Catholic Record.

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

LONDON, ONTARIO SATURDAY, JANUARY 18, 1913

#### VOLUME XXXV.

#### THE BOY WHO LOVES HIS MOTHER

She sat in the porch in the sun shine, As I went down the streetwoman whose hair was silver, But whose face was blossom sweet, Making me think of a garden, When, in spite of the frost and

snow, Of bleak November weather, Late fragrant lilies blow.

I heard a footstep behind me, And the sound of a merry laugh, And I knew the heart it came from Would be like a comforting staff In the time and hour of trouble, Hopeful and brave and strong, One of the hearts to lean on, When we think all things go wrong.

I turned at the click of the gatelatch

And met his manly look : face like his gives me pleasure, Like the page of a pleasant book. It told of a steadfast purpose, Of a brave and daring will, A face, with a promise in it, That, God grant, the years fulfil.

He went up the pathway singing, I saw the woman's eyes, Grow bright with a worldless wel

come, As sunshine warms the skies. "Back again, sweetheart mother," He cried, and bent to kiss The loving face uplifted For what some mothers miss

That boy will do to depend on, I know that this is true-From lads in love with their

mothers Our bravest heroes grew, Earth's grandest hearts have been

loving ones Since time and earth began ;

And the boy-who kisses his mother Is every inch a man.

### WHAT ULSTER UNION-ISM MEANS

TRENCHANT EXAMINATION BY MRS. J. R. GREEN-"A CHAL-LENGE TO CIVILIZATION"

In last week's Nation Mrs. J. R. Green, the distinguished historian, contributes a remarkable article entitled "An Ulster Anthology," upon the moral character of Ulster Unionism, from which we make the follow ing extracts :

The thunders of Ulster week have shown us the medieval world in which he lives. Platforms resounded with cries borrowed from centuries long ago, as English Tories hailed their supposed fellow-citizens of Ire-"Our enemies !" cried the land. Earl of Erne ; "Enniskillen an outpost against the enemy !" added Lord Londonderry ; "Your enemies !" re-iterated Mr. F. E. Smith ; "hereditary enemies." "traditional enemies," implacable enemies"-so the medie val watchword was tossed about savagely, as it had been five centuries

in as disciplined Christian men "-I political, it is a religious question; suppose to let the array of Popes there see the difference. /To Orange meetings Mr. F. E. Smith "stood for ence," confirmed Mr. F. E. Smith, all that was best in the character of the representative in Ulster of John John Bull," and they heard him gladly Bull at his best. A leading Presbyterian in a leading centre urged on his congregation of Covenant-signers as he told of Jennie Geddes : "Her title to fame was that she was the their imminent danger from a con-spiracy "with the Pope at the back first woman that flung a stool that broke a dynasty. Gentlemen, Ulster is the Jennie Geddes of to-day." It and the centre of it. They mean to change the religion of Ulster." must be understood, however, by hint was clear. Protestants would understand that this could only be modern England that while Orangemen were upsetting dynasties and "dealing with " their " enemies," effected in one way, for had they not once done it themselves ? In imaginhere must be no talk of coercing ing what others might do, the orators them; if that were attempted, he re newed the threat of Mr. Bonar Law to ministers, that "the populace of doubtless looked within ; or glanced

at the history of their own Churches Do they dread the effects of security London would lynch you on their in others ? "It is injustice, and not lamp-posts." mistaken conscience," was Burke's awful charge against the Protestant What the Orange view of Ireland eally is, it would be hard to say. rule in old days. "It is not your Half the speeches describe it as des-picably poor from the vileness of the fear that does this cruelty and evil, it is your security." people, the other half as surprisingly Ulster week, with its challenge to rich under the blessings of the Union. civilization, will remain a lesson for Any argument that comes handy is indifferently used, regardless of truth our people on the spirit of Unionist towards Ireland. They have frankly or coherence. From Lord Hugh Cecil, faithful to his gospel of "hate," spread before us their ancient ignor ances, hostilities, contempts, and, if we have the echoes of medieval con-tempt : " stained by a past tainted we include Lord Hugh Cecil, their hatreds. Odit quem læserit. Are these insults their method of comwith crime, stained by a present de-void of all sense of the greatness of mending the Union, and their claim nationhood; because, let us remem-ber that this precious nation that is to Irish confidence and affection For whether they defeat this Bill or not, Ireland will still remain, and to be erected will be the most squalid and sordid thing that the world has men of North and South will still be ever seen." This nation, a mendi-cant among the nations, is what you gathered within its limits. During these weeks of excitement cant among the nations, is what you are offered for a nationality." Lord Londonderry, however, has his own reasons for calling another tune. Ireland, he says (at friendly odds I was travelling in Ireland, mainly in Ulster, and almost exclusively among Catholics. I listened to much talk and was left in no doubt as to the with Lord Hugh Cecil in tactics ) " was a poor country before the Union, but it was now one of the most desire for Home Rule. But I never heard the word of enmity, or bitter ness, or hostility. It is a point of prosperous countries in the world." honour with Nationalists to forbid Other speakers loudly re-echoed and enlarged on his engaging text. On criticism of those who belong to Ireland as being "our countrymen. the other hand, postcards circulated Outside Orange groups the words "bitter foes," "implacable enemies," from the Unionist headquarters in Belfast, where he is all - powerful, are simply impossible. I remained astonished at the universal spirit of warn Unionists against being shareholders "in a little bankrupt shop on charity and national brotherhood. the roadside. Irishmen beyond the border of the

The clergy have not been behind odges may have their own form of the laymen in the heat and antiquity bad language, but if an Englishman of their phrases. Solemn days of confession and intercession and covame to talk to them of Ulstermen as 'their enemies." "whom they hate," enant-signing became magnificent orgies of self-laudation. In every his time would be short. On the one side there is the harsh voice of church, the jubilant cry was flung up Churches that, from spiritual or-ganizations, have turned themselves to heaven-" God, I thank Thee that I am not as other men, or even as this publican," I saw the Covenannto political caucuses ; on the other s the heart of a people lifted up to ters gathered in a chief centre of save the national soul of their Protestant Organeism, and in its ancient land. The judgment of leading Presbyterian Church. "0 solomon remains the classical test God." the minister prayed, " remem of true devotion, between those who ber that Thou art not a God like would see their country cut asunder. other Gods." He was the God, not of Munster or Connacht, but of Ulster, and those who would preserve it whole. and should not forget that He was pledged to its success. After all

" PASTOR " RUSSELL'S Ulster Protestants had devoted fields of slaughter to their God, had routed LIBEL SUIT with sword and bloodhounds the Papists, and overturned their Baal and his priests and had done glorious-ly in linen and shipping. They now Plastared over the hillboards of the city once more is to be seen the fam desire no more than a continuance of iliar face of " Pastor " Russell, The these mercies, greater, they depreciis scheduled to speak at agery, as it had been rive centuries these mercles, greater, they depreci-ago when all were Catholics together, and Papist English shouted to Papist Irish—"Wild Irish our ene-mics." Protestants outside Ulster, to deserved that. So, among many Pastor " the Star Theatre next Sunday. His reverence is a generous advertiser. He loves the limelight; hence, we are certain, will be grateful to the Union and Times if we place him among our dead-head publicity men. others, the Bishop of Derry vociferates. He grants that some even un-Some time ago the Brooklyn Daily named sins, strictly omitted from those days of confession and inter-Eagle gave the "Pastor" a large cession, they will secretly confess to quantity of free advertising. The Pastor" objected to the quality and God. But as regards Irishmen, they have done no wrong. No crime stains brought suit against the Eagle, detheir hands. Ulster Protestants, he manding \$100,000 as a balm to his cries, are not assassins and cattle pattered feelings. naimers. (Alas! only because their The Eagle, having been served with grandfathers did for them in Ulsten a writ, made prompt reply. It even emphasized its original charges and exactly what a later generation did for Munster. Men hunted by hunger issued a challenge to the "Pastor or injustice do just the same things to come on. It saucily denied mos in every race and every religion ; and of the assertions in the "Pastor's complaint and declared that every Ulster farmers now share the profits won for them by the war of the Munone of the assertions in the article ster peasant, and add them to the of which "Pastor" Russell "com plains is true and will be proved to gains they themselves secured by their own older cattle-maimers and be true at the trial of the action. death-dealers.) The bishop likens The Eagle goes even further and de clares that at the trial it will show the Irish Protestant to St. Paul be fore the judgment seat of Festus. Pastor "Russell's religious that The persecuted apostle was com cult is nothing more than a money paratively safe in the hands of immaking scheme.

left unmolested as the work of Coper Many of the said persons have given us was left unmolested.

authorized neither by

New York Freeman's Journal

their property to plaintiff and said corporations outright and received Galileo's case, says Father Coupe. has no bearing on Papal infallibility, and that conclusion is supported by ssurances from plaintiff that they would receive interest thereon as long the famous mathematician and phil-

as they should live. The Eagle also declares in its anosopher Rene Descartes, who in a published letter in 1634 declared that swer that-Others have made wills, giving, the condemnation of Galileo

devising and bequeathing property to him. Others, influenced in the manbeen ner aforesaid, have been persuaded by him to pledge and pay money for advertising plaintiff, and said so-called religion, and by virtue of a skillfully worded clause in the printed pledge they have been asked by him to sign. the money is made available for any purpose to which plaintiff, the presi dent and controlling influence of said corporations, chooses to apply it.

The

Times.

And Russell is coming to explain erred in his dogmatic teaching. to Buffalonians the delights of the "Millenial Dawn," and to exhort his most ignominiously hearers that "the heavenly things are to be attained only by those who sacrifice earthly things "--via the Russell route.--Catholic Union and

## GALILEO

In a Catholic publication entitled The Alleged Failures of Infallibilinto law, any denominational ity," Father Coupe, S. J., deals with the historic cases of Liberius, Honorus and Galileo. In dealing with the case of the alleged lapses of infallibility in the affair of Galileo, as being countrymen have been aught else very opposite for us in our "scien-

c " age, Father Coupe says : ' Galileo eagerly defended the helifi iocentric or Copernican theory, the opinion, that is, that the planets are n motion and the sun the center of the ecliptic — a theory taught by Roman clerics, Father Coupe tells us, for at least two centuries before the time of Galileo. The ancients as well as the most medievalists believed in the geocentric theory; the earth as center of the universe. However, it is urged that Galileo was condemned as a heretic for teaching a true doctrine, and for argument's sake, though he denies it, Father Coupe will assume that such was the case.

Was that condemnation (he asks a Papal condemnation) and if it was, vas it a condemnation ex-cathedra ? than It is, says the Jesuit, easy to show held in London a few weeks ago. that it was neither one nor the other. The decree of the Index of March 5. 1616, decided that the scientist's work was not to be read since it was "false, unscriptural and destructive of Catho lic truth." The grounds of this decision as well as the decision itself were admittedly wrong, says the Jesuit, but since the degree was one of a Roman congregation it possessed no claim whatever to infallibility.

meeting-or perhaps, to be strictly The Encyclopædia Britannica, in dealing with the matter, declares that fair, we should say meetings, since Catechism class could answer corthe large hall was unable to accomm This edict, it is essential to observe rectly what these students of higher date more than a few thousand of the ducation failed in most miserably. of which the responsibility rests with many thousands present, and henc a disciplinary congregation, in no sense representing the Church was Yet the old tradition current among an overflow gathering was addressed outside the hall—took place at Mem-Protestants of Catholic ignorance of never confirmed by the Pope, and was virtually repealed in 1757." Again, the Bible lives on. orial Hall, London, and amongst the Nevertheless this is not to be taken says Father Coupe, even if the Pope had confirmed the decree, that confirspeakers were such distinguished s committing us to the position that on-Catholics as Hon, Thomas Lough, all Catholics read the Bible as much Canon Lilley, Sir A. Conan Doyle mation would not necessarily have to as they should. Nothing of the kind. Captain Whyte, and George Bernard speak in that decree ex-cathedra; it is We know they do not; we regret that they do not; and we have labored for Shaw. We reproduce an account of not necessarily to speak in that decree the speeches and resolutions elseas universal doctor and supreme in this issue. whe er; 11 181 Church in this matter known to our resolutions, adopted with re The readers. We have spoken again and that decree at all. narkable unanimity, adequately and Thirdly, even if the Pope had conagain of the great spiritual enlight orcibly covered the religious contenment which comes to those who read, firmed the decree, and by confirming tion ground, emphasizing the absurdhad spoken in the decree ex-cathedra in a reverent and loving spirit, the ity of allowing such a bogey to enter the province of Irish politics and Bible, particularly the New Testastill that utterance would not have compromised his infallibility, and for ment, the gospel of Jesus Christ. affirming confidence in the justice and equity of Irish Nationalists. It The New Testament is the story of Jesus Christ, His life, His mission, the reason, as all theologians teach, infallibility does not extend to the is quite clear that public opinion in Great Britain and Ireland has become His teaching. In the New Testa-ment we find the very words, the notives which led to a definition, nor to the arguments in favor of the defin thoroughly exasperated at the per very teachings of Our Divine Lord ition. Infallibility extends only to the sistence which Orange and Tory slander-mongers display in exploiting definition itself and the definition in Himself, which, in the words of Thomas a Kempis "surpass all the Galileo's case was only this, "That the the religious bogey as an argument against Irish Self-Government. Of books in question must not be read till teachings of the saints." The Church counsels us to read the gospel, and mended course, it may afford some desirable The decision was a mere matter of offers from the treasury of her spirit discipline and not of doctrine at all. The second decree (June, 1633) was relaxation to the jaded mental equipual riches indulgences to those of he ment possessed by the Orange and Tory allies to occasionally indulge in children who read the Sacred Volume launched against Galileo by the holy -Sacred Heart Review. office when he was charged with being chasing this phantom of their lively imaginations; but while spectre "suspect of heresy." This decision was a decree of cardinals only; rechasing may be a congenial task for their inventive minds, the work DECAY OF PAGAN FAITH ceived no authoritative confirmation That a great change has come over does not appear to produce any evior approbation. It is not a Papal act, dence to satisfy mere mortals, who the religious belief of the peoples of and therefore it could not compromise the Orient is now evident to even the insist on day and date, person and residence, in support of alleged cases Papal infallibility. most casual observer. The old cults The simplest and fairest way, says are passing rapidly and now it is a of persecution. But these have never Father Coupe, of arriving at a sound opinion on this question as to whether question of Christianity or nothing been forthcoming, for the very good eason that they do not exist in fact. The question of religious differin India, Japan and China. The lat the decision against Galileo was ex ter has been the last to feel the incathedra or not, is to see how the helifinance of western civilization ; but ences has been exploited as far as it ocentric ( sun as center ) theory had since the proclamation of the repubossibly could be by the opponents of been viewed before Galileo's time, and lic, its peoples have hurried to throw Irish National freedom, and if they how it was viewed after Galileo's conoff the habits and customs of cen have not gained the unholy objec demnation. For two centuries before for which they strove, it is certainly turies and their religious beliefs Galileo's day, the immobility of the have gone with the rest. sun and the mobility of the earth had not due to any lack of physical or The same holds good in Japan. A mental energy on their part, but rather is it because that Truth and mental energy on their been openly taught by ecclesiastics of religions census has recently been taken in the Imperial University of the highest rank. Justice eventually triumph. Nicholas de Cusa taught it and was The Japan in Tokio, and it classifies the more than 4,000 students by religgreat meeting of those Protestant created cardinal by Pope Eugenius IX. Home Rulers in London, and their n 1430, just two hundred years before ions as follows : Shinto, 8; Buddhist the Galileo decree. Copernicus, him frank defence of the Irish Catholic 50; Christian, 60; atheist, 1.500; agnostic, 3,000. This is strong evicharacter, puts just one more nail in the self a priest and a canon, taught it offin to which the charge of Cathoin 1530, and did not suffer in the estin dence that the educated classes have lic bigotry has been consigned. No ation of his superiors. Widmanstadt broken away from their ancien equiem will signalise its unregretