! never!" echoed Snapper never, ah!—as the saying is—ah

ell. And you remember my means? And my power ?"

Certainly. And you think you can afford to

refuse me your daughter—and so on."
"Afford!" said Reginald.
"Ah! well, don't mind — as the saying is," and the ruffian leered most frightfully.

There was a very long pause By the by, Mr. Moore, senior, and Reginald Moore, I believe the last life of this property fell two

nights ago."
"Well?" answered father and son I was just thinking—as the saying is—that his lordship might need this mansion," said the villian, with

bitter smile. My house?" cried the old man.

Reginald said not a word. "Oh, you will pardon me—as the saying is," slowly croaked the landagent,—" the lease is out, and the land takes the castle—as the saying is—the tail follows the hide, you know, Mr. Moore, senior.'

Bitterly—bitterly he spoke; and very slowly, too, to make every sylla-

ble tell.
"I have the signed and sealed promise of a renewal, you know, Snapper; on the faith of that instru-

"Ah, if the old gentleman-a very good old gentleman, as the saying is, —if the old gentleman had the power; but he hadn't—and so on—Mr. Moore, senior : and, besides there is no wit ness to the document.'

The old man's wrath was rising. I say there is, sir."

"He's dead, and no man knows his handwriting," said Snapper, with a chuckle; "and you know, in all fair-ness, you know, his lordship cannot cannot be bound. I am very sorry, assure you, you, but-

I think you had better spare that language, friend," quietly remarked "You may wrong us,for that it is not necessary to mock us. I think this conversation may as well end."

You will be good enough Mr Reginald Moore, just in kindness, to allow me to settle a little business on the part of my noble patron, the Lord of Kinmacarra, and so on. I would not, as the saying is, vex you, or put you in a passion, and so on ; ind it would not be safe, some say—" Reginald reddened to the hair roots

nt remained silent. However," the fellow continued

I am on business.' Well then ?" said the old man. you have been £200, a year back in

arrears of the farms." Yes, the abatement!" cried old Mr. Moore.
"A, sir, Mr. Moore, as to that, the receipt shows that the money remains due—the old gentleman, you see, Mr. Moore, was so provident, and so on ;

and the heir, as the saying is, wants the money.' Reginald looked the demon full in the face, but said not a syllable.

Heaven, man!" exclaimed the man, "does not all the world old man, know that we hold under an abate-ment, and that leaving the surplus on the face of the receipt is only matter of form ?" "Wisely so settled as the saying

is," answered Snapper, "in order to punish delinquents when one likes and spare the deserving."

Come we see now!" cried Reg-

"Just only one word more, as the saying is;" and the vagabond spoke in tones of great humility. "I did not come over in my gig to offend you, and so on—not I, indeed. But me to and, that, as you know Mr. Moore, senior, holds under joint lease in the small farm of Gort-na Coppul, there is a year's rent due."
"I have my receipt from your own

hand. You're "Stay, father," interrupted Reginald.

"Oh, indeed, you paid your rent honestly, no doubt, as the saying is but he did not, and so on, sir. So you see, sir, we shall be obliged to call upon you; and—'

"Now, Snapper, have you done?" asked Reginald. "You have shown us the last thread of the web," he added. "Have you done?"

"I end as I began, that I have much power, and, as the saying is, some means. Is that all?" again asked Reg-

inald. "All," said the devil, smiling.
"Then leave this house forthwith," said Reginald, with frightful calm-

Leave this house this moment !' said the young man, laying his hand on the wretch's arm; "from this moment I shall consider you as a treepasser—leave this house!"

Pale as death, Snapper rose from his chair—took his white kid gloves out of his hat—shook a little—and
walked precipitately to the door. A
servant held his horse by the head
while he entered the gig, and as he ook the reins, the fellow ground his

teeth, muttering.—
"I'll bring down the pride of Moorefield and the Moores—my blow shan't
merely stagger them, and so on. The
devil will have them, or I'll have their doll, and the green acres, too. Very good, and so forth—to take all them is good-they're Papists To get all myself would be better-

'm a sound Protestant whew!"

And in this benevolent frame of mind, Mr. Snapper, the land agent, went towards home

At a turn in the road, not far from the holy well, a poor man was sitting on the hedge. His hair was long and lank, and dark; his brows were gray. He leant his chin upon a long staff and looked into the middle of the

"Dherk!" he said, "Dherk in anim s Veidin Vuire!-Alms, in the name of

the Virgin Mary."
"Oh, you, Shaun, eh?" yer'oner. "Yes. Poor Shaun growin' ould, sir.' Snapper looked into Shaun's face, and Shaun looked as innocent as a

child. "Shaun," he said, "did you hear of

the murder?"
"Oh, the Lord betune us an' all narm, sure I did! These divils rune the counthry—no gintleman will

Snapper again examined those full trong eyes, but they never changed

Shaun said Snapper, "walk on by the gig for a start. Shaun rose up slowly—as one of

'Shaun rose up slowly—as one or his age and infirmities should rise— very slowly, and coughing a great deal. He stood by the gig. "Shaun," said the agent, "did you hear anything about the murderer?" "Och, yer 'onor, what 'ud I hare! Sure, people is always talkin,' you

"Well, now, what did you hear Shaun-come?" 'Faith, strange things, Mr. Snap-

Shaun got a bright half crown. Well, now, Shaun?"

"Oh, gorry, sir; I wouldn't like to "Don't be in your own light, Shaun, and so on; who do they say?"
Shaun put his finger on his lips

and looked towards Moorefield. "Eh! eh!" cried Snapper.
"Iss, faith!" answered the beggar They had a quarrel about a girl Skerin wronged; and then there

an owld grudge an' they owed Sherin money."
"Pshaw! Skerin's life was in their ease, and so on."
"So much the betther cover," said

the beggarman, winking; had promise of renewal.' "Right!" said Snapper; and, after use, "Was he out that night?" pause.

"He was," answered Shaun an his arm in a sling—his left arm." "Who saw him?"
"Mr. James Boran; a decent young

"Daddy Boran's scane grace son is "His son, Mr. James," said the cautious mendicant.

"Capital, here's another half. Snapper drove off, while the beggar man's eye followed him.

"God's curse will fall on you," said Shaun a Dherk, "as it fell upon Skerin!' Snapper arrived in due time at the place from which he had set out. Everything was wrong—Jude was a "trollope." The man of all-work was "trollope." The man of all-work was a "robber," and a boy who came to

take the horse and gig to the stable obtained for Mr. Snapper the benefit of some special, but not very desirable, prayers and wishes.

But all things have an end; and the bad temper of Mr. Snapper evapor-ated, after he had flung his boots at a male servant, torn his kid gloves, and upset a bottle of Cologne water, in pure contempt of such frippery. In fact, Mr. Snapper said, "D-n Cologne water, and all such stuff," which proved that Mr. Snapper was sometimes a man above the littleness of employing it, as many others are above employing what will not serve them.

Mr. Snapper rang his bell-he did not ring in a passion, and therefore he was sooner answered. John-John is always the name of a servant man—John appeared. He looked very straight and very mild. "John," said Snapper, just as

mildly. Sir," said John. "Send up Forde, and I'll thank

"Yes, sir," said John. John went down stairs, and told Jude there was mischief brewing for ome one, for that beauty was very quiet.

'Beauty" was a name which the servants gave Mr. Snapper, in consequence of that gentleman's personal attractions; if intended to flatter him, it must have been very sincere, for they never told him that they gave him such an appellation, and of course, therefore, never so addressed

"Have I got your last word, and so on?" rejoined Snapper.

"Leave this house at once!" more emphatically said Reginald.

"The had a very thick head begiven to his forehead. His ears were very long, and his nose very short. He had a very thick head behind the ears, and thick lips before them. Forde was not considered

prepossessing.
"Forde," said the land-agent. "Yis."

"You know, as the saving is justice must be done."
"Sartinly," said Mr. Forde, sartinly. "You

your cabin, and so on, you know."
"Well?" said Forde.
"And he will not, as the saying is have peace or quietness till he

seen a particular gentleman in this rhood, you know.' But Mr. Forde did not seem "Young Mr. Moore," continued the devil in man shape, "is very good, and, as the saying is, he's very well known, and this poor man wants to speak to him particularly to speak to him particularly to speak to

"And you know, Forde, as you com down, and so on, you pass by where the murder was committed the other

Forde shook a little-an excess feeling, it may have been—but he made no remark. "And you and Mr. Moore stop there, just at dark-

'An' God Almight-" "Forde, here are four half crown

"But, sir,-" "A, Forde, listen. Don't touch the hair of Mr. Moore's head. You'll lose something there—'twill be the dusk of the evening—and you know, as this amiable young gentleman is sus-pected of this murder, it is very natural he should go to see the place and be very much agitated, and all that, and-

And then, Forde, we must do justice, you know."

Forde's eyes began to fill with light; his features relaxed, and in a

full state of illumination, he said Young Mr. Moore is to be put in "Justice must be done, you know

as the saying is, Forde."
"There 'ill be witnesses to see him comin' back, would 'is heart full, to

the spot?" Witnesses, and so on, are always necessary for the ends of justice, you

iow." "Yis," said Forde, "yis, I undher and," and his brow darkened. "Ic that all?" he added. 'You may go now," said Snapper.

And Mr. Forde was preparing to de part. He had rolled up the four half crowns in a "rag," and taken his hat, or what remained of that useful article of costume, in his hands. "Forde," said the land agent.

"Yis, sir." said Forde. "When you are at that nice gentleman's house, and so forth, you might find a glove going astray, or an old pocket-handkerchief, or even pistol

'Murdher an' agers, sir." "Don't go fast. Forde. You might find some little article or another any trifle at all, as the saying is which, being found on the spot, serve the 'ends of justice,' you know.

I understhand. Anythin' else?" "You may go now, Forde, my good fellow.

Mr. Forde went leisurely enough lown the stairs, and philosophized s he nessed through the hall 'Gan thouth air dhown she an diall fein e ach bolun she an diall fein." which means that he was convinced Mr Snapper was the devil himself only hat Mr. Snapper "beat the devil. And so Mr. Forde went forth to forward the "ends of justice."

GOD'S WAY SURPASSES OUR UNDERSTANDING

A TRUE STORY By Rev. Richard W. Alexander in the Miss In the little boarding-house parlor sat the man and the maid. She was a girl of nineteen; a beautiful, darkeyed, slender, vivacious creature with soft waving brown hair, and a smile full of sweetness. Just now, a tinge rich rose-red was on her cheek, and her downcast eyes told that she was listening to the "old, old story." He was but a boy of twenty-one, with eager, earnest, strong face, and an expression of happy possession on the clean-cut lips, and in the lines of his fine features. They were a betrothed pair, and were happy in their mutual affection. The boy had lately graduated with high honors from one of the noted Colleges. entered a law-office, and was pro gressing in his studies. He was not a Catholic, and although his parents were dead, and he had no brothers or sisters, he had the affection and the open purse of a maternal uncle who had seen to his college career, and now made easy his entrance into the Law. The girl was an orphan, a Southerner, reduced in circumstances, obliged to earn her living as a copy ist, and with but a slender purse b sides, to aid her progress. She had chosen this quiet boarding house because the landlady herself was Southerner. She knew the family of this girl in its best days, and having learned of her position, had offered her a pleasant room on reasonable terms. Cornelia was a Catholic—a convert, which the landlady found out to her surprise, when she and her daughter, Maude, who were faith ful attendants at the Episcopal church in the neighborhood, invited Cornelia to go with them Eto

him personally.

"Forde" presented himself. He was a man in height about five feet ideas?" said Mrs. Lestrange. Why! where did you get papistical

body belonging to you that I know

Cornelia said nothing, but she faithfully attended Mass at St. James' Church. She edified many by her sweet, modest countenance, and her regular appearance at the Holy Table. Nearly every evening she found time to make a short visit to the Blessed Sacrament, on her way home from the office and the wonder ful peace, and rare spiritual beauty that prayer left on her features at-tracted Herbert X—, who met her several times on his way home after his law-work. He found means by which to be introduced to her, and having obtained permission to call, by degrees won her from her shy-ness. At last he gained her promise ness. At last he gamed ner product to be his wife. Herbert was not a Catholic, but when Cornelia brought him to an understanding of the rules of the Church, and the promises he must make when a dispensation was to be obtained, he declared he saw the wisdom of it all, and was willing to do all things squarely and honestly to obtain his bride

Months had passed while all these matters were happening, but it must not be supposed all things had run smoothly. From time to time Mrs. Lestrange, assuming a sort of mother-hood over Cornelia, had invited Herbert to dine with them, and, sad to say, her daughter. Maude, had became infatuated with the handsome suitor of Cornelia. It was not long state of mind, and at first tried to reason with her, pointing out the folly of it. Being a good hearted, though narrow minded woman, she was glad Cornelia would be settled with a good husband, although she said once rather mysteriously that she hoped they would go elsewhere when they were married

At last Maud's unhappiness preyed upon her mother's mind. She saw her daughter grow pale and pensive and although she continued to make efforts to break this unworthy in fatuation, she began to feel resentful towards Cornelia, who was the inno cent cause of it. Neither Herbert nor Cornelia ever noticed how Maude was affected, but once when Cornelia made a sympathetic remark about her pale, suffering face, Maude flew kind, bitter remarks, which deeply hurt the kindly heart of Cornelia. And from that day on, there was concealed hostility on the part of Maude. Though concealed, her hos-tility was not less painful to Cornelia. It was evidenced in a hun-dred small ways on the poor girl, who tried in vain to find a cause for it. Before Herbert, Maude assumed a gentle pensiveness that quite puzzled the matter-of-fact, straight forward young man; but always being courteous to ladies, he was the more kindly and gentlemanly towards the deluded Maude, who began to imagine that he might fall in her if Cornelia were out of the way She said this to her mother, and it made an impression on the shallow minded woman. It led to a sequel of events which no one could foresee. The time for Cornelia's marriage

drew near, and Maude became bitter Her mother was miserable, also torn with love for her daughter, and with an intense desire to make her happy at all costs. She was sorely tempted to reveal a piece of family history that she happened to possess, but for a long time resisted the un worthy desire. At last she reasoned with herself that it was not only the proper thing to do, but it would be bsolutely criminal if she refused to do it. Herbert should be protected. And if Cornelia were disposed of Maude would be happy; for she had eve her daughter's delusion that Herbert had become doubtful for whom he cared the most This was absolutely without founda Herbert's affections were absorbed in Cornelia, and all else was courtesy-simple politeness.

One evening Mrs. Lestrange found Maude weeping hysterically. She had flung herself across her bed, and her whole frame was trembling with her passionate feelings. Mrs. Le-strange soothed her foolish daughter, out said with a bitter emphasis:

"Herbert shall never marry her dear, so be consoled!" Maud begged to know why, but Mrs. Lestrange said no more. She had yielded to the

That night when Cornelia retired to her room, Mrs. Lestrange knocked at the door. Cornelia opened it, and led her to the most comfortable chair in the room. Mrs. Lestrange's face was set in hard lines, and she began without any preface:

"Cornelia, there has been some thing on my mind for a good while You know I was acquainted with your family in its best days in the outh, and am aware of many things you know nothing about. You are bout to get married to a very good young man, and in justice to him I to tell you something, unleasant though it be.' Cornelia paled, but tried to say

"I know you are my friend, Mrs Lestrange, and you are aware of my deep affection for Herbert, who is, as you say, everything that is good. What in this world can you know that would be unpleasant, and that you should say, 'in justice to him.' Mrs. Lestrange, with the same hard

look on her face, said abruptly:
"Why this, Cornelia, you should not marry him. You have colored blood in your veins; your grandmother was a mulatto

Cornelia sprang to her feet. What authority have you to say such a thing? How can you expect me to believe it?"

The girl flushed, and, then grew white as death, as she sank back on her chair. She had heard of such

her chair. She had heard of such things in the South, but never had she dreamed it in her own case. Mrs. Lestrange proceeded to unfold a chapter of family history that ounded only too plausible; and bits of broken stories Cornelia heard in childhood came back, and corrobor ated the woman's tale. cold as death, the girl listened: and when the woman referred her to an old attorney whom she knew had been her mother's friend, she could only point to the door, and cover her face with her hands.

"Of course," said Mrs. Lestrange, rising, "no harm might come in the marriage of the third generation, but t has happened that a colored child has been born in such a case, and in justice to Herbert I thought I would tell vou.

She left, and closed the door; Cornelia was alone. Only the great God Who watched through the silent night knew the agony of grief and love and duty that wrestled in the girl's heart. She could not undress. She lay, sobbing, with her face in the pillows, until they were wet with her tears. When the rose of dawn came softly in her window, she lifted her head. Her resolution was taken. She bathed her swollen face and eyes, and made ready for early Mass. There, before God's altar, she made her resolve. She would leave no stone unturned to find out if this terrible thing were true. And if it were, she would tell Herbert, and give him up. Then she returned for breakfast s. Lestrange, who served her, and who did not dare to speak, noted only that her face was as white as marble

and that she ate little. During the day Cornelia found time to visit the old attorney, who did not live in the city. At first he absolutely denied the whole matter. But when he saw that Cornelia was determined to know the truth, he acknowledged that it was the case, and he told her much of her family history. He bade her be of good cheer. She was a beautiful girl without one trace of this ancestry. Her soft, brown, waving hair, her clear, pale skin, her white, tapering hands, showed not the smallest in dication of one drop of negro blood. Cornelia said firmly

Butifitis there, I can never poison a good man's life by a dread that it might show itself." And then she told her old friend she was engaged to be married. So much the better," he said.

It is a rare thing for the third generation to show it. Say nothing, and thank heaven for your good luck, if ne is worthy of you!" "Because he is worthy of me, said Cornelia, "I must tell him

though it kill me-and break the en gagement.' Nonsense!" said her friend: "even if you do tell him, if he loves you he will take the risk. I would!" And the old man patted her on the back

like a father Cornelia left with a heart of lead in her bosom, but with a firm resolve to tell Herbert her story that very night. She did not meet Mrs. Lestrange, but when she went to the plain little parlor, and saw the fine figure, the noble face, and the adoring eyes of Herbert, the room was transfigured. A sense of all she was losing swent over her soul, until she staggered and would have fallen, had not Herbert supported her tenderly

to an arm chair. "What is it, dear?" he said. "Are you ill? Shall I call Mrs. Lestrange

and get a restorative?" No! no !- just a moment and I will be myself, said the tortured girl.

smile on her palid face. Herbert, being deeply concerned. wished to get some remedy, but Cor-nelia insisted that he should not. And as he sat down near her, in anxious distress, she told him that she had something to say to him. And then she told him—told him how Mrs. Lestrange had come to her; how she had visited the attorney; how he had denied it, and then how at last he had told the truth.

And now, Herbert," she said, " I must release you; we must run no risks. It would be poor love on my part to hold you to your engagement. The young man, whose face had flushed a deep red, and then had grown white as death, had listened without interrupting. But now, he

grew furious. "It is not true! It cannot be true," be cried. "Why there is nothing about you from head to foot, Cornelia, that does not be peak the cultured woman of a refined race. I do not believe it! I would not be-lieve it! And even if I did it would make no difference. I am quite willing to take you—and all the risks. I will sift the matter out, and leave nothing undone to prove it false!" More was said. But the parting

came, and Cornelia, who was firm, and had made her resolve, was the calmer of the two. The excited and distressed young man first saw Mrs. Lestrange, who only confirmed what she had said. Then he visited the attorney, and found again the sad truth. But he was determined he would not give up Cornelia. He made up his mind that this far-back circumstance would not affect future offspring, and he meant to take the risks, sooner than lose this beautiful. virtuous, devoted girl.

His next visit to Cornelia was distressing. She would not listen to his entreaties. She would take no risks; her duty was plain. Her trust in God, her faith in Him Who had sent this trial (she said) for some wise purpose, was so intense that seven his ardor was awed, and his

soul touched by this resignation so entire, although he knew her heart

was broken.
As the days passed on, Cornelia found the situation too much for her to bear. And Mrs. Lestrange found she had made a great mistake in thinking Herbert would turn to Maude for comfort. He never looked at her, nor noticed her, as he used to do. She was nothing in his eyes, and she could not but realize it.

The situation was becoming too tense. At last Cornelia quietly made her preparations, and departed to another city, only leaving a note for Herbert, and a hasty good by to Mrs. Lestrange, without mentioning her destination to either. Some months passed by. Cornelia

now under control. She felt that the past was like a dream — behind her forever. What must she do with her life? She was well educated, of fine address and manners, and the cross had driven her closer and closer to God. At the foot of the altar she once more took a resolve and pondered over it day after day until it became a fixed purpose. One afternoon the Mother Superior

X - was called to the parlor, and met there a beautiful, distinguished looking girl, who asked admittance into he Order. After looking at the refined face, which just then was flushed with feeling, the Mother

"But, my child, you are white; our Order is for those who have negro blood, or who have negro ancestors. We work only among the colored race, and give our lives for our salvation.

Then Cornelia told the story of her life, and the good Mother received her with open arms. She is therein that convent-now, Reader, and whatever may be her inner thoughts. no trace of pain or unhappiness is to be seen on her sweet, bright face, half hidden by her religious veil. She is at peace with her soul and the world; and God is her exceeding great

reward. But what of Herbert? When the mail brought him Cornelia's hasty letter of departure, he went at once to Mrs. Lestrange to learn her destination, his heart aching with terrible pain. Mrs. Lestrange could not give him any information, declaring Cornelia had said only a hasty good. bye, when a carriage had come for herself and trunk. She seemed annoyed about it, and gave no comfort to Herbert.

Oh! why did you tell her, Mrs. Lestrange? Why did you not leave the matter to Providence, and let us take the risks?" he cried, as he stood disconsolately in the parlor where he once had known such appiness.

And then, Mrs. Lestrange over reached herself.
"Because," she said, hotly, "there were other girls without a taint who worshipped you, and would have you as good a wife. My daughter,

Maude, whom you paid such attention to once, would give her life for vou even yet. Slowly Herbert arose. A light broke upon him. He bowed stiffly.

"I have never been more than civil to your daughter Maude," he said, "and I shall never marry."

He left the house. And when Mrs. Lestrange heard the front door close, she wrung her hands and inwardly cursed her imprudence. All was over now. Herbert determined he would find Cornelia. By chance he learned her

destination from a friend who was a railroad clerk, and was in the depot With a strong effort she rallied; and she looked at Herbert with a pitiful bert's betrothed, but thought no more when Cornelia bought her ticket for of the matter. Herbert went to B-, but found no trace of her. Wearied and heart-sick, he went home. His uncle, who had highly approved of his coming marriage, was furious when he found the engagement was broken, and spoke in bit-terterms of the inconstancy of women.

Herbert did not tell him the reason

and was forced to listen to his uncle's

denunciations without doing more

than defending Cornelia in a vague

and general way. But he had lost heart for his daily work in the lawoffice, and his uncle determined he should travel a little. Herbert was not much over twenty-one, and his life was vet before him. The months passed by-Herbert spent hours in thought. He remembered the calm, geptle character of Cornelia, her unselfishness, her devotion to duty, her reverence for her faith, her Catholic faith, which she once declared to him was her most precious possession. "More precious than I am?" he once said, jestingly. And he recalled her answer: "Yes, Herbert, more precious than anything in the world. I would even give you

up, if by so doing I could see you a Catholic—a believer in the beautiful

Faith of our Fathers.'

He pondered on it all, and began had strengthened her in her hours of misery and trial. The thought that God required a duty of her was enough to make her give up what she called her most precious possession—except her belief in Him. What could there be in that Faith? It was surely worth examining. He remembered that she had given him a book on Catholic doctrine, which he had taken out of its wrapper, and for her sake had laid it carefully away. He hunted it up, and began to read it and study it. And then, he went on his trip. He took the precious book along. The day before he sailed he received a letter from Cornelia tell ing him that she was now a religious was happy, full of peace and joy, and life would be henceforth. She did the principle of having our thinking not give her address, but it was in the city he had so A falsehood it is to say that the was in the city he had so vainly explored when she left him. There was no time to try again; his vessel was to sail, and he embarked. Over and over again he read the letter. The thought that she must belong to a colored community struck him with a pang. He shuddered when he thought of her beauty, her grace, her education; and yet, he

been complete otherwise.

As time went on, and he made the contents of the book his own, grace and the prayers of that hidden Nun did their work. On the other side of the ocean he met a priest who won his confidence. The story of his life was soon told. He placed himself under instruction, was baptized in the Catholic Church, and made his First Communion with deepest de-votion. After weeks of thought and prayer he entered a Seminary, and began his study for the priesthood. Pray for him, reader, that he may persevere, for this is a true story in every particular. It tells how won-derful are the ways of God, which indeed surpass our understanding. An heroic sacrifice, a noble example, fervent prayer, won these pure young souls, and laid them as an acceptable sacrifice at the Feet of the Master.

COBBLING THE CATHOLIC RELIGION

This seems to be an age for religious fads and new religions. Thanks to the elastic principle of Protestant-ism that everybody may choose his own religion out of the Bible not only have the Protestant sects been divided and subdivided, but the trend seems to be to substitute something for the Christ of the ages that would satisfy the increasing demands and growing unrest of the present generation. Charles W. Eliot champions the cause of a moral code, the basis of which is the Golden Rule. As though Christ's teachings did not embody this rule and everything else that is worth having or teaching or practicing. Because theology is com-plex it is to be discarded, and yet theology is but the explanation of Christ's teachings and their applica tion to the different situations and conditions in our lives. Eliot's new religion is to dispense with the idea of a God Head in Christ — save only as He reflects more admirably than any other human being a divine

nission and image.

And now comes another cult builders-no less than the novelist Win-ston Churchill, who, after having d some literary fame is spreading his sails to the tempests of religious unrest and uncertainty. He ventilates himself thus in the December number of The Century :
"Most of us are like boys with cold

hands looking on at a game. We are sick of eating candy but we don't understand the game. Perhaps it appears ridiculous to some of us. Yet we have the feeling of being at cross-purposes with life of being at the mercy of any misfortune which may strike us and bowl us over; of having no anchorage of love in anything permanent and abiding. We want a religion. Perhaps we are waiting for a new one. We'd plunge into life, into usefulness, if only we knew what life were: but we don't know. that the conception of Christianity given us in our youth has failed to sanction. We are unable to say, with the conviction of our fathers, This is the absolute truth.' For one thing, it may seem to us that the science and the agnostic critics of the age just past have riddled that

It is no wonder that the conception of Christianity given to youthful minds outside the pale of the Catho-lic Church has failed to satisfy them. And it fails to satisfy any reasonable human being, young or old. As long as we cannot assure ourselves that we hold the truth—and that this truth cannot be successfully assailed by science or agnostic critics—we shall be on the waves of doubt and dissatisfaction with ourselves. With the contradictions of Protestant sects and the poverty of non Christian creeds before us, we may well plan for some new religion as a substitute for Christianity. If all the Protest-ant sects are right, then, indeed, was He was neither the God-man nor even an ordinary teacher of the

Mr. Churchill, in a covert manner makes the following fling at the Catholic Church—by which he betrays either his ignorance or his rank prejudice:

It is a curious fact that there are some who look with longing eyes at the Church which still stands for external, or what may be called supernatural, authority. 'What a comnatural, authority. 'What a control fort,' such weary souls exclaim, be able to have life solved for one in this simple fashion, to accept the teachings of a Church which still claims in a special sense to be the guardian of the keys of heaven itself, to stop this buzzing in our heads, this attempting to think for ourselves!' But we find we can't enter such a Church. Perhaps we do not grasp at once the significance of this fact. It is only after a little that the reason becomes plain. We look around us, and we perceive at length that every institution in our modern

that her one prayer would be his conversion to the Faith. She did not expect to see him again on earth, but it was due to him to know what her for which that Church still stands,

A falsehood it is to say that the Catholic Church does the thinking for her members. On the contrary it is by correct thinking that anyone may reach the conclusion of the Cath-olic Church being the Church established by Jesus Christ. The Catholic Church does not do the thinking for the many thousands of converts who annually join her communion. They are convinced before they enter her portals. Nor does she do the thinking for them afterwards nor for the many millions who were born and reared in her faith. They accept a few ar-ticles of faith—fundamental doctrines (you can count them on your fingers)
—after they are convinced that the Church has authority to teach them on the testimony of the Scriptures and tradition—and outside of this one act of obedience to the faith they have as large a liberty in the inter pretation of God's word as any Pro testant or non-believer, provided such interpretation does not contradict her fundamental teachings. She does not fetter the human mind. Her eminent commentators have different interpretations of the same Scriptural text, and so they always will have without let or hinderance on the part of the Church. To say that the eternal truths must be changed to accommodate them to the altered conditions of the present age is as ridiculous as to say that twice two, which was four in the days of Artistotle and Christ, should now be six. If there was but one Church established by Christ, authoritative and infallible, a living, continuous embodiment of Himself on earth till the end of time, then in the twentieth century we know where to find it. It is not hidden under a bushel, but its light is high on the mountain top. There need not be religious unrest if those who are still seeking after truth will use their reasoning faculties properly. There is no Church that encourages Christian liberty more, within the limitations of com-Christian liberty mon sense, that does the Roman Catholic Church-which, from the days of the apostles, was always Catholic, and always Roman in the succession of her Supreme Pontiffs in the See of Peter

Churchill's fad which hecalls " the new religion of Patriotism" would be a sorry substitute for the Christian religion. The social service, which is to be its keynote has been the foundatian stone of Christianity from the beginning. "Love thy neighbor as thyself." Does Mr. Churchill presume to improve upon the fabric of the divine Founder? As a novelist he ought to be mindful of the saw: "Cobbler stick to thy last."—Intermountain Catholic.

SLAVERY IN ENGLAND

The attitude of the Church and her influence in the question of slavery are often misrepresented in modern literature. Historic materialism, the fundamental theory of Socialism, even necessitates such preconceived views. It will be interesting there fore to study the actual historic position of the Church, as we find it illustrated in the Anglo-Saxon documents of England which have sur vived the wars and vicissitudes of more than a thousand years.

Slavery was still the universal custom of the land, and Catholicity achieved its triumphs. The condition of the serf, attached to the soil, differed but little from that of the the mercy of their masters. To abolish this system by the mere stroke of a pen was evidently impossible. Like Christ Himself and His apostles, the Church exercised her great mission of charity and liberation by preaching in all its purity the divine doctrine committed to her.

To the master she applied her teaching of the essential equality of men before God; of the common creation, the common judgment, the common destiny of mankind; and lastly of the common membership in of bond and free. As in apostolic days she insisted upon the precept of charity towards all, and in particular upon the reward of mercy to be accorded to him who free a brother from his bonds. quickly her lessons bore fruit is evident from the constant emancipation of slaves and serfs, often in great numbers, which instantly fol-

That such actions were prompted by the faith which she had preached is clear from the purely spiritual reasons assigned in the ancient docu-ments of manumission. "Geatflaed ments of manumission. Geannaed freed for God's sake and for her soul's need," reads a characteristic record of the times, "Ecceard the smith and Aelfstan and his wife, and all their offspring born and unborn; and Arcil and Cole, and Ecgferd Eadhun's daughter, etc., etc." (Codex Diplomaticus, No. 925.)

In like manner Aelfred manumitted all his unfreed dependents in the Name of God and of His Saints," and prayed that they might not be oppressed by any of his heirs or kinsmen. "But for God's love and my own soul's need will I that they shall enjoy their freedom and their choice; and I command in the name of the living God that no one disquiet them, either by demand of money or in any other way." (Cod. Dipl. Thorpe, Kemble, I, 504.)

Often dreadful curses are pronounced upon any one who would are to set aside such dispositions, government, every discovery in our modern science from the telegraph especially when made in a last will:

Christ blind him that setteth this aside." And again: "Whose undeeth this may be have the wrath of Almighty God and St. Cuthbert." Such testators had often during life been very kind to their serfs, so that doubtlessly in many cases it had been preferable to remain under their care and protection. It is sufficiently common to find that such masters at their death not only freed their serfs but provided for them as a father would for his children. So Durcytel for his soul's benefit bequeathed a great part of his landed possessions to the church of St. Edmund, and part likewise to the Bishop, "and let all my serfs be free, and let each have his toft, and his meatcow and his meatcorn.'
(Cod. Dipl. No. 959.)

The spiritual benefits asked were both for this life and for the next, and often for the soul of relative or friend: "This book witnesseth that for his soul both during life and after life." (Register, St. Petroc's Church.) "And I (Leofgyfu) will that all my serfs be free, both in manor and farm, for my sake and the sake of them that begot me (the souls of his parents)." (Cod. Dipl. No. 931.)

It was moreover in the church and in the presence of the priest that manumission took place. Here witnesseth on this book of the Gospel," we read in the record of the monastery of Bath, "that Aelfric the Scot and Aethelric the of the Scot are made free for the soul of Abbot Aelfsige, that they may be free forever. This is done by witness of all the monastery." (Cod. Dipl. No. 1851.) So we read of Bishop Wulfsige freeing a number of serfs, "for Eadgar the King and for his own soul, at St. Petroc's altar." (Cod. Dipl. No. 981.) The register of this church is preserved for us, and similar books of manumission were evidently kept in every church, like the registers of baptisms and mar-

Throughout the Scriptures and in the apostolic days, slavery estab-lished by the law was never accounted a crime in itself, but the entire spirit of the Gospel, and therefore of the Church, prompt men to do all in their power towards its abolition. It is not the slightest exaggeration to say that if the Catholic Church had not existed, slavery would be as common and as dreadful an institution to day as it was in the days of Egypt, Greece and Rome. Mere civilization, as the world's history abundantly shows, could never even have ameliorated the lot of the slave. Labor would hold a position no better than that it was doomed to occupy under the Pharaos and the Casars. Had a second Spartacus arisen, more successful than the first, he would have followed the law of all barbarian conquerors. Slavery would have continued as before with only a change of masters and of subjects. such was the whole history of the barbarian conquests. The savage invaders did not come to bring lib. erty to the slaves but to give them new

tions that had been free.
It was the doctrine of the Church alone which could make an impression upon the Roman masters of the world, and which in course of time was to accomplish in the progeny of those wild hordes that later overran Europe and England, what it had been able to achieve only partially under the preceding civilization.

Everywhere restrictions were at once set by the Church upon the system of slavery. Certain abuses were of necessity tolerated for a time; but they give only the merest suggestions of the abomine which had existed at earlier periods. There is no need of recalling the details of this time of transition. To tails of this time of transition. To the great glory of the Church the serf in England was soon freed from the arbitrary power of his master and placed under the protection of the Bishop to whom he could appeal if excessive burdens were placed upon him.

The first duty of the Church, it must be borne in mind, was not to free the slave or serf, but to save his soul. Her chief effort, which was to be carried out in the face of all resistance, was to procure for him conditions under which ample leisure and opportunity might be afforded him to serve God becomingly and even perfectly. Equally with lord and king, he, too, was her spiritual child, sanctified in holy baptism and by the reception of her sacraments partaker of the same Body and Blood of Christ, destined to be a fellow citizen with the angels and saints. already emancipated by the grace of God from the one slavery which alone is terrible, the bondage of sin

We are not, therefore, surprised to find the statement made by one of the most thorough students of this period, the Protestant historian Kemble (I, 213,214), that the lot of the serf "was not necessarily or generally one of great hardship. It seems doubtful whether the labor exacted was practically more severe, or his remuneration much less than that of an agricultural laborer in this country (England) at this day (A. D. 1876)." The Rev. J. Malet Lambert expresses a similar opinion of conditions of servitude at a later date.
The spiritual and even the temporal provisions made for the serf, at-tached, according to the custom of the day, to the land of some conscientious Catholic master, might well be envied by countless laborers

in our paganized civilization. Faith, indeed, was livin indeed, was living and active in Anglo Saxon days. We be-



height of their glory renouncing all their temporal possessions and lay-ing aside their crowns to devote themselves entirely to lives of selfrenunciation; of noble ladies and princesses retiring from the world to the cloister; of men of influence and power, with all the temptations of the world before them, thirsting only spirit of necessity reflected upon the economic conditions of the age. Though the time had not yet come for the universal emancipation o the kerf, he was not unfrequently freed from bondage, as have seen and always treated with far greater consideration than could have been shown him otherwise. An undeniable hardness which still remained in certain customs of the day must be explained by the life of constant war and danger to which the country was exposed.

'It was especially the honor and glory of Christianity," writes Kemble, that while it broke the spiritual ponds of sin, it ever actively labored to relieve the heavy burden of social servitude. We are distinctly told that Bishop Wilfrid, on receiving the grant of Selsey from Caedwealha, of Wessex, immediately manumitted two hundred and fifty unfortunates whom he found there attached to the soil, that those whom by baptism he had rescued from servitude to devils might by the grant of liberty be rescued from servitude to man. In this spirit of charity the clergy ob-tained respite from labor for the serf on the Sabbath, on certain high festi-vals and on the days which proceded or followed them. The lord who compelled his serf to labor between the sunset on Saturday and the sun set on Sunday forfeited him alto-gether; probably first to the king or the gerefa; but in the time of Cnut, the serf thus forfeited was to become folkfree. To their merciful intervention it must also be ascribed that the will of a Saxon proprietor, laic as well as clerical, so constantly directed the manumission of a num ber of serfs for the soul's health of the testator." (The Saxons in England, II, pp. 211, 212.)

We see, therefore, how completely the Historic Materialism of Socialism has misread history. Not economic conditions have dictated the doctrines of faith and morality taught by the Church, nor changed them ever so little; but at all times and everywhere the Church has instead changed and perfected the economic conditions of the nations which accepted her teaching. The measure of her success has always been the mitted to exert over the passions of

NEARING THE

CATHOLIC IDEALS

While at the last general conven-tion of the Protestant Episcopal Church there was nothing definitely done which would lead one to hope for a realization of church unity in the sense that all the Protestant sects should become one in the Catholic Church, in one fold and under one Shepherd, there was not altogether an absence of moving closer o the ideals which make a unification of Christianity the more possible and desirable.

Perhaps the summary of all that was desired to be accomplished, is best learned from the message in a pastoral letter, which was issued at the close of the convention by the socalled House of Bishops. A writer in the January number of the Catholic World presents a digest of this

document : 'It is a heautiful and in some respects, a strong document. In these days, when the most earnest prayer of Christians is for reunion, it is good for us to hear from the official leaders of another church an utterance with almost every word of which we can heartily agree. Its aim is the aim of Our Holy Father, Pius X. to restore all things in Christ. Catholics will note with more than sympathy its unequivocal assertion of Our Lord's divinity; its vivid realization of His unceasing work in the world, enlightening, purifying and strengthening mankind; the personal devotion to Our Saviour which the letter breathes; the longing for a united Church; the condemnation of the necessity of religious education for the preservation of the nation;

and His protagonist in the unending conflict with the wickedness and

ignorance of the world."

There is nothing in this message that would not be endorsed by the bishops and priests of the Catholic Church so far as its face value is concerned, and we have no reason to doubt its sincerity. There should be joy in every Christian heart that the cardinal principles of our holy re-ligion are so clearly and courageously set forth even by a body of churchmen who, although they may be drifting back to the bark of St. Peter, are still on the highways of shipwreck, which they suffered several centuries ago.

In the proceedings of the Episcopal convention its manly stand for the

necessity of Christian education is particularly prominent and com-

It was agreed that the American system of education is fixed and permanent—amd that positively religious instruction by way of creed would neither be possible nor desirable in connection with it, and yet without debate the resolution was

passed :
"To take up the whole question of moral and ethical education in the Public schools, and to effect, if posible, through co-operation with other religious bodies, a system of instruction commensurate with the needs of our youth, together with such forms and exercises as will conduce to the truest patriotism, the highest sense of personal integrity and purity of life, and that is one means of furthering this object, the general board of religious education be instructed to take prompt action to promote the daily reading of a portion of the Holy Scriptures in the Public schools."

The Catholic Church would cer-

tainly approve every honest effort towards giving our children moral not be accomplished by the mere tion of the bible. That is sectarianism beyond a doubt, and is against the spirit of our free institutions. Even though the King James version for instance, were used in daily readings for its literary value only, these could not fail to tilt the young Catholic mind aversely to the cardinal teachings of Holy Mother Churches The Protestant doctrine of the right of private interpretation on essentials as well as non-essentials would percolate through and threaten danger to the faith of an impressionable

Mr. George Wharton Pepper, one of the lay delegates at the convention, put forth this cardinal idea in con-

Education without religion is no sibly be a religious education and a education, and these two elements must enter into it. This being so, if you neglect the religious part of education you make a mess of the whole matter. Educa tion consists in drawing out of a man all that is noblest and best in him, and the very noblest and best thing is for a man to find God and know that he has found Him.'

Nothing could be more Catholic than such a statement

Bishop Brent, who proved himself a champion in the cause of religious training for the child in the schools,

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Fin "The noblest faculty of the human soul is the capacity of knowing and realizing the presence of God; and a system for the training of youth which should make no provision at all for the development of this faculty of the time.—Joseph Husslein, S. J., would be a travesty of education and a menace to civilization."

He earnestly pleaded for the estab

lishment of parochial schools for Episcopal churches, where their children might be given a religious training as an essential part of their eneral education.

In regard to Socialism and the be coming socialogical and economic questions of the day the general con vention created a permanent joint commission and sent it forth with this courageous resolution :8 "Resolved, the House of Bishops

concurring. That we, the members of the general convention of the Protestant Episcopal Church, do hereby affirm that the church stands for the ideal of social justice, and that it demands the achievement o a social order in which there shall be a more equitable distribution of wealth; in which the social cause of poverty and the gross human waste of the present order shall be eliminated; and in which every worker shall have a just return for that which he produces, a fair opportun ity for self-development, and a fair share in all the gains of progress. And since such a social order can only be achieved progressively by the effort of men and women, who in the spirit of Christ, put the common welfare above private gain, the Church calls upon every communicant, clerical and lay, seriously to take part, and to study the complex conditions under which we are called upon to live, and so to act that the present prejudice, hate and injustice may be supplanted by mutual understanding, sympathy and just dealings, and the ideal of thorough going democracy may be finally realized in our land."

Something was also done in the convention by way of encouraging

the anointing of the dangerously sick godless education, the insistence on and giving them the Communion. The enlargement of the calendar was for the preservation of the nation; approved—at least there was no the recognition of eternal truth, objection raised against the veneradogma, as the foundation of religion; and finally, the high doctrine of the Church as the custodian of truth, the representative of Christ on earth, St. Patrick, St. Boniface, St. Willi-

brord, and such noble representatives of the faith as St. Thomas Aquinas, St. Jeanne d'Arc and St. Catharine of Sierra.

In going over the proceedings of this Convention one is almost forced to exclaim: "What a pity that the Episcopal Church is not one and the same with the Catholic Church—in one fold, and under the shepherd and that it is still necessary to say, 'Oh, so near, and yet so far.'"—Intermountain Catholic.

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The London correspondent of a Scotch paper, the Dundee Advertiser gives information of extraordinary character and interest as follows:

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LETTERS OF RECOMMENDATION

LETTERS OF RECOMMENDATION
Apostolic Delegation,
homas Coffey: Ottawa, June 13th, 1905.
Dear Sir-Since coming to Canada I have
a reader of your paper. I have noted with
action that it is directed with intelligence and
catholic spirit. It strenuously defends Cathinciples and rights, and stands firmly by the
ngs and authority of the Church, at the same
romoting the best interests of the country
wing these lines it has done a great deal of
to more and more as its wholesome influence
more Catholic homes I therefore earnestly
mend it to Catholic lamilies. With my bless
i your work, and best wishes for its continued
a. Yours very sincerely in Ckrist,
Donatus, Archbishop of Ephesus.

Donatus, Archbishop of Ephesus. in Christ, shop of Ephesus, Apostolic Delegat

Ottawa, Canada, March 7th, 1900.

In Six—For some time past I have read your bile paper THE CATHOLIC RECORD, and conlate you upon the manner in which it is publisment and form are both good, and a Catholic spirit pervades the whole. Therefore, pleasure, I can recommend it to the faithful, agyou and wishing you success, believe me to n., Yours faithfully in Jesus Christ.

† D. FALCONIO Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, MARCH 21, 1914

DR. JAMES J. WALSH

The palmy days of the lecture may be over but it would be safe to prophesy for it a second spring if Dr. James J. Walsh could infuse his spirit, his erudition and his originality into the available source of supply for the lecture platform. His "vis-

ion," that is the word he taught us On Wednesday of last week Dr. Walsh passed through London delivering three delightful lectures on the way. Of course Dr. Walsh is so widely known that it is almost an impertinence to introduce him to our readers. We do so, however, because we have become aware of the fact that there are educated and wellinformed Canadians who never even heard of him. K. C. St. G., M. D. Ph. D., Litt. D., and LL. D. are some of the arrangements of the alphabet that he is entitled to place after his name. Not one of them is an empty decoration. Each is a recognition of scholarly attainment or achievement

His versatile genius has made him the master of many arts and sciences : but his vast erudition has only put a keener edge on his orig inality and made clearer his vision of the old eternal truths.

Before the Canadian Club his subject was "How old the New." As is usual on such occasions there were perhaps more varied types of Canadian intelligence are usually found in audiences of ten times the number. Bu from thoughtful and reflective old age to eager, alert, self-confident youth there was not one who was not a bit startled out of his self-complacency by Dr. Walsh's novel and challenging view of modern progress as expressed or rather sug gested in his opening sentences But you soon agreed with him that the sweetness of our self-complacent boasting of modern progress had become somewhat cloying. There was not a trace of sarcasm but there were flashes of humor which lit up the vast amount of information with which he illustrated his thesis We laughed with him at the self glorification of our age aud genera tion when we realized how little we really knew of the ages we contemned or the achievements of bygone gener ations so like our own in all essen tial things; and we felt, also, that the man before us, whose vision swept the past and present, was laughing with us, not at us. We felt quite sure of the scholar's sympathy. Whether you agreed with him or not you came away feeling that you had received a mental fillip worth many times more than the self-complacency aroused by the usual magniloquent boasting of modern progress: one felt that it was not so certain that evolution was carrying the race ever onward and upward. Each genera tion like each individual must accomplish its work by its own effort and not trust to the dubious process of evolutionary progress. After hearing him one gentleman remarked that when some men delivered a lecture you felt that they had said everything they knew of the subject. But one felt convinced that Dr. Walsh had a hundred reasons in reserve for the one he adduced in support of any statement. It is true. There was hardly a statement made, hardly a just as soon as his engagements will name, or a period, or an art, or a permit of his returning.

science mentioned during the course of his address on which he has not delivered lectures or written books. His goods are emphatically not all displayed in the front window.

In the afternoon at St. Angela's College Dr. Walsh spoke on "The Women of the Renaissance." We have no intention of attempting to summarize this illuminating lecture. In some respects it might justify the title "How old the New Woman is." At any rate one could hardly go away from the lecture with the idea that it was left to our day to discover that women have souls. That women form our moral standards, that the ethics of any age or generation depend on the women, is a practical truth that Dr. Walsh illustrated in his own inimitable way from the wealth of his knowledge of history. That women always can get, always have got and always will get anything they really desire sums up his views on woman suffrage. The silent influence of the majority of women is the greatest obstacle that the noisy suffragist minority will have to overcome before "equal suffrage" is granted.

"Scientists and Faith" was the

subject treated before a large audience in St. Peter's Hall in the evening. If any came to the lecture with the notion that science and faith are incompatible they must have asked themselves before they went away on what that absurd modern notion is based. If the greatest scientists were men of the deepest faith then it is in those minds where there is little faith and not so very much science that such a notion must have originated. The History of Medicine is the chair which Professor Walsh fills at Fordham University School of Medicine; and the history of medicine with Dr. Walsh is the history of all the natural sciences. If the International Medical Congress at its last meeting in England introduced for the first time the subject of the History of Medicine it is due probably more to the researches and writings of Dr. Walsh than to any other man in the world. For the genial, simple, unassuming lecturer who delighted and enlightened three London audiences in the one day that he was here, has an international reputation amongst the scholars of the world. No one would suspect it from his modest address and unassuming manner having listened to him for an hour no one could doubt that he was in touch with a wonderful personality; or find it easy to believe that his vast erudition, grasp and vision would fail of appreciation anywhere in the world of education or intelligence.

In one of his books Dr. Walsh quotes from the Preface of Cambridge Modern History :

"Great additions have of late been made to our knowledge of the past the long conspiracy against the revelation of the truth has gradually given way, and competing historians all over the civilized world have been zealous to take advantage of the change. The printing of chives has kept pace with admission of enquirers; and total mass of new matter, which the ast half century has accumulated amounts to many thousands of volumes. In view of changes and gains such as these, it has become impos-sible for the historical writer of the present age to trust without reserve to the most respected secondary authorities. The honest student finds himself continually deserted, retarded, misled by the classics of historical literature, and has to hew his way through multitudinous trans actions, periodicals and official publications in order to reach the truth.

"Ultimate history cannot be ob tained in this generation; but, so far as documentary evidence is at com mand, conventional history can be discarded, and the point can be shown that has been reached on the

road from one to the other." Dr. James J. Walsh has done her culean pioneer work against the conventional history" that is the basis of the traditional Protestan misconception of the Catholic Church. Bishop Fallon introduced the lecturer to the audience in St Peter's Hall as the greatest Catholic apologist at least on this side of the Atlantic. It is the simple truth. And we are guilty of gross negligence or inexcusable apathy whenever we neglect an opportunity to bring Dr. Walsh before the educated or intelli-

gent Protestants of Canada. It is only an act of simple justice and perhaps, also, of salutary humility, to add that London owes to the Ursuline Sisters of St. Angela's College the opportunity it has had of listening to the distinguished lecturer who will need no introduction the next time he appears before London audience; and that will be

If "Patrick" Morgan can supply the need of an evangelical Protest ant paper in Canada" to the satisfaction of the learned and Christian gentlemen who speak in the name of the Ministerial Association of Ottawa it would be a pity to deprive "the Protestants of Canada" of an evan

gelical Protestant paper. It is only fair to add that there are Protestants and Protestants. The Free Press says editorially: "There are some of us Protestants who find it impossible to approve or even to contemplate without getting hot the action of the Ottawa Ministerial Association yesterday in regard to Patrick Morgan." Naturally; decent people feel most keenly the disgrace of their own side. Catholics can afford to regard the action of those truthloving gentlemen with equanimity. We may deplore their taste in evangelical Protestant literature, but it is just as well to know that there are ministers in Ottawa who would like to see "the Protestants of Canada' assist "Patrick" in disseminating the knowledge of evangelical sexhygiene.

There ought to be at least one good evangelical Protestant paper in Canada, and now that "Patrick" has the Ottawa Ministerial Imprimatur

he will likely fill the long felt want. It is only fair to add that under the heading "All ministers not backing Morgan Idea" the Free Press has quite a list of ministers who more or less cautiously repudiate any connection with the ministerial endorsation of the ex-ex-priest "Patrick' Morgan. The most manly and straightforward amongst them spoke

HAS NO RIGHT-Rev. Herman Ruhland, St. Paul's Lutheran Church— "Attacking Catholics does the Protestant religion no good at all. not a member of the Ministerial Association and I certainly don't think that association has a right to speak in the name of all Protestants. am a Protestant minister but I think that the personal charges which Morgan is directing against Catholics could be answered by the Catholic Church by charges agains ndividual Protestants. Morgan says that some of the Popes were not all they should be. That doesn't prove that they are not Christ's vicars We prove our doctrines by the Scrip Catholic doctrines by Scripture -

that's the only way.' EXPRESSED DISGUST-"Rev. J. M Snowdon, Rector of St. George's par-ish, after expressing his disgust at the nature of the publication sold by Patrick Morgan, said that the reso lution of the Ministerial Association was no affair of his. The view expressed is that of the Ministerial ssociation alone, and commits nobody else to its opinion of Mr. Mor-

A REBUFF AND A REBUKE So intimately has Mr. J. H. Burnham, M. P. for West Peterborough. identified himself with the absurd. not to say grotesque, ultra-Protestan attitude on many things that it comes with something of a shock to find anything. Still more so since hi sane and sensible view requires some moral courage. Perhaps-but no matter; let us give him credit for what he has actually said and done

A delegation from some of the organizations of those fussy women. who make it their aim in life to induce men to legislate themselves up to a higher plane of morality had peacefully invaded the legislative halls at Ottawa. This time it would appear that their immediate object was a demonstration in force to lend aid and encouragement to Mr. And. raw Broder's valiant assault on cigarette statistics. And incidentally it may be, to over - awe those who might be tempted to view things from the low standpoint of masculine ommon sense. The galleries were filled with the still disfranchised but formidable better half of the population. Into the serried ranks of the legislative ladies' auxiliary Mr. J. H. Burnham, M. P., hurled this startling statement :

"Before the women come to Pariament seeking to reform the habits of men let them reform their habits of

If we had a vote in West Peterborough some one would have to show us a convincing reason why we should not cast it in favor of Mr. J H. Burnham. True, you can bring conclusive evidence of his insanity on the Ne Temere decree, but have you not noticed that even the worst cases of that disease have recovered And that netemeritis is now as sedulously avoided as small-pox?

Listen to Mr. Burnham: "It did not become a sex, which was the slave of fashion in dress, and

AN EVANGELICALIMPRIMATUR | exercised no control of themselves in | to whom religion, Church and con- | Burke, Grattan, Tone, Emmett, Lord | largely the outcome of the way following the freak and daring de crees of the modistes, to seek legisla tion demanding self-control and re form in men, declared Mr. Burnham amid considerable sensat them set an example in self-control and reform in attiring themselves be fore inspiring legislation of the kind sought. Mr. Burnham persisted that panacea for excess was not to be assured the fair visitors in the gallery sterile that it is no longer capable of

We have not too many members of Parliament who are entirely sane on any single subject. Let J. H. Burnham stay right there if only to show how sane the silliest of us can be at

One thing suggests another. Let that be our excuse for putting the name of John McNeil into the same article as that which contains the name of J. H. Burnham-even with the signs of the latter's returning sanity.

The Rev. John McNeill, Presbyter ian minister, Toronto, is not a crank, and not a sensationalist; indeed he is a very old-fashioned preacher of God's Word who believes in the sane, sweet, wholesome message which he delivers with a homely, spiritual earnestness which is in refreshing contrast with the tawdry sensation alism and pretentious shallowness of some of his more up-to-date brethren. It may not be altogether irrelevant to note also in passing that the oftrecurring panics over the aggression of the Roman hierarchy leave the serenity of this remarkable Toronto clergyman undisturbed. John Mc-Neill seems to have so much positive religion of his own that he does not feel the need of eking it out with appeals to anti-Catholic prejudice.

This is what the Rev. Mr. McNeill said the other day:

"Some of the most dignified women in the city, are wearing shameless clothes. In some of the new fangled dresses you look disgraceful, and to every modest-minded man you look indecent. In wearing such clothes you put yourselves nearly on the same level with a strumpet."

We must not confound this plain speech of a plain man with the sensational insincerity with which we are too familiar. There is not a word of exaggeration; but there is no shirking of a painful manifestation of the morals of a self-complacent and self laudatory generation. It is quite safe to assume that Mr. Mc-Neill is not amongst those who be lieve that "the moral ground is so sterile that it is incapable of bearing seed;" not amongst those who believe that morality comes by legislation; not amongst those who would correct every abuse due to lack of conscience and decadence of religious influence by the easy and infallible and leave the minorities in the other remedy of the unthinking man-instreet and of the posing woman-insociety: "There should be a law against it."

THE CONTRAST

long ago as 1902, not content with making his novels the medium of advancing his views on politics and sociology, he published Anticipations in which he discussed the probable sociological developments of the twentieth century " with remarkable acuteness and constructive ability."

In a recent article in the Mail and Empire we find from his pen the following interesting contrast between the Englishman and the Rus-

"The English seem to have no real beliefs, their Church is a phantom, their monarchy a constitutional in fluence, their lives ruled by appear ances and uncontrolled by conscience and heart searchings. No man talks of his religion or discusses his aims in life; it may be that Englishmen have no religion and no aims in life. In default there is respecta-

"In Russia thingse are taken seriously. The Russian's soul, just as much as his churches and his pictures and his children's toys, is done in stronger, simpler, more emphatic colors. His religion is real, his monpassionate self-examination because he has faith. Russia is full of faith. overflowing with faith, the ointment runs down upon the beard; and I, who am an Englishman and have thought much of England all my life, do not know whether England has any faith at all or if only it is very subtly and deeply hidden.

Whether or not the clever and distinguished Englishman is carried away by his artistic sense as a writer to make the contrast more vividly striking we are not prepared to say He knows his England ; but we are inclined to think, despite Kikuyu and the light it sheds on religious England, that there is a saving remnant

science, are something real and vital However cynically, as passing events show, the eminently "respectable" Englishman may juggle with his erstwhile dogmatic belief in civil and religious liberty and equality, the real men of England, the workers, have still a good grip on these wholesome truths. This is an evidence of conscience, and, we are inclined to think, of religion also. Perhaps it is because "the Church is a phantom' that England's real men are appar ently so indifferent to religion England is sloughing off post - Reformation growth hereditary privilege, and the red blood of the people is beginning to flow through all parts of the social organ ism. The phantom church which embraces in its "comprehensive fold rationalism, Arianism, modernism, agnosticism, Protestantism and frank Catholicism" will disappear and religion, freed from the fetters of legal establishment, ceasing to be a department national government will be free to resume its proper spiritual function. Before that time the people will have realized that the frantic and futile effort to be comprehensive is the very antithesis of

being Catholic. Despite the pessimistic conclusions of a very observant Englishman we may hold to the belief that his observations were too exclusively confined to average type of English "respecta bility," and that England will be re generated through democracy and the saving remnant of Christian be-

THAT ULSTER REBELLION

"It is rumored that the Royal Irish Constabulary, recently asked for an increase of pay to meet the increased cost of living, and were refused, and that in consequence there is much discontent in the force. According to the Cork correspondent of the Daily Telegraph, a movement is being organized with the object of refusing to take part in quelling the expected Ulster rebellion. The men's conten tion is that the possibility of having to face a well-organized and well drilled citizen army, was never con-templated when they joined the Force, and there is a growing disposi tion among them to refuse to line up

against the Ulster Convenanters. If the threatened Ulster rebellion does not furnish good ground for the demand of the Royal Irish Constabulary for increased pay it must get small by degrees and beautifully less the closer it is viewed. If it is not brought on before the." growing disposition " among the R. I. C. impels them to keep out of the trouble there may be no fun at all. Especi ally if the counties where Orangeisn is strong and militant show a grow ing disposition to withdraw also counties to fight the battles of "civil and religious liberty" all by them selves.

However, the acceptance of the olive branch by the strongly Orange counties would not be so cowardly Mr. H. G. Wells is an English as it might seem to those who were him taking a sane, sensible view of novelist who is greatly interested in really impressed by the Ulster bluff. The fomentors of discord for politi without the slightest misgiving as to the fate of the abandoned brethren in the Home Rule counties.

CLERICAL AGGRESSION The Ottawa Citizen would contend

with George Bernard Shaw as maker of paradoxes. Ireland, it in forms us, "is a land where the impos sible is always taking place, and the inevitable never comes to pass. It is a paradox." One of the paradoxes of Irish life in the opinion of the Citizen, is that "some of the greatest leaders of Catholic Ireland have been Protestants," from which "most significant fact" it concludes that clerical influence has been unduly exercised in Irish politics. Now we are noth ing if not charitable, and hence, instead of convicting the Citizen of a lack of logical reasoning power, we prefer to believe that the editor has ecome inoculated with Shavianism For surely the process of thought that can see an evidence of clerical aggression in the "most significant fact" that "some of the greatest leaders of Catholic Ireland have been Protestants" is decidedly Shavian If the "most significant fact" proves anything at all it proves that the Church has not unduly influenced the current of Irish political life. Had it done so the great Protestant leaders would never have been accepted by the Irish people. The Citizen need not go to Ireland in quest of paradoxes. Its own editorspecimen.

All the great Irish leaders, except

Edward Fitzgerald, Davis, Mitchell, Butt, Parnell, all were Protestants. yet they were loved and obeyed by the Irish people as if they were so many occupants of the Papal chair. Emmett and Fitzgerald are the canonized saints of Irish history. O'Connell is not more loved than Grattan or Parnell. Not only did the Church not attempt to thwart the political ambitions of the latter, but priests and bishops were his most ardent supporters in his great struggle for Home Rule. The illustrious Arch. bishop Croke and the present Archbishop of Dublin stood by the Protestant Parnell, even in the face of opposition from the Vatican engineered in England. Nor were they solitary exceptions, as is proved by the fact that the Parnell Tribute, denounced by the Vatican in 1883, jumped in one month from \$35,000 to \$200,000. As this fund was in nearly every instance collected at the church doors it is plainly evident that the Church loyally supported Parnell. When after the unfortunate divorce scandal it took sides against him the issue then was not political but moral. Sir Charles Dilke was hound ed out of public life in England for a similar offence. " Certain powerful influences in

to men who have come into almost direct opposition to the Church' Not feeling quite competent to per petrate another brilliant paradox the Citizen does not pause to draw the obvious conclusion from above It would have been wise to have exercised a like prudence in selecting examples of these "powerful influences." Dr. Douglas Hyde, it informs us, has had to fight to keep the Gaelic League independent of priestly influence. Sir Horace Plunkett has had to defend the great co operative movement from clerical interference. The Citizen has been sadly misinformed The Gaelic League, of which Dr. Hyde is the well beloved president, was founded by a priest, and a Maynooth professor at that, the Rev. Eugene O'Growney. Its greatest champions have been clerics like the veteran Irish author, Father Peter O'Leary Father Dineen, the Bishop of Raphoe and Cardinal Logue. Alone amongst the Irish Universities the Catholic National University has made Irish essential for matriculation. As for Sir Horace Plunkett we will let him be his own witness. his book, "Ireland in the New Century," he tells us how the Church has opposed his great co operative movement. "If my optimism ever wavers. I have but to think of the noble work that many priests are to my own knowledge doing, often in remote and obscure parishes, in the teeth of innumer ble obstacles. . . I may mention that of the co-operative societies organized by the Irish Agricultural Organization Society there are no fewer than 331 societies of which the local priests are the chairmen. while, to my own knowledge, during the summer and autumn of 1902, as many as 50,000 persons from all parts of Ireland were personally conducted over the exhibit of the Department of Agriculture and Technical Instruction at the Cork Exhibition by their local clergy. . .

Again, in a great number of cases, the village libraries, which have been recently started in Ireland with the assistance of the Department (the books consisting largely of industrial economic, and technical works on agriculture) have been organized and assisted by the Roman Catholic clergy." (pages 117-118-119).

We make no apology for the fact that n the past the priesthood of Ireland prominently identified itself with the people in their struggle for political rights. The priest was the only person to whom the people could look for guidance. England did not put a price on the head of the schoolmaster for nothing. The bigoted Protestant minority had everything in their own hands until priest and people threw down the gauge of pattle, and after a protracted struggle and almost incredible sacrifice sucseeded in wringing from the Ascend ancy some of the ordinary rights of freemen. Did the priests of Ireland abuse the power which circumstance placed in their hands? Let us again quote the "persecuted" Sir Horace Plunkett. "The evil, commonly described as 'The Priest in Politics is, in my opinion, greatly misrepresented. I have come to the conclusion ial columns provide a really excellent | that the immense power of the Roman Catholic clergy has been singularly little abused." . . . "I believe O'Connell, belonged to the faith of that the over-active part hitherto the minority. Dean Swift, Molyneux, taken in politics by the priests is

Roman Catholics were treated in the past, and that this undesirable feature of Irish life will yield, and is already yielding, to the removal of the evils to which it owed its origin, and in some measure its justification. The aftermath of the Penal Laws was a great void in the ranks of the educated laity from whom political leaders are generally drawn. The priest had to choose between leaving his people leaderless or going in and leading them himself. The day that made it necessary for him to be a politician has all but passed, and with it the power of the priests, so far as it is abnormal or unnecessary, will also pass away. But, dear good Citizen, why travel

so far afield in search of instances of clerical aggression? If you will but comprehend Ontario in your eagle glance we are not quite sure that you might not find a preacher or two taking a rather prominent part in purely secular affairs. Or if you must go to Ireland for "copy" why not give us a column or two about the "Parson in Politics?" We can assure you it would make spicy reading. You might tell us how the parsons opposed the disestablishment of the Protestant Church in Ireland : how they enlisted the whole forces of the Crown to wring tithes from a Ireland to-day," asserts the Citizen, people to whom their religion was owe their direction and inspiration anathema; how they purposed kicking the king's crown into the Boyne if the offensive coronation oath was amended; how they have consistently opposed Home Rule for Ireland: how their synods and assemblies have constantly meddled in purely political matters. All this and more you might write up for your readers. They should find it very interesting. and who knows it might teach them to remove the beam from their own eye before they set about extracting the mote from the poor benighted Papist's. COLUMBA.

NOTES AND COMMENTS

WHAT THE DAILY papers have dubbed the "Roosevelt touch." threatens to become historic. The people of the United States were permitted a peep at the predominating characteristic of the ex President by his escapade in Rome a year or two ago. His latest "touch" in Brazil, if not authoritatively contradicted as seems improbable, will drive home the lesson. We can imagine the amazement of the courtly and hospitable South American at such a revelation of northern "enterprise." And we can more than imagine the chagrin and mortifica tion of the American colony in Brazi upon whom the reproach will weigh heaviest. The lesson will not be lost, however, if it but focus public attention upon the kindred arts of the so-called "missionary" from the United States, Baptist and the like. with whom the South American Republics have in recent years become familiarized.

In concluding our comments of land and the despicably unfair tactics adopted by the Unionists in their efforts to strangle the Nationalist cause, we remarked that of all people in the world the clergy of the Church of England should be the very last to have anything to say on the subject of tyranny and extortion. This was occasioned by certain aspersions of that character cast by a Toronto Anglican minister against the Irish priesthood. In this regard it may be instructive to cast a glance back in the history of Ireland, and to cite one instance as typical of the three centuries of Anglican domination which ended with the disestablishment of the Irish Church in 1868.

GDEAT PAINS are being taken at the present time to create the impression that the attitude of the Proestants of North-east Ulster has een always consistently anti-Nationalist, and that as supporters of Tory and class ascendancy in England they have upheld in Ireland all that that Toryism stood for. The further impression is sought to be conveyed that Presbyterians and Anglicans in Ulster have throughout been the most harmonious of bed-fellows, looking upon the Catholic Church as the mutual enemy of both, pledged, in season and out of season, to their utter ruin and extermination. To what extent this is reliable may be seen by recalling an incident in Ulster history well-known to students but sedulously kept out of sight in these days as inimical to the truculent Unionist campaign.

As HAS been well-said, nothing is more remarkable in the later history of Ireland than the many episodes in which Presbyterian Ulster joined hands with the Catholic Provinces in standing out against the common enemy of the country-the flockless and rapacious Anglican episcopate. If, indeed, pre eminence may accorded to either section in the matter of vigorous resistance, especially during the trying seventeenth century, it is to Ulster, for the simple reason that the life-blood had well nigh been crushed out of the Catholics by that masterpiece of Satan, the code of Penal Laws. The oppressed in their courts. Presbyterians had much to endure certainly, but they knew nothing of that awful visitation which made simple fidelity to their ancestral Faith a felony, and the hearing of Mass or the harboring of a priest crimes of the first magnitude.

NEVERTHELESS THE condition of Presbyterians in Ulster during the century named was anything but agreeable, and in face of the numerous exactions of the Anglican episcopate, recourse was had to Parliament in 1641 for a remedy. A petition was drawn up in the name of the "Protestant inhabitants of the counties of Antrim. Downe, Tyrone, etc." which, being numerously signed in much the same manner as the notorious Carson Covenant of our time, was in due course presented to the House of Commons. It is not necessary to follow is through its very stages or to dwell upon its results. Our purpose will be served in laying before our readers a few extracts from this historic document which rises up as a confutation of the senseless falsehoods by which it is sought now to rob the Irish people of the inheritance for which they have struggled so long and so manfully Further comment on our part would not add to the force or point of these extracts.

"Your PETITIONERS" begins this lengthy document, "humbly repreunto your grave wisdomes and judicious considerations, that your petitioners having translated themselves out of several parts of His Majesties kingdomes of England and Scotland, to promote the infant Plantation of Ireland, wherein your petitioners by their great labor and industry, so much contribute to the settlement of that kingdome. As they were in a most hopefull way of a comfortable abode, and when they expected to reape the fruit of their great and long labor, partly by the cruell severitie and arbitrarie proeedings of the civill magistrate but principally through the unblest way of the Prelacy with their faction our soules are starved, our estates undone, our families impoverished, and many lives among us cut off and de-

THE PRELATES (whose pretended authoritie, though by some published to be by divine right, as wee humbly conceive is directly against the same have by their Canons of late, their fees, and imprisonment at their pleasure: their silencing, suspending, banishing, and excommunicating of our learned and conscionable ministers, their obtruding upon us as ignorant, erroneous and profane persons to be our teachers, even to excommunication for matters acknowledged by all to be indifferent divers of them being notorious incendiaries of the unquiet-nesse and unsettled estate betweene these kingdomes, with many the like too tedious to relate, as more fully our insuing grievances doth peare. These our cruell task masters have made of us, who were once a people, to become (as it were) no people, an astonishment to our selves, the object of pittie and amazement to others, and hopelesse of remedie, unlesse hee with whom are bowells of compassion work in you an heart to interpose for your

"THEY THEREFORE most humbly pray that this unlawfull hierarchicall government with all their appendices may bee utterly extirpate, such course laid downe, as to your great wisdomes shall seeme meete, for reparation in some measure of our unutterable damages sustained by the parties thus injuriously grieved; your petitioners settled in a way, whereby their persecuted ministers may have leave to returne from exile, and bee freed from the uncensure imposed on them and an open doore continued unto us for provision of a powerful and able ministry, the onely best way to promote Plantation, and settle the kingdome in the profession and practise of true religion; which as it is the earnest expectation, so it shall be the daily prayer of many thousands your petitioners, who will ever intreat the Lord for your direction herein, and in all other your weighty and important affaires, as becommeth your poore petitioners, etc."

Then follow specific instances, 39 in all, of the grievances complained of, consisting for the most part of protestations against ceremonies which, in their blind ignorance, the petitioners likened to the august cere.

monies of the Catholic Church. 'Popery," incipient or otherwise, was ever a capital crime in Covenanting eyes. We subjoin only the first three as characteristic of them all.

"A particular of manifold evils, and heavy pressures caused, and occa-sioned by the Prelacic and their dependents.

1. Before they had so much as pretended canon, for their warrant he prelates urged their ceremonie with such vehemency, that divers of our most learned and painful minis ters for not obeying them were silenced, and many of us for the like

2. In the yeare 1634 they made such canons and constitutions eccles iasticall, as enjoyned many corruptions in the worship of God and government of the Church, which exceedingly retarded the worke of reformation to the true Protesta religion, animated Papists, and made

way for divers Popish superstitions. 3. Our most painful, godly, and learned ministers were by the Bishops and their commissaries silenced and deprived for not subscribing and conforming to the said unlawfull canons ; yea, through the hotnesse of their persecution forced to flee the land, and afterwards excommunicated to the danger of all, and losse of some of their lives.'

FROM THE ABOVE it will be seen who were the real oppressors and extortioners in Ireland during the long period preceding the Disestablish ment of the so-called "National Church." Yet in spite of the great array of witnesses rising up against them in the history of the past, certain of the Anglican clergy have the temerity to impute intolerance to Catholics and to sermonize upon the evils that are likely to follow upon the restoration of the Irish Parliament. And in their inbred hatred of the Catholic name. Ulster Presbyterians, forgetful as to who were their real friends and who their sworn foes in other days, enter upon an unholy compact for the purpose of trampling under foot the first principles of liberty.

"CATHOLIC DECAY" is a favorite theme in Protestant conventions, and millions of dollars are wasted annually in the effort to hasten dissolution. Now and again, however, an individual punctures the fallacy and ooks facts in the face. Such a one unbosoms himself in a late number of The Presbyterian to the confusion doubtless of his more sanguine brethren. This Bowmanville correspondent, quoting reliable statistics which show that while in the last thirty years the world's Catholic population has increased 23 per cent, and adherents of the Greek Church about the same. Protestantism has done little better than keep pace with the natural increase of the world's population." In other words, Protestant shows an increase of only 11 per cent. Even the Mohammedans make better showing than that, and the Jews far exceed it. In view of these facts, the Presbyterians' correspondent asks: "What is the matter with Protestantism ?" But introspection never was a Protestant faculty. It it years ago, and Halifax was founded were, they might have diagnosed the in 1749—met together and founded heart of the great apostasy

ST. PATRICK'S DAY IN OTTAWA

AN INTERESTING EVENT IN NOVA SCOTIA'S HISTORY

ADDRESS DELIVERED BY G. W. KYTE, OTTAWA, MARCH 17, 1914

Ladies and Gentlemen: When I accepted the very cordial invitation to speak at this entertainment which was extended to me by the Committee, I did so with very serious misgivings. To address a meeting of the citizens of the City of Ottawa under any circumstances is an obligation that no person—no matter what his experience or his talents, should lightly assume. And, when one takes into account the occasion, the audience and the festival which brings us together to night, one might, with the utmost sincerity, ask that indulgence which Members addressing the House of Commons for the first time plead for, and which I may tell you in confidence, is never granted—at least by the gentlemen sitting on the opposite

side of the House. Here, in the city of Ottawa, you have had the seat of Government for fifty years. All the great political events which have been woven into the history of this country for half a century have been enacted, reflected or reproduced on Parliament Hill within your hearing and under your very eyes. All the great Canadians whose statesmanship constructed and developed this Dominion, and whose eloquence has moved our people and enriched our literature, you have actually heard in either of the Houses of Parliament, while many of them, no doubt, you have had address

pathizers met together for the pur-pose of celebrating the festival of Ireland's patron Saint. To one like myself who can make no great claim either in respect of talents, experience or position, except in so far as an indugent constituency has sent me to represent it in Parliament, the very thought of how others acquitted themselves in the position in which am at this moment so unfittingly placed, causes me the most intense

But the acceptance of the invitaion, I knew, would bring with it its compensations and its rewards. You have by it, for one whole evening, lifted me out of the dull and stagnant tmosphere of the House of Commons You have brought me where the cold dure give place to intimate social relationships. From the programme so far rendered, I have enjoyed music that means far more to me than the productions of the world's greatest operatic stars—the music that brings pack memories of the first awaken ing of a child's love for a fond paren I heard songs sung so exquisitely that I could wish there never would be an end of them. The part of the programme that we are still to enjoy has treasures equal to those that have already been disclosed to us and I know many of you at this moment are asking yourselves why I have been thus unwarrantably thrown into the performance.

Irishmen throughout the world ar to-night celebrating the festival of St Patrick. In every hamlet, village, town and city where Irishmen are to be found, celebrations more or less elaborate, according to circumstances are being held in honor of the day In the city of Halifax in my own Province of Nova Scotia, the Chari table Irish Society are holding their annual banquet. Members of the soci ety with their guests to the number of 300, are at this moment gathered in the spacious banqueting hall of the Halifax Hotel, and the greatest social and intellectual event of the year is taking place. The Governor of the Province, the head of the Pro vincial Government and Church dignitaries of all denominations ar there, either as members or guests. Judges of all the courts, professional men and leaders in business and finance show by their presence how

universal are the sympathies and the friendships of the Irishmen of the Garrison City. I desire to speak to you to night briefly of how, nearly a century ago, this society helped along a great political reform, not only in Nova Scotia, but in the British Isles and throughout the Empire, by which Catholics after a lapse of two hundred and fifty years were re-stored to their full rights of citizen-ship—I refer to Catholic Emancipa-

It will be remembered that from about the year 1565 down to the first quarter of the last century, Roman Catholics, owing to the exis ence of penal laws, were not permitted to sit in Parliament, to act as magistrates or judges, or fill any public office. To be perfectly accurate, Daniel O'Connell, the great ing down the barriers that excluded m from the Parliament of Great Britain in 1829 after a vigorous agitation extending over twenty years. Down in the Province of Nova Scotia the question was settled in a much shorter time. In the year 1786 the leading Irishman of the then town of Halifax-that was one hundred and twenty-eight evil long ago. It lies at the very the Charitable Irish Society. It was inized primarily for the purpose of aiding immigrants and others who were in need, and to lighten the burdens of all who were in distress. Though membership in the Society was limited to Irishmen or descendants of Irishmen its benefactions were as wide as the globe itself. Every application for relief was generously dealt with irrespective of religion or nationality.

Every year from 1786 the Society M. P. FOR RICHMOND COUNTY, held a banquet on the 17th March to NOVA SCOTIA, BEFORE ST. PATRICK'S | which were invited the leading men SOCIETY IN THE RUSSELL THEATRE, of the City. To these banquets as well, were invited the members of the Legislative Council and House of Assembly, which invariably met at that season of the year, and in which no Roman Catholic was eligible to sit. At these banquets speeches were of course made and the members of the Legislature from the several districts of the Province, learned at first hand something of what the Irish Catholics of Halifax were doing in the cause of charity and for the uplift of humanity. They learned that their benefactions were generously given to God's poor, the distressed im-migrant and the afflicted stranger of every religion and every nationality. In the intimate atmosphere of the banquetting hall these legislators came to know the real genius of their Irish Catholic fellow citizens; their loyalty to civil authority as well as their devotion to Christian charity, I stated a moment ago that for two hundred and fifty years, exclusion of Roman Catholics from Parliament had been a settled principle of the British Constitution. Catholics did not offer themselves as candidates. In the year 1821, however, one of the the present time, nominated as their candidate an influential and highly respected resident of the town in which I live, Laurence Kavanagh, an

Irish Roman Catholic. Mr. Kavanagh was elected and when at the opening

you on occasions similar to this of the next session of the Legislature, when the Irishmen of the City of he presented himself to take the oath, Ottawa, with their friends and symbol he as a Roman Catholic, of course, refused to take the oath against Popery and transubstantiation, which was the foundation of the Catholic Exclusion Act. Probably for the first time in their lives the members of the Legislature realized that unde the law Roman Catholics did not enjoy with themselves the full rights of citizenship. The test oath had never before been called into use, and they had long since forgotten that it was in force in Nova Scotia. They were actually astonished. They had associated with Catholics all their lives, some of them had had intimate business relations with them, they knew them to be enterprising and law abid ingcitizens. All of the members of the Legislature had from time to time attended the meetings of the Charitable Irish Society of the City of Hali-fax, and had been guests at its annual banquets. They remembered that the speeches of Catholics at these banquets were the speeches of citizens loyal to the Crown, and tolerant in matters of They knew the good work the Society had done and was still doing, to improve the conditions of their less fortunate fellow citizens. They determined to lose no time to remove the disabilities existing against

Roman Catholics. On February 25th, 1822, Mr. S. G. W. Archibald, Member for Halifax, afterwards a distinguished Judge, moved the following Resolution in the House of Assembly :

"Whereas His Majesty has been graciously pleased to re annex the Island of Cape Breton to the Prov-ince of Nova Scotia, and to allow the inhabitants of that Island to elect two members to represent them in General Assembly of this Prov-

"And whereas the inhabitants of the said Island, being principally of the Roman Catholic religion, have returned two members to represent hem in this Assembly, one of whom, namely, Laurence Kavanagh, Esq., is of that religion, and although he is willing to take and subscribe all the State oaths, he cannot conscientious ly subscribe the declaration against Transubstantiation:
"And whereas it awill be highly

injurious to the inhabitants of that island if the said Laurence Kavan agh shall be refused a seat in this

Assembly; thereupon,
"It is resolved, that the House will permit the said Laurence Kavanagh, upon taking and subscribing to the State oaths, to take his seal in this Assembly without subscribing to the said Declaration, and to re tain the same until His Majesty's pleasure shall be known therein, providing that His Excellency the Lieutenant Governor shall approve hereof and not otherwise."

The debate on this resolution showed that the members of the Assembly were unanimous in their de-sire to remove the disabilities remove the disabilities against Catholics, but the majority were of opinion that the whole subject should be dealt with in a general way rather than pass Legisla tion applying to the case then be fore them. The resolution was de feated, but on February 28th a bill was unanimously passed by the Assembly, entitled "An Act to re move certain disabilities which His Majesty's subjects professing the Catholic religion now labor under in this Province." This bill came up for concurrence in the Legislative Council on March 1st, and the major ity in that body appeared to adhere to the view of the minority in the Assembly, that is to say, they favored legislation specifically with the seating of Mr. Kavanagh rather than declare for the general

principle. The Council's resolution in the subject is as follows:

His Majesty's Council concur in the opinion entertained by the House of Assembly, that the admission of persons professing the Roman Catholic religion, into the Legislature of the Province, would not be attended with any evil consequences but would on the contrary tend to preserve that harmony which now so happily pre-vails among His Majesty's subjects, of all religious denominations in this Province, but His Majesty's Council are apprehensive that His Majesty might not think it decorous in the Legislature of this Province to pass a General Act in direct violation of His Majesty's instructions, without any previous communication with any previous communication with His Majesty's Government, on so im-portant a subject, and they are fear-ful that the Liberal view of the friends of the Roman Catholics might be frustrated by attempting too much for them in the first instance. His Majesty's Council will, however, most willingly concur in any bill which may have for its object the admission of the Roman Catholic Representa tive now elected for the County of Cape Breton; as that will meet the only case which at present exists, and will give that county during the present session, the advantage of having that share in the representa tive body which His Majesty graci-ously intended they should have, and will more certainly advance the in-terests of that class of His Majesty's subjects in this Province, then a general bill, from which His Majesty might think it necessary to with hold his assent until the Legislature of the Mother Country have come to In the year 1821, however, one of the Mother Country have come to political parties in the country, which I now represent in Parliament, though larger then in area than at

with the Council on the subject and

evil consequences will attend the ad-mission of persons professing the brief resume of an important chapter in the history of Nova Scotia and I

Roman Catholic Religion into the Legislature of the Province, and the House, sensible of the harmony which now so happily prevails among His Majesty's subjects of every religious denomination, are unwilling to dis-turb that peace, by partial or individual legislation :

That the House are fully aware that any bill which has for its object the admission of Roman Catholics to seats in the Legislature, on terms other than His Majesty's instructions direct, without a clause sus pending the operation of such bill until His Majesty's pleasure should be known, would be indecorous in the Legislature, and in violation of

these instructions.

That a bill which had for its obect the admission of the Roman Catholic representative of the County of Cape Breton has been duly con sidered by the House and dismissed; that the House cannot entertain any bill of a private or individual nature or be induced to legislate on terms less general than are comprehended in the bill now before His Majesty's

On March 6th the Legislative Council passed the following:
"Resolved that an address be pre

ented to His Excellency, the Lieu tenant Governor, requesting him to take steps prior to the meeting of the next session of the Legislature to ascertain whether His Majesty's ministers would advise His Majesty to modify or alter His Majesty's instructions to the Governor General and Commander-in-Chief in Nova Scotia, in such manner as to admit persons professing the Roman Catholic religon, who are willing to take the Stat oaths but will not subscribe the declaration against popery and trans-substantiation, to sit and vote in the Legislature, to act as magistrates and to be admitted to the Bar and hold other offices in this province and to express the opinion of this board to His Excellency, that the interests of this colony would be advanced thereby and that the House of Assembly be requested to join in such address.

This resolution was concurred in by the House of Assembly. On April 2nd, 1823, this message was transmitted by His Excellency the Lieutenant Governor, to both

Houses of the Legislature : 'His Excellency, having deemed it his duty at the close of the last session of the General Assembly, to state for His Majesty's information the circumstances which occurred in the case of the Catholic member returned for the County of Cape Breton, in consequence of the oaths required to be taken by the royal in structions, he has received a dispatch from His Majesty's principal secre tary of state for the colonies, signi fying His Majesty's approbation of the moderation with which the quesion had been discussed and convey ing to His Excellency, His Majesty' take his seat in the House of Assem bly on his taking the State Oaths and to dispense with his making the

declaration against Popery and transsubstantiation. Mr. Uniacke thereupon moved the following resolution which was adopted by the House:

"His Majesty having been grac-iously pleased to give his consent that Laurence Kavanagh, Esquire elected to represent the County of Cape Breton, being a gentleman pro-fessing the Roman Catholic religion, should be permitted to take his n this House without making the leclaration against Popery and transubstantiation: Resolved, that this House, grate

ful to ful to His Majesty for relieving His Majesty's Roman Catholic subjects from the disability they ofore under, from sittin in this House, to admit the said Laurence Kavanagh to take his seat and will in future permit Roman Catholics who may be duly elected and shall be qualified to hold a seat endeavor of the pastors to make use in the House, to take such seat without making the declaration against Popery and transubstantiation, and that a Committee be appointed to wait upon His Excellency, the Lieutenant Governor and communicate to him this resolution of the House."

I quote from the language of the journals of the Legislative Assembly

on the same date : "Laurence Kavanagh, Esquire, re turned duly elected as a member for the County of Cape Breton, took his seat, having previously taken the State oaths at the table of the House in the presence of the Honor able James Stewart, one of the Commissioners appointed by His Excellency the Lieutenant Governor, then the House adjourned to-morrow, the third, at 1 o'clock.'

In this manner was equal rights won in the Province of Nova Scotia. The seating of Laurence Kavanagh in the Assembly at Halifax was the first step which led the way to uni-versal emancipation throughout the British dominions. It may be truly said that out of the womb of the charitable Irish society of the city of Halifax was born the spirit of Catholic emancipation; and there is no brighter page in the history of Nova Scotia than that which records the action of the members of the Legislature in wiping off the statute book the last remnant of penal legislation in British North America. This generous action on the part of leaders of Protestant opinion in our Province, laid a solid foundation upon which has been built up a spirit of tolerance and mutual respect amongst all creeds, races and na-tionalities that has survived up to "The House of Assembly agree with His Majesty's Council that no

hope that I have made it sufficiently interesting to justify my intrusion into the evening's pro-

ST. PATRICK'S CHANCEL CHOIR, MONTREAL

The various religious services in St. Patrick's Church, Montreal, are noted for their beauty and impres-siveness, which are due to a certain degree to the scrupulous attention paid by the pastor to the external aids to religion. Not the least important is the singing by the Boys dren, as a rule, is an excellent in centive to devotion, but the singing of a well trained boys' choir has a noble and captivating influence over those who are fortunate enough to hear them. The Boys' Chancel Choir of St.

Patrick's Church, is one that impresses the visitor in many ways. The little fellows, about thirty in number, and ranging in age from nine to fourteen, are dressed in black eton suits, which give them a very neat and dignified appearance. As enter the nave of the church from the sacristy, the organ, preside over by Mr. Shea, the director of the choir, plays a favorite processiona hymn, and the sweet voices of the boys respond. Their clear trebles rising in splendid volume fill the church with beautiful strains that end a thrill of ecstasy over the congregation. As they enter the sanctu ary and take their seats, all the while chanting the praises of God, one is impressed by the dignity, the grace and the unaffected piety of the poys. As some author has said, ooking into their upturned faces as they sing, one would forget that there is such a thing as sin in the world. To the severe critic of music there may be defects here and there. But the verdict of the average man will be one of admiration for the boys and praise for the pastor, the director and the Christian Brothers. who are responsible for their train

As we leave the church, which we do very reluctantly, we wonder why we cannot have more Boys' Chancel Choirs. Why has not every city church a Chancel Choir? These choirs were common in the pre-Reformation days. It is strange that many of our city pastors are contented year after year to listen to and inflict upon the weary congregation the husky voices of men and in some cases the shrill voices of women while in every school yard there is plenty of splendid talent going to waste. The merry voices of those little fellows singing in the campus with some training might be transformed into splendid choruses that Sunday after Sunday would help to replenish in the hearts of the people the grace of God, or to convert hardened sinners.

The difficulty to the formation of Boys' Chancel Choir is a myth. Granted a school, with a couple of hundred boys to choose from, an energetic pastor and a teacher of singing, and the problem is solved. The expense of such a choir is only an excuse for a want of a keen appreciation of the beautiful. Some of the money which sometimes is spent needlessly in vestments and orna ments might easily be diverted to the training of a boys' choir. Moreover, the churches, according to Father Wm. Finn, C. S. P., that have chancel choirs have found that the people are glad to pay for them either directly or indirectly by in-

creased collections. There seems to be no reasonable be made to have such a choir in all our city churches! Since the church has given music such a prominent part in the liturgy it ought to be the of the purest interpreter of Sacred music, the trained voice of the boy. to be congratulated and are certainly deserving of imitation.

LAURENTIUS.

POPE BLESSES WORKERS

Miss Mary Boyle O'Reilly, daughter of the late John Boyle O'Reilly, after an audience with the Pope the other

day, writes to the syndicated papers The Holy Father stood alone notionless, as his visitors made their second obeisance. In another mo ment looking quietly into may eyes he offered his ringed hand. What can I do for you, my child?'

The voice was soft and clear. Beatissimo Padre, Implora Della Santita una benedizione per i poveri

degli stati Uniti occidentali."
Which, translated, is: "Holy Father, I would beg from Your Holiness a special blessing for the low wage workers of the United States. The Pontiff's face grew grave.

"Ah, my child, the poor are every-where—always. With all my heart I beg God to bless them. More especially at this moment do I beg God to bless those workingmen and working-women of the United States who are

going through a period of great dis tress and suffering as a result of the industrial struggle."—Chicago New

LETTER FROM FATHER FRASER

Catholic Mission, Taichowfu, China. Jan. 24, 1914.

Dear Mr. Coffey,-Last Sunday I had the happiness of presenting to the Bishop 123 converts for Confirmation. The faith is making great strides in China. Thousands are coming over to us-at least 100 000 a year, and new places are being opened up to the faith every day. Our great need now is priests. I sent 3 aspirants to the seminary the other day which makes 6 since I re-turned to China but before they are ordained ten years or more will pass. In the meantime I must employ lay men to propagate the faith. Such a person is called a catechist. He is a makeshift for a priest and everything except administer the Sacraments. He preaches, teaches and makes converts and superintends the service on Sunday and when the priest comes around on his yearly visit presents his flock for Baptism or the other sacraments. There are 1,000 towns in my parish and not yet a dozen of them are provided with catechists. They will wallow in idolatry until I can send them a man of God.

Ten cents a week from each of a club of ten persons would support a the friends who read this to club together in bands of ten and elect one of the number as president who will collect the weekly offering and send it to me once a year. I am training a number of young men for the work. It is of paramount importance that when they are ready funds will be forthcoming for their support. The club who supports a catechist will be the means of opening up a new town to the faith. God's choicest blessing on all the readers of the CATHOLIC RECORD! Yours sincerely in Jesus and Mary,

J. M. FRASER		,
Previously acknowledged	\$3,775	10
A. Shulties, Parry Sound	2	00
las, Morrison, Traverston,	1	00
I. Lynch Toronto	10	OC
I. Lynch Toronto Mr and Mrs. T. M., St. Columban	2	00
F. T. Kenny, Stephenville		50
Seed, Newfoundland	5	00
B. Mc., Stratford		35
Friend, Sault Ste. Marie	1	OC
A Friend Niagara	2	00
A Friend Niagara Donald Downey, Mt. Brydges	1	OC
A Friend, London	1	.00
A Friend, Parkhill	1	00
In memory of Rev. Lefebore, Sudbury	1	OC
A Friend, St. Georges, Nfld		OX
A Reader, St. Mary's, Ont		OX
Thos. McHale, Fitzroy Harbor	2	ox
Friend, Galetta,		50
A Friend, Madoc		O
A Friend, Madoc. Mrs. Peter Murphy, Millvale, P. E. I		0
Mr. Peter Murphy, Millvale P. E. I		O
Mrs. J. L. Murphy, Millvale P. E. I		O
M. J O'Neil, Bay de Verde, Nfld		0
B. C., Revelstoke		0
A. A., Haze Hill,		0
Mr. and Mrs J. Ryan and children Lingan	,	
Mr. and Mrs. J. Pembroke and children		0 2
Lingan Road. N. S.	1	O
Mrs. Pat Finnerty, Fort Frances		0

THE ANNUNCIATION

How pure, and frail, and white, The snowdrops shine! Gather a garland bright For Mary's shrine.

For, born of winter snows. These fragile flowers Are gifts to our fair Queen From Spring's first hours.

For on this blessed day She knelt at prayer; An Angel fair.

"Hail Mary!" thus he cried, With reverent fear She, with sweet wondering eyes, Marvelled to hear.

Be still, ye clouds of Heaven! Be silent Earth! And hear an Angel tell Of Jesus birth,

While she, whom Gabriel hails As full of grace, Listen with humble faith In her sweet face. Be still, Pride, War, and Pomp.

For now an Angel speaks, And Mary hears. "Hail, Mary!" lo, it rings Through ages on;

Vain Hopes, vain Fears,

"Hail, Mary!" it shall sound Till time is done. "Hail Mary!" infant lips

Lisp it to-day;
"Hail, Mary!" with faint smile The dying say. "Hail, Mary!" many a heart Broken with grief

Has found relief. And many a half lost soul,

When turned at bay, With those triumphant words Has won the day. "Hail, Mary, Queen of Heaven!"

Let us repeat, And place our snowdrop wreath Here at her feet.

-ADELAIDE A. PROCTER

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FIVE MINUTE SERMON

Rav. J. J. BURES, PRORIA, ILL. THE FOURTH SUNDAY IN LENT

MIRACLES

"A great multitude followed Him because they saw the miracles He did on them that were diseased." (St. John vi. 2.)

In the Gospel of to day we have recorded one of the many miracles performed by our Divine Lord while upon earth. His whole life was a mission of mercy. He cured the sick, gave sight to the blind, hearing children and the deed to deaf and raised the dead to "He went about doing good." What a glorious example for us to follow! We, too, should do all the good in our power. In none of His more clearly show His divinity and at the same time the god-like quality His mercy than in the miracle of

the loaves and fishes.

After having performed many good works, Jesus went into a ship and sailed across the sea of Galilee or Tiberias. "A great multitude followed Him because they saw the miracles which He did on them that

Jesus, going out of the ship, saw the large number of people who were following Him and had compassion on them because they were as sheer without a shepherd. He received them, went up to the mountain and taught them many things. He spoke to them of the kingdom of God and healed them that needed healing.

The people were so intent upon seeking the kingdom of God and His justice that they neglected to pro-vide food for their nourishment. They found the kingdom of God, and this nourishment did not fail them.

Although there were about five thousand men besides women and children in the multitude and al though there were only five loaves read and two fishes with which to feed them, Jesus by His almighty power so increased the bread and fishes that all this vast multitude not only had suffi-cient to eat but that twelve baskets were gathered up of the fragments that were left after all had eaten. "Jesus took the five loaves and two fishes and looking up to heaven He blessed them; He then broke the loaves and gave them to His disciples to set before them that were set down. In like manner also He divided the two fishes among them

all as much as they could eat. They did all eat and were filled.' Such is the simple language in which the Evangelist John narrates the history of this great miracle of the Godman. Of course, as Catholics and Christians, we accept this Book as inspired, and we also accept as

rue everything contained in it.

But even if it were not inspired it is at least a history. And, using the same tests of its truth and authenticity as we would of any other history, we arrive at the conclusion the facts narrated in it are

But there are some in our days who do not believe in miracles. They are repugnant to reason, they say. There were some, too, in the time of Our Lord who did not believe in them, as they thought them contrary to reason. But when they became witnesses of such manifest miracles as the multiplication of the five loaves by which the five thousand hungry people were fed, then the thought dawned upon their darkened intellects that to be above toggon was not the same thing as to be against it and that there is a supernatural, as well as a natural, order.

Those who reject miracles, deny God. They admit only the natural. They say truly there are no in nature. But if we admit a God—and certainly any one of reason could soon convince himself of this fact by viewing the order in nature—we must also admit a supernatural order and the possibility of miracles.

A miracle is a derogation from, or a suspension of, a natural law, wrought by a superior power and involving no intrinsic contradiction.

For example, He made a law that Could He not on occasions suspend that law as He did debt of when He preserved from burning the three children who were cast into the flery furnace? According to another natural law, a body heavier than water will sink to the bottom when placed in it. Could not that law be suspended as it was when Our Divine Lord walked on the water?

Again, according to the natura law, those five loaves of bread could feed but a few persons. But could not He who every year multiplies for you a hundred and a thousandfold the grain of wheat or corn that is put into the ground also multiply a thousand fold those five loaves of

That He really did so we have the

testimony of reliable eyewitnesses.

We do not require a miracle to
prove a miracle as some foolishly and sophistically assert. For a miracle, as soon as it is performed, is a fact. It is perceptible to the senses; is seen to be above the laws of nature and is testified to, just as is any other fact, by the word or writing of

reliable witnesses.

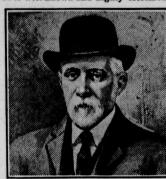
Those who deny miracles do not deny the truth of other facts in the Gospel that are not miraculous. yet the authenticity and truth of all parts are equally certain. Even the Pagans and Jews of those days admitted the truth of miracles.

Josephus, a Jew of the time of Christ who always remained a Jew, speaks in his history of the death of and resurrection of Christ and other

COULD NOT EAT-FAILING FAST

Captain On Great Lakes Restored To Health By "Fruit-a-tives"

For thirty years, Captain Swan followed the Great Lakes. He has now retired and lives at Port Burwell, where he is well known and highly esteemed



H. SWAN. Esq.

PORT BURWELL, ONT., May 8th. 1913.

"A man has a poor chance of living and enjoying life when he cannot eat. That was what was wrong with me. Loss of appetite and indigestion was brought on by Constipation. I have had trouble with these diseases for years. I lost a great deal of flesh and suffered constantly. For the last couple of years, I have taken "Fruit-a-tives" and have been so pleased with the results that I have recommended them on many occasions to friends and acquaintances. I am sure that "Fruit-a-tives" have helped me greatly. By following the diet rules and taking "Fruit-a-tives" according to directions, any person with dyspepsia will get benefit".

"Fruit-a-tives" are sold by all dealers at 50c a box, 6 for \$2.50, or trial size 25c, or sent on receipt of price by Fruit-a-tives Limited, Ottawa. PORT BURWELL, ONT., May 8th. 1913.

ages have testified to the existence of miracles. To deny the testimony of these eyewitnesses is to deny all history. It cannot be done without sapping the foundations not only of history but of Christianity.

The facts that Christ lived upon earth over eighteen hundred years ago, that He taught, that He chose disciples, that He cured the sick, raised dead to life, died, arose again from the dead and performed other miracles are as true and based upon as solid a foundation as are facts that Napoleon Bonaparte lived one hundred years ago, and that after a series of successes he met his defeat

The principal lessons to be learned from to day's Gospel are to have a more lively faith in God, in His power and in His miracles; and not to be too solicitous after things of this world but to seek rather "the kingdom of God and His justice and all other things will be added unto you."

TEMPERANCE

FOLLOWING FATHER MATHEW Though the development and spread of the temperance movement is one of the most gratifying signs of the times the drink evil is still one of magnitude. When it is remembered that \$13,500,000 are spent in drink in this country — one third of the national earnings of the people—one can easily estimate the extent of the evil, and the urgency for sternly comous problems, for it eats into and corrodes our social system, and by its wasteful and debasing influence en dangers industry and thrift, and lowers the moral tone of all subject to the terrible vice. Ireland spends far more than it can afford on drink, and what does it buy for its £13,500,-000? The Very Rev. Dr. Coffey, in a recent lecture, answers: "We buy recent lecture, answers: God made the laws of nature. Who doubts His power to suspend one of tenths of all the public crime of Irethose laws if it were pleasing to Him? | land. We buy the national demoralization of our slums and jails and work houses d asylums : and a a these institutions se no one expects

The

If you have had a hare winter,

Na-Dru-Co Tasteless Preparation of

Cod Liver Oil will help you to

recuperate quickly and avoid the

coughs and colds so prevalent during

In this preparation the nutritive

and curative properties of the best

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Cherry Bark and Malt Extract in

a form that is really pleasant to take

and eastly digested even by the

the changeable spring weather.

he people's earn-sened immense-

ly, and the people themselves have the remedy in their own hands. They are beginning to see the evil in all its ugliness, and a healthy, progres-sive public opinion is abroad, which, rightly fostered, will repeat in our times the good work done generations ago by that great Tipperary temperance reformer, Father Mathew. Tem perance societies are springing up all over the country, old ones are being strengthened, and kindred organizations are lending their powerful aid in the movement to weed out the drink plague from our midst. The Capuchin Fathers are leading the van, and have carried out successful Temperance Missions all over Tipperary and in various other Irish counties. The Pioneer Total Abstinence Association is doing splendid work also, and is steadily increasing its membership in Clonmel and else This wave of temperance is brimful of good for the country and the people, its beneficent influences are plainly observable everywhere, and should stimulate and encourage all interested to redoubled effort in a holy cause. — Nationalist (Clonmel, AN INDULGENCED PLEDGE

The Catholic religion teaches self-denial and self-control. Self-abnega-tion is often necessary for the health of body and soul. - Our Lord and His saints practised it. Abstinence from intoxicating drinks is a form of self. denial which is especially useful. Strong drink with many persons creates an unnatural craving that leads to ruin. Now one who abstains may make his abstinence an act of meritorious penance and at the same time guard himself against acquiring a dangerous appetite and habit. To encourage temperance and abstinence, Pope Pius X. has granted by a Ponti-fical letter dated at Rome, April 6, 1904, a special indulgence of 300 days, applicable to the souls in Purgatory, daily to all who in a spirit of faith and penance, recite the follow

ing offering:
"Oh my God and Father, to show
my love for Thee, to repair Thy injured honor and to obtain the salva tion of souls, I firmly resolve not to Jesus Christ, Who daily immolates Himself for Thy glory on the altar.

TEETOTALLERS PROMOTED With the statement that " the off. ciency of a workingman is greatly ccelerated by total abstinence from intoxicating liquors," a quartz company of Chester, Pa., has offered its 300 employees a 10 per cent, increase

from all forms of intoxicants. William H. Stanton, general manager of the company, and originator with the response to the offer, and declares that nearly all the men employed at the plant have signed the

We do not intend to draw any distinction between the men who do not sign the agreement and those who do," said Mr. Stanton, "but we will not in the future employ a man who is known to be of habitually intemperate habits, and any one who drinks after signing the paper automatically severs his connection with the company."

Although not every company pays such a striking tribute to the value of total abstinence among its em-ployees, yet there is no business conern that would not like to see spread of pledge-taking and pledgekeeping among its workers. Other things being equal, the teetotaller is more reliable and efficient than the man who "takes a drink."

Why do we laugh at drunkenness? Surely the tragedy of the drunkard is not a fit subject for mirth or merry making. And if this is true when the drunken spectacle takes the form of a man bereft for the time being of his senses, how much less mirth provoking is the drunken woman? drunken man is sad enough to look upon," says a contemporary, " but a drunken woman, one who might have been a wife, a mother, who once was a cunning, rosy lipped, pink and cream baby, into whose dimpled smile a mother looked with soulful tenderness-saints above, but it is pathetic! A sanctuary profaned, in-nocence bespattered, beauty and purity trodden into the mire of the

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SAVES BROTHER FROM DRINK Science has shown that drink is a disease, not a crime. A disease too that ruins not alone the life of the sufferer but that of his wife and children who are robbed by it of their rightful inheritance of health both in body and mind.

Some drinkers wish to save them-selves, others have to be saved whether they wish it or not. Whisky has inflamed the delicate membranes and nerves of the stomach into a terrible torturing craving for drink, and their wills have lost the power

to resist.

Read how Miss K—— of Belledune
River, N. B., saved her brother from this curse.

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and hope you will do lor thousands of others what
you have done for me."

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homes. A FREE TRIAL PACKAGE with booklet, giving full particulars, directions, testimonials, price, etc., will be sent in a plain sealed package to to anyone mentioning this paper Correspondence sacredly confidential Write to day. The Samaria Remedy Company, Dept. 11, 142 Mutual Street, Toronto, Canada.

gutter, the finest possibility of life turned into the most disheartening! Ah, there should be no laughter at such a sight as this. Rather should

take wine, alcoholic liquor or any intoxicating drink this day. And I offer Thee this act of self-denial in union with the sacrifice of Thy Son tive heart its sadness is always apparent, and only the wicked or the very thoughtless will laugh at the sorry spectacle.

THE PROBLEM OF SOCIALISM

(By Right Rev. Francis Gasquet, O. S. B., D. D.)

In England as in all other parts of the world to day the word Socialism is on the lips of almost everyone. The pressing social question broods like a spectre over every country and produces in the minds of statemen and citizens a well-founded dread for the future of our civilizations. This fear is the more terrifying because like all spectres Socialism is still without definite shape and remains vague and indeterminate. For, although so much has been written and said in regard to the Socialistic program, it is yet impossible to de fine what exactly the upholders of modern Socialism really mean by the The declarations of an extremist to day are repudiated or modified by a speaker or writer of the same school to morrow, and herein lies the difficulty of effectively considering the position of those who claim to be Socialists. It is in fact impossible to read the literature of the subject without becoming con-vinced that hardly two of the apostles of modern Socialism agree with each ment would appear to be hardly protable when the declaration as to the rights of property put forth by one

eacher is repudiated by another.

There are, however, certain broad facts in regard to Socialism which it is useful to keep before the mind in these days. The origin of the present peril to society must be sought in the religious revolution, which swept over Europe in the sixteenth century. A study of the later Middle Ages, and in particular an examination of the books of popular instruc-tion given at this period, shows that the relation between the upper and lower classes was forcibly changed by the introduction of the principles of the Protestant Reformation. Previously the Church had been able to protect the interests of her poorer children by exhortation and example. It insisted that there was a real brotherhood between man and man, and that through Christ, our Lord, As one vigorous preacher in London in the fourteenth century put it: 'God did not create a gold and silver man from which the rich were descended and a clay Adam from whom comes the poorer brethren " but all, rich and poor alike, were descend-ants of the same stock, and were so closely allied that no Christian could ask the question, "Am I my brother's

Then, too, in the Christian cen turies when all held the same faith, the Church's denunciation of usury —or the lending of money at exorbi-tant rates of interest, however, foolish and impracticable we may con-sider such laws in these days, most certainly protected the needy against oppression.

On the other hand the voice of the Church was equally raised against all who would seek to deprive those who possessed private property of their rights. When the follow-ers of Wycliff at the close of the fifteenth century preached their Socialistic doctrines in Engthey were opposed

the Church not more for their heretical teachings than for their attacks upon the social order than existing and in particular upon the possession of property. In other words, history shows the Church as endeavoring to shows the Church as enterevening the hold the even balance between any possible oppression of the poor and attacks made upon the rights of

property.

It is this attitude of perfect justice which Pope Leo XIII., assumed in which Pope Leo XIII., assumed in his well-known Encyclical on the labor difficulties. The matter, he declared, was of the utmost urgency. "There can be no question what-ever," he writes, "that some remedy must be found, and found quickly, for the micery and gratchedness.

for the misery and wretchedness, which press so heavily at this moment on the large majority of the very poor." He instances as causes of this evil state, which was and still is clamoring for some remedy, the destruction of the ancient workmen's repudiation of Christian principles in government in "workingmen have been given over, isolated and de-fenceless, to the callousness of employers and the greed of unre-strained competition.

The remedy, he declares, does not the remedy, he declares, does not lie in "working on the poor man's envy of the rich," or "in the endeavor to destroy private property." These proposals, the Pope declares, "are emphatically unjust, because they would rob the lawful possessor, bring the State into a sphere that is not its own, and cause complete con fusion in the community." medy proposed by the Socialist, manifestly against justice. For every man has by nature the right to pos-sess property as his own. This is one of the chief points of distinction between man and the animal creation." Thus "it is clear that the main tenet of Socialism, the community of goods, must be utterly re jected" and "our first and most fundamental principle, therefore, when we undertake to alleviate the condition of the masses, must be the

inviolability of private property.'
With equal clearness Pope XIII. lays down the rights of labor to organize and otherwise protect itself by combination and union that the individual may secure a just and living wage. Years have passed since the Pope

published this great Encyclical, and the more this utterance is studied

the more it is found that the principles enunciated therein cover the whole ground of the Socialistic position. To a Catholic the principles are clear. The difficulty in their application. How practi-cally can the difference between labor and capital be equitably ad-This is the question awaitjusted? ing solution. Some of us in England and elsewhere in the old countries are looking with interest at the vari ous experiments now being made in the way of co-operation, and many are thinking that in this lies the path to a solution of some at least of the difficulties which are now ever present in the world of labor. When capital is content with a full and even overflowing return, and labor has a fair remuneration; and when what is over and above is divided in some due proportion between the capitalist and the laborer, there would appear to be little ground for dispute and every reason that both the should work for success. At any fate, where the experiment has been tried, as for example in the great London gas works and else-where, labor troubles have been un-

known for many years.

The one thing, that to all thinking minds stands out quite clearly, is that all means dealing effectually with the social unrest existing to day in the world must be regulated by the principles of religion. Many, even among non Catholics, are now being forced to look to the Church for guidance and help in the serious perils which are threatening society. -Southern Guardian.

FRENCH UNBELIEVER BECOMES A CATHOLIC

The recent conversion of Madame Juliette Adam, the French writer and editor of La Revue Bleue, has created a sensation in Paris.

She was the friend of certain states men, who are looked upon as the founders of the third republic : men such as Thiers, Jules Simon, Gambetta. Challemel Lacour. etc. She used to receive these at her house, and it is an accepted truth that the republic originated in her drawingroom, and that she was, as it were its god-mother.

Born of a father both anti-Catholic and a heathen in his ideas (so she avowed), Madam Juliette Adam, although she had received baptism, was herself a true pagan, even in the very middle of the nineteenth cen-

"One day," said she to her politi-cal friends, "you will see that my sympathy for the persecuted will end by bringing me to the Catholic faith."

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CHATS WITH YOUNG

THE MAKING OF A GENTLEMAN

One of the first principles con-uctive to a happy life is, in fact, o be ready to take every man with ductive to a happy life is, in fact, to be ready to take every man with a discount—to count up the points that please us and set them against the points that displease us; and if, the good points predominate to be satisfied. If you get 60 or 75 per cent of what you would like to have in a man, it is time to thank God for it. And justice requires that you should credit him with all that you find creditable, and that you should put up with the rest without repining—still more without encroaching on his liberty and trying to make him miserable just because he is not in all respects what you would like him to be. A great help to this philosophy is to reflect that while you are painfully conscious of the faults of others, others are also painfully conscious of your faults, which are just as distressful to them as theirs are to you.

which are just as distressful to them as theirs are to you.

And so it comes to this. One of the elemental parts of a gentleman under the heading of justice is to have a good humored tolerance of others; a kindly concession to them of the liberty which you claim for yourself, a spirit of give and take and of fellowship in infirmity which and of fellowship in infirmity which prevents you from imposing yourself upon others, just as you would not like others to impose themselves

ENCROACHMENTS ON REPUTA-TION

Such is one of the points of ele-mental justice to which a gentleman must aspire—namely, to respect the personal rights of others in points where they differ from yourself. Another elemental point is to respect other people's reputation. Those who abstain from external interference with the ways of others, with-out being actuated by the spirit of tolerance, are very liable to compen-sate for their self-restraint in one way by giving way to license, in another by the more indirect way of injuring their neighbor's reputation.

Actuated by dislike, we get our netaphorical knife into a man, and stab him with the dagger of the tongue. We slander him, and beslime him with insinuations of evil his friends and relations against him, and deprive him of his good name.
What is the difference? Murder and burglary and embezzlement are vulgar, and slander is not! Morally the one is just as criminal as the other; only our social code, our public con science is too course to recognize the parity.

Good name in man and woman Is the immediate jewel of the soul. Who steals my purse steals trash-

'Twas mine, 'tis his, and has been slave to thousands: But he who filches from me my good

name, Robs me of that which not enriches

him.

And makes me poor, indeed." Slander, calumny, detraction, back-biting, are essentially criminal be-

cause they are as essentially unjust; therefore, they are no less ungentle-Any man who wishes to attain the first and most radical degree of gentlemanliness will think seriously

PLAYING THE FAIR GAME

Thus under justice as the quality of a civilized being, we include everyothers, consideration for their feelings and interests, tolerance for their defects, and a general spirit of good will and of fair play for all, giving to every man his due chance in lifeentering into fair competition where

need requires, but playing the game fairly, and not trying to bluff or bully or domineer over him — yielding or domineer over him — yielding graciously to his superiority where this manifests itself, prepared to suffer defeat with equanimity and without malicious resistance, and without trying to take advantage some other way in the spirit of re-

venge.

A good illustration of this point is found in the department of sport. The chief educational value of games The chief educational value of games is precisely to give exercise to this spirit of justice and fair play. The rules of the game are laid down, and it is a point of honor for every player to observe them; while foul play of any kind is considered a disgrace before the makel field.

any kind is considered a disgrace before the whole field.

The game is a contest of sterling
merit, not of cunning or trickery or
violence; and the spirit of a good
sportsman is to take victory without
offensive exultation, and to take defeat without gloom or resentment—
to take discredit to himself and to
give credit to another with evenminded impartiality; to play a winning game with sobriety and moderation, and above all to play a losing
game in good humor and perseverance—content to take second place
with honor rather than first place
with dishonor.

The football field is in this way a

complete epitome of life, and is a remarkable test of a man's character as to whether he plays the game of life fairly or unfairly—whether he is actuated by impulse and passion and selfish interests without consideractuated by principle and reason and justice with full consideration for others—in short, whether he is a civilized gentleman or a savage.— The Bombay Examiner.

OUR BOYS AND GIRLS

THE STAR THAT BECAME A BEAUTIFUL LILY

Once a beautiful star came down to earth. For a long time it had watched the children at play in the green fields, and the star said: "I love those little Red children: I-would like to go down and live with them.' So one night the star shot down, down, till at last it stood out upon a big plain. The people in the wig-wam village saw it, and ran to look

'I have come, O good people," said the star, "to dwell with you on the earth. I love to watch you in your wig-wams. I love to see you make your birch canoes, I love to watch your children at their play. Tell me, then, where I may dwell. It must be where I can see you all, and where at night I can look up at my home in the

Then one chief said : " Dwell here upon the mountain top, where you can overlook the plain. The clouds will come down and rest upon the high peaks, and each morning you will greet the sun."

"Dwell here upon the hillside," said another chief, "for there the flowers grow brightest and the sun is

chief, "for there the sweet violets grow, and the air is cool and the

smell of spruce is in the air." But the star thought the mountain was too far away, as it could not see the children from such a height, and it was they it wanted to be near. The hillside, too, the star thought, was far away, and the forest, it was

sure, was too dark and dreary.

But one day the star saw a beautiful lake. The water was very clear—one could see the sky and the clouds thing which concerns due respect for in it. At night the stars shone down

The water was soft and warm, and the star was pleased to see it ripple and dance. It liked to see the sun-

light glimmer on the waters. The children loved the lake, too they played all day on its banks, and often paddled out upon it with their

little cances.

"I will dwell right here," the star said, "for then I can be near the children."

star floated down upon the waters. It sent its rays away down beneath the waters; and the Red children thought these rays took root, for the very next morning there was a beau-tiful lily upon the waters. Its roots tiful lily upon the waters. Its roots reached away down into the rich earth, its petals were pure white, and it had a heart of rich yellow gold.

"No flower has a perfume so sweet," the children cried.

Then they rowed out to look at it.

"It is the star," the children said; "it will dwell with us forever, and we will call it the Lily Star.

Then the children rowed back to the shore. They did not pluck the lily, but each morning they went to see it.

see it.
"Dear beautiful lily!" they would say.

By and by it opened wide its petals, and the air was filled with sweet-

Then other lilies grew up around it, and after a time these Water Lilies, or Lily Stars, as the children called them, were floating on the waters of the lakes everywhere.
—Selected.

GOLDEN DEEDS

One day not long ago a young woman was reading a book in which there were set forth long and stirring accounts of the golden deeds of brave men and women of the past. Some of them had given up their lives for others, and some had preferred death rather than to be untrue to their own sense of duty. The young woman had been reading about "The Shepherd Girl of Nanterre," and when she laid down the book she said:

"It must have been fine to have done all that Genevieve, the Shep-herd Girl of Nanterre, did. Nowa-days girls have no chance to do such things."

"I don't know about that," I said. "It seems to me that there are plenty of opportunities of doing golden deeds in our day."
"Oh, of course there are lots of

nice little things one can do, but one can't do the great things that were done by Joan of Arc and this Gene-vieve of whom I have been reading. They did such really great things, such wonderful things."

"My dear," I said, "one does not need to do great and wonderful things

in order to do truly golden deeds. The simplest act of kindness is, I believe, as truly a golden deed in the eyes of the Master as anything that your Shepherd Girl of Nanterre did. The golden deeds of which you have been reading have been associated with war and bloodshed and fearful cruelties and flerce contentions and strife such as I am glad that we do strife such as I am great that we do not have in our day. The common, everyday life of the world affords plenty of opportunity for heroism just as great as that which prompted the prompted to the strip of history to do the famous martyrs of history to do all that they did. Hundreds of the little things of life are just as golden in their value as the deeds of the great men and women of old. Don't

She said that it had never seemed that way to her, and I suppose that it does not seem just that way to most young people, for they are apt to associate great and golden deeds with the notoriety that such deeds sometimes evoke. This is a mistake, and it is taking away from the true value of a golden deed.

GREATEST BLUNDER IN MY

· LIFE! The boys and girls will be interested in a few of the "Blunders written down by five hundred men, and to be found in the Crera

Library.

"Reading worthless books."

"Did not stick to any trade."

Did not take care of money.' Beating some one out of money."

When I left my church and "Not saving money when I was

Careless about my religious

young."
"Refused a steady position with a

good firm."
"The greatest blunder of my life was gambling." "Was to fool away my time when was at school."

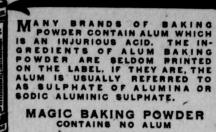
Thinking that my boss could not do without me Would not hearken to the advice

of older people."
"Not keeping my position but grew slack in my work."
"When I left school before I was

past the fourth grade.' "My greatest blunder was when if first learned to smoke."

VATICAN DENIES RIDICULOUS STORY

The story which has been put in circulation to the effect that the Pope during an audience that he recently accorded to two members of a royal family, requested them to give an exhibition of the tango dance, and that he expressed surprise at the popularity of such a vulgar dance while numerous excellent national dances exist, such as, for instance, the "furlana," is utterly without foundation.
It originated with a correspondent of
the Paris "Temps." As a rule, little
notice is taken in the Vatican of such notice is taken in the vatican of such ridiculous reports, but this one has deeply annoyed the people in the big palace and has grieved the Holy Father himself, who is surprised that so many newspapers should print such frivolous items concerning him.



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MTAINS NO ALUI

MAGI

BAKIN

POWDE

UMBRELLAS'

PROCESSION OF THEM ON A RAINY SUNDAY GIVES A PRO-TESTANT MINISTER FOOD FOR THOUGHT

he Rev., William P. Cantwell, LL. D., in th

Not long since, on a rainy Sunday, a census was taken up in a prosper-ous little New Jersey town of all those who attended divine service throughout the community. The result was startling, and drew from a Methodist clergyman a sermon on What is the matter with Protestant ism in Red Bank?" It was found that in one Protestant church there were only 18 worshippers that Sunday, whilst in another there were

"There are at least 10 Protestant churches," said the Methodist minister, "within the arena of St. James parish (not including Colored,) and s conservative estimate would give their combined attendance on that norning at close to 400. That looks a little better.'

On the Sunday specified the Catho ance of 700.

We quote the sermon : "From the parsonage window I saw the procession of umbrellas moving towards Broad street. It was an impressive sight. Old men, young men, matrons and maidens boys and girls, under those umbrellas And they were not Protestant um-brellas. Then I could see the cars stop at the corner, where dozeno alighted to join the umbrella regi

"They must have a good many there. They certainly need them. A Sunday or two ago a brother com plained that we were lacking here in that respect. I was glad to hear that kind of complaint. All our Protestant churches ought to need more. We ought to be doing a bigger rainy day business. Something is the matter with the Protestants of Red Bank. He has done us a service in directing attention to it. We do need, for one thing, a better showing of umbrellas on rainy Sundays and fewer empty pews when skies are

Naturally enough, after giving these statistics so damaging in their comparison and so disquieting, the Methodist clergyman sought to give some reasons for the difference, a soothing apology for what could not be denied or concealed.

And the reasons came with a vengeance. The frank clergyman, of course, did not appreciate the force

The silence, the reverence, the altar of his own re beyond question that no Protestant is ever bound to attend service, rain or shine. We have read his reasons, and we confess our surprise that any Protestant church should have the attendance it does. If the reasons were not an invitation for logical men to remain at home Sunday, we are unable to fathom their meaning.
They proved not only why it did
happen, but why it should happen
every Sunday. Let us listen to the

"Why do not more Protestants go to church?

"In the first place, they are not compelled to. That suggests one difference between our Church and the Catholic. We cannot coerce our mbers into church attendance And if we ministers had the power to compel every one of our members to attend service next Sunday we would attend service next sunday we would not use it. Why? That would be a repudiation of one of the cardinal principles for which Protestantism stands. Ours is a voluntary service. We may exhort, admonish and even We may exhort, admonish and even drop from our membership roll those who wilfully neglect the means of grace, yet, after all, church attend-ance with us is a purely voluntary

How sad the confession! Protestantism is without a divine commission. It has no credentials and no authority. It cannot command its own communicants, and it would not command them if it could. It has command them is count. It has no right to order any one to listen to its doctrines, no right to order them to come that they may hear. It is founded on a rejection of authority; it is merely, as its name church. Therefore they have ceased indicates, a protest. Rejecting to attend its services. They yearn authority, it dares not exercise it.

It has reduced religion to a mere infrom their pulpit worldly subjects or dividualism, to a matter of opinion.

Its fundamental tenet is the private interpretation of Scripture. And if each is to seek and to find for himself, what need of a guide? What need of pulpit? What need of a minister? What a plight for a

Surely this Methodist clergyman has proved his case. He has given a reason why so many were absen on that rainy Sunday, and unwitting ly he has given a reason why the should be absent the next fine Sun day; why they should be absent in-definitely. He could not do other-wise, unless he would be guilty of a "repudiation of one of the cardinal rinciples for which Protestantism

His logic, his necessary logic, has eaten its way into the souls of his they have long since realized. His reason for their absence from divine service is their reason — only they are living up or down, if you will, to

The frank Methodist clergyman continues his reasons, and let us fol

It should be remembered in this natter of comparative church attend ance, especially on rainy Sundays that we have no saving ordinances in our worship. No forgiveness of sins by the ministers; no Holy Communion in which the communicates the literal body of Christ. have no altars, or shrines, or relics invested with divine efficacy. We claim no authority to anathematize anybody, or exclude from the kingdom of grace and glory those who refuse to keep their Church vows. So that the mere physical act of going to church cannot possibly nean as much to a Protestant as to Catholic. To the Protestant it is a duty and a privilege. To the Catho lic it is virtually a sacrament involv ials which can be neglected only a the peril of the soul. So not having these ceremonial, sacramental reasons for being at church; in other words, not being really required to attend, it must be that Protestants do not go because they do not wish

Alas, it is all true! There is nothing in the Protestant service adequate to draw men to the wor-ship of God. Just a hymn or two; just a string of opinions on matters more or less religious. Nothing

Alone, among all the religion which have appeared on earth, Pro-testantism is without a sacrifice. It worship God. It has no altar, because it has no sacrifice. And where wa God ever worshiped without an altar? Even our Protestant friends have told us how empty, how unsatisfactory a Protestant church edifice is. Empty and cold and be-wildering. As meaningless in the chancel as in the choir loft.

How vastly different the feeling sciousness of an abiding Presence even to those who are not of the household of the faith. There is a mysterious something which awes the visitor; he feels himself touch-

ing the hem of His garment.

The priest, clad in his vestments, enters the sanctuary; he ascends the altar steps; he proceeds with the Holy Sacrifice of the Mass; he raises aloft the Eucharistic God, and as the tiny bell tinkles in silvery accents worshippers bow low their heads in adoration.

A peace comes into the heart of the stranger. He is a stranger no longer He is in his Father's house. It is a church, not a mere meeting house.

Who has not felt these emotions Yes, there is something in the Cath olic Church worth coming out on rainy Sunday morning for. We can hardly explain such frankness in s minister from whose eyes the scales have not dropped.

"To the Protestant it is a duty and

a privilege" to attend his Sunday service. A duty? But have you not declared already that it is not a duty? There is no obligation, and you would have none even if you could.

A privilege? Pray, where is the privilege? What have you in your church services that you might by any stretch call a privilege? The privilege of a hymn or two. The privilege of a more or less sensational sermon. Men seek privileges, but even you admit that they avoid your Sunday services. It is no privilege to receive a stone instead of bread.

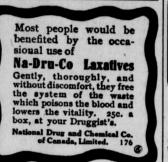
The simple truth is that earnest Protestants have lost faith in their church. Therefore they have ceased from their pulpit worldly subjects or frothy denunciations or sensational frothy denunciations or sensational discourses. They are just as likely to find a vaudeville performance as not when they go bent to worship their Maker. Some still go to services, brought there by varying motives, but the great bulk of Protestants are now churchless. They

have grown weary clinging to a foot-hold on shifting sands, and they have flung themselves into the tide of re-ligious indifference which is sweeping them, and to which siren voices

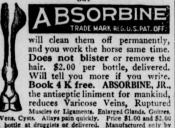
Protestantism has been weighed in the balance and found wanting. There is nothing in it to satisfy the human intellect or the human heart. It is a babel of confused voices. It is a signboard pointing in different directions. It has now reached the logic of its destiny. It expresses itself in an individualism whose shibboleth is, "One religion is as good as another," and whose conclusion must be, in the world at large as in the prosperous town of Red Bank: "And no religion is worth

The hardest and best borne trials are those which are never chron-icled in any earthly record and are suffered every day. — Charles Dick.

The Church has been a perpetual witness for the elevation of man. She has worked for his freedom, even when she knew it not. She has been something very human as well as very divided.



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lic affairs for her own aggrandize-ment. But Catholics, whether clergy-

ment. But Catholics, whether clergy-men or laymen, are American citizens and as such have a right to all that is implied in that title. There is no reason why their religion should pre-vent them from taking an active in-terest in political affairs or from aspiring to political preferment. They are as well qualified for office,

to say the least, as their non-Catho-lic brethren and if they use every

legitimate means to attain the goal of their ambition in the political world, who shall dare to asperse their character or condemn them as

guilty of political intrigue simply be-cause they are Catholics? We are tired of hearing about the Catholic

appealing to sectarian bigotry. The sooner this method of getting into

office disappears, the better. Catholics are never among the first to

LEAD KINDLY LIGHT

NEWMAN'S HYMN FIRST SUNG BY

when the orange boat was becalmed and sought to soothe his spirits by

composing a hymn. The result was "Lead, Kindly Light." The composition occupied but a few hours, and the boatman, who spoke English and

possessed a fine voice, was asked to sing it. As the day melted into dark-

until 1845, when he came into the

noly Catholic Church, which later rewarded his ability and devotion by the bestowal of the red hat.—St.

THE WORLD'S TONGUES

Church Father Phelan, S. J., preaching recently in Scotland, gave a pic-

ture of everyday experience in Rome. "From every point of the compass

pilgrims come every day pouring in to do homage to the lonely king in the

veyed an empire more vast than the

this that made such an impression on

the Protestant visitor to Rome. He

saw how narrow, how small, how in-

ome the world's tongues were heard

living proof that no other Church could claim the universality of the

world and the mission of the apostles

many more—"Them also I must bring."

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STRONG SERMON ON TEMPERANCE

BY THE REV. DR. O'LEARY Saturday News, Collingwood, March 9, 1914 On Ash Wednesday it was an-

nounced to Catholic congregations in a Lenten pastoral that His Lordship Archbishop O'Neil had requested pastors throughout his archdiocese pastors throughout his archalocese to place before their people the evils of intemperance and the advantages of total abstinence. Rev.Dr. O'Leary took advantage of an early opportun-ity to comply with the request and on Sunday evening the large congregation, of which a representative of this paper was one, who braved the March gale, listened to a thoughtful discourse upon these topics. Dr. O'Leary first complimented his parishioners upon their abstemiousness, but pointed to Christ's atonement on the cross for any contrary sins of excess, and His burning thirst as an incentive to total abstinence. He touched lightly upon temporal evils that follow intemperance, and then depicted the gravity of this sin, the depicted the gravity of this sin, the spiritual loss and eternal dangers attendant upon it. Many texts from the Old and New Testaments were quoted in proof, and pertinent examples cited from Holy Scripture. The Rev. Doctor added that sins against temperance debase human nature. Reason is the light of God in man, man's ornament and glory, and surely it is vicious to quench to dim this ornament, to besmirch this glory. As a capital or parent sin, it is often responsible for a large progeny. The intemperate are easily led into transgressing other commandments, if not the whole Decalogue. Then he cited some examples of how intemperance begets irreligion, distaste for prayer cursing and swearing, blasphemy against God and things holy. The against God and things holy. The intemperate are exposed to profana-tion of the Sunday, for only, too often debauchery takes up time that should be devoted to rest and divine abuse their children, or children rise up against their progenitors. Loss of mental control incites to brawling, to anger and quarrels, neither kith or kin. "Wine "Wine is a luxurious thing," excess dispels modesty and induces lewdness. It cause to debt, and at times even to steal. Intemperance is therefore injur-ious to God, by abusing His gifts, injurious to one's church by scandal giving, injurious to one's family and injurious to the community of which one is an offending member. It is above all injurious to one's soul for St. Paul numbers it among those vices that exclude from the kingdom

In the second half of his discourse the speaker drew conclusions for those who had experienced past weakness, for the moderate drinker, and for the total abstainer. While discussing intemperance in regard to drink, he wished to avoid intemperance in language, for some zeal ous hurt their own cause by exaggeration. The Gospel commande temperance, but not total abstinence though this latter is a counsel of per fection. Pure liquors, especially light ales and wines, used moderately and judiciously, may do little or no harm, in fact they may be of some benefit to the sick or convalescent. This, however, is a debatable question, and a wise physician may affirm tion, and a wise physician may affirm or deny according to the temperament of his patient. There are undoubted-ly healthy persons who partake of liquor rarely and moderately with no lurks in needless and general use, the danger of cultivating an indious appetite. The wise man who sidious appetite. The wise man who has felt the first symptom of this appetite, and the man who has ever fallen into excess, should practice nothing but total abstinence. The avoid danger or he will surely fall again. God commands in such cases total abstinence. His Grace is attached to no middle course.* "Safety "ituals except that which make for virtue and righteousness we are told that we are not in the secret and that there are certain Black Degrees which are of the devil! "We admit the print that the course."

first" is the slogan of the hour, and total abstinence is the ouly safe plank after shipwreck. There are cases arising from habit or heredity that is almost irresistible. Duty is unquestionable in such cases, total abstinence from moral poison. The determination to keep within moderation does not hold good in the majority of such cases, but they who love the danger usually perish in it. Temperance for some is practically impossible, and consequently for them "safety first" means total abstinence.

The Church does not command others, but points out the way to higher perfection. There are many kinds of refreshing drink to supply the place of intoxicants. Much de-pends upon the individual tempera-ment, the absence of danger to onement, the absence of danger to one-self and others, when there is ques-tion of occasional and moderate use of liquor. But the absence of all of liquor. But the absence of all danger, especially in this country where strong liquors are used, applies but to a few, and who dare claim to be invulnerable? The preacher did not condemn the proper use, but the abuse of created things, but he did decry moderate drinking that so enters into life as to become dippling. Passing over the danger of creating an appetite, tippling, he said creating an appetite, tippling, he said is to no small extent physically, mentally, socially and spiritually harm ful. Physicians will tell you that the man who imbibes daily, even within bounds, is not up to the manhood mark. The practice weakens the heart, the kidneys and other bodily organs. The habit makes inroads, imperceptible for a while, but sooner or later it makes a man organically inferior. Certainly the tippler is more inclined to become stout, wheezy, gouty or rheumatic. The man who has courage enough to give over the habit will have a clearer and saner view of life, he will feel mentally superior after shaking off that desultoriness superinduced by alcohol. Spiritually he will also be

age, and the total abstainer is not scoffed at, but highly respected, Friends really worth while will com-mend the change and secretly admire it or possibly imitate it. Example is a potent factor in life, and may quietly reclaim the weak and erring In conclusion Dr. O'Leary exhorte all to abstain from intoxicants, especially during this season of Lent, and to render their self-denial meritorious by forming the intention of

honoring the sacred thirst endured by Christ on the cross of Calvary. WHERE THE FREE-MASONS STAND

Some weeks ago William Muench President of the Federation of German Catholic Societies of the State of New York, addressed a letter to the Editor of "The New Age Magazine," the official organ of the Supreme Council of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America, in which he asked him to state his attitude towards the present revival of the old spirit of pigotry which is manifesting itself in a campaign of calumny and vilifica-tion against the Catholic Church, its priests and Sisters. "A frank editorial statement," says Mr. Muench "condemning this sort of propaganda as unfair and un-American, and pos-sibly calling attention to the real ger it involves, would do much to set the public aright in so import-ant a matter." This "editorial expression" Mr. Muench asks in the name of the Federation of which he is President, which numbers 180 societies with 21,000 members in the

State of New York.

In his reply the editor, George Fleming Moore, 33rd degree, states that this letter "demands attention from every one who believes in toleration and religious freedom," and bigotry has been or is about to be the Roman Catholics of the United States? And if such a campaign is 'on' or in prospect, who and what has caused it?" The editor then states that he has no quarrel with any man's religion, that "The New Age" has never said anything savoring of bigotry or bitterness towards the Catholics or their religion, but has often expressed appreciation of the good points of that Church and its members.

We quote the salient points of his reply:
"But the editor is a Freemason charged with the duty, among others,

of informing his brethren of the Order about the enemies which are within it and without. The Catholic hierarchy—the clericals—have been the pronounced and bitter enemies of Freemasonary since the first Bull of Pope Clement was issued against the Society in 1738. So far as we are aware the Society has never done anything which merits the heavy condemnation put upon it by the priestly power. We have in our library many books which are full of lies and slanders against the society of Freemasons written by Catholic prelates. No protests from us seems to be of any avail. If it is proven to them that we have nothing in our books or rituals except that which make for

Menace' with 1,000,000 circulation and the existence (for many years) of the American Citizen and of the Liberator, and while their methods are not those we have pursued in discussing the clerical attitude in this country, we believe that the 'bigotry' of which Mr. Muench complains has its origin in the political activity of the Catholic clergy, the secret and other Catholic Church societies, and that the force and strength of the movement among the people of this country is due to the atrong belief:

"1. That no practical, consistent, Roman Catholic can be a true and

Roman Catholic can be a true and loyal citizen of this Republic in case of a conflict between the Power of our Government and that of the Pope of Rome.

"2. That the system of Government and the Church of Rome is in

ment of the Church of Rome is in direct conflict with the principles on which our State Governments and the Government of the United States

are based.
"3. The present Pope of Rome has denounced the separation of Church and State as a pernicious error, thus denouncing one of the fundamental principles on which our

Government is based.

"But we verily believe that it is the Roman Catholic Church, its priests, its secret societies, and its agencies, which has provoked this attack, has caused these newspapers to spring into existence and to attack that Church. We are informed of a case where a Mason of high de-gree who has served acceptably for several years as an officer of the United States and whose retention the men of both parties favor and yet it is common talk that 'the Knights of Columbus, will get him,' i. e., remove him from office. There is no religion in such movements, but it is politics.

But we know what people think and say, and we know that thousands of our people do utterly distrust the Roman Catholic in politics because they believe that his first allegiance is to a foreign Power, a foreign Potentate, who claims the power to send its subjects of the alcoholic appetite will give place to a corresponding increase of taste for religion. Socially he will also be a gainer, for this is a tolerant

to hell or to heaven as it desires. "It is not 'bigotry' on the part of any Freemason or Masonic paper to resist the aggression of the Roman Catholic priests on his order. It is merely exercising the instinct of selfpreservation. The French Masons of the Grand Orient are not recognized in this country nor in England. They changed their constitution so as to omit the formula relating to the Grand Architect of the Universe, not, they say, because they are atherists or materialists, but because the Roman Church was trying to crush them out of existence, and they desired to unite against it all the elements of independence and freedom in the Republic. We are not com-petent to give the astute Italian politicians or princes of the Roman Catholic Church any advice about the minds of American citizens. We can say, however, that no good judge of human nature can expect a great order like the Freemasons, when its members learn that the Pope is en-gaged in waging a Battle Against freemasonry throughout this country, to sit silent under imputations that our peace-loving and charitable society is in league with the devil and intent on making war on Chris

tianity. If the foregoing "editorial expres-sion" is to be taken as an official statement of the attitude of Freemasons towards the systematic camwaging against the Church, we sub-mit that it does little credit to the mit that it does little credit to the intelligence of the editor of The New Age, or of the members of the craft. Evidently, Mr. Moore is frightened by the bugaboo of Papal aggression which he has conjured up, and in order to bolster up his cause he puts the worst possible interpretation upon incidents and events which ought to have no bear-

ing on the question at issue.
It is unnecessary to comment on this "editorial expression" further than to ask if the editor has ever known the Catholic Church to go out of its way to attack Free masonry, or even to take cognizance of its existence until forced to do so by its persistent and aggressive at tacks? Furthermore, has he even known the American Bishops in council assembled to lay aside their official duties long enough to indulge in a vituperative attack on Freemasonry or any Protestant sect? When the American hierarchy meet in the interest of the Church, they attend to the business that called them together and when that is dis-posed of they return to their respect-ive fields of labor without making country by senseless and unprovided attacks on any of the denominations. The same cannot be said of conventions held by the representatives of Protestant denominations. They Protestant denominations. The cannot meet for any purpose withou taking a gratuitous fling at the Catholic Church, and herinstitutions, and in doing so they presumably, act as the official representatives of the Church to which they belong.

Of course, there are Catholics who deem it their duty to indulge in brainless exhibitions of sectarian spleen by attacking Protestants and Protestantism; but their attitude must not be taken as the official attitude of the Church. When the Church, as a religious society, speaks, the world knows it, and is not left in doubt as to what she says. When the Bishops of any country voice the official attitude of the Church, and not their personal views, the public at large are not left in doubt as to their meaning. The Catholic Church

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notes that special prayers have been appointed by English bishops with reference to the grave peril of civil war in Ulster. The Register ought to know that these prayers are all The first man to sing the immortal hymn, "Lead, Kindly Light," was a ex parte statements, so to speak. They are all appointed by Unionist divines of the Protestant established Church, and they are intended not so much for the ear of God as of boatman; the place, an orange boat becalmed on the Mediterranean, off the Island of Caprera; the time, eighty years ago—June 16, 1833. John Henry Newman, afterward men. They are purely political docthe great Cardinal, was a passenger on the boat, Ill in body and mind, he hoped to recover his health. He was especially depressed on that day

If there should come about a civil ness a breeze sprang up, and the be-calmed voyagers were guided by the "kindly lights" along the Caprera shore into a safe harbor. After Newman regained his health he returned to England and became

> AN OLD SUBSCRIBER. - Whirlwind campaign means an appeal to all the people to contribute generously for some specified object. Committees are formed, canvassers appointed, and

the addresses of all former students of the Academy. All such addresses to be forwarded to the President of inular was his little island Church of England). On the streets of the Alma Mater Association, every day perpetuating the diversity of tongues at Pentecost and giving a Mary's Academy, Windsor, Ont.

ACKNOWLEDGMENT. - The Rev. The spectacle has helped to bring many within the fold and will bring

> OUR NEWFOUNDLAND EDITION.-WO have a large subscription list in the Province of Newfoundland, and the papers are distributed at the wharf in Sydney, N. S. Not a complaint have we had in regard to the manner in which they are handled. Prompt-ness and carefulness seems to be the rule on the part of the New-foundland post-office officials at this important point.

> > DIED

"I warmly approve of the Catholic Library. The idea is an excellent one, and the authors are a guarantee RVAN.-In Macton, Ont., Feb 28th 1914, Mr. Michael Ryan, aged seventy-five years. May his soul rest in

MARRIAGE

LAWLOR-BYRNES. - At St. Ignatius Church, Winnipeg, by Rev. Father Dunn, on February 24, Mr. W. H. Lawlor to Miss Mary Alice Byrnes.

CATHOLIC LITERATURE

Volume 4: Allen's Defence II.
Volume 5: The Holy Mass, by Bruno, Sask. March, 1st, 1914
Dear Editor,—For several years St. Bruno's circulating library has endeavored to further the spread of good periodicals and has for this purpose listed a number of German and English periodicals—not too dear, and whose proceeds are used for missionary purposes. I am sending you herewith a partial list with the publication of which I think you would confer a favor on your readers, many of whom no Rev. H. Lucas, S. J.
Volume 6: Blessed E. Campion's Ten Reasons, Ed. by Rev. Father Pollen, S. J. Volume 7: The Holy Mass. II. Volume 8: Ven. R. Southwell's

STAINED GLASS

Triumph over Death, Ed. by J. W.

Volume 9: St. Bernadino of Siena by W. Ward. Volume 10: The Religious Poems of Crawshaw, Ed. by R. A. Shepherd. Volume 11: The Question of Mir-

nedy, M. A.

POLITICAL PRAYERS

The Christian Register (Unitarian)

war in Ulster it will result in no small degree from the suggestive prayers of these Unionist Bishops. It would be a far more Christian act for the perturbed prelates to counsel their Orangemen and their congeners to put away their silly fears of Rome, and frankly and freely abide by the will of the majority of the Irish people backed up as it is by the will of the people of Eng-land and crystalized in the Home Rule Bill. There are thousands of Protestants in Ireland of all denom-inations who are not worrying themselves about a possible civil war But there are all too many in Northeast Ulster who will be thrown into a state of still greater fear and hat-red of their Catholic fellow countrymen by the political prayers of the Unionist Bishops.

house to house visits made with the purpose of soliciting money.

ST. MARY'S ACADEMY, WINDSOR

In view of the approaching cele-bration of the fiftieth anniversary of the foundation of St. Mary's Academy, Windsor, Ont., the Sisters of the Holy Names are desirous of obtaining

Mother Superior of the Convent Hotel Dieu, Tracadie, N. B., acknowledges with sincere thanks receipt of a cheque for \$70, the proceeds of a social in aid of the Orphans, given by Mrs. O. J. McKenna and Miss Gotro in McKenna Hall, Feb. 17th.

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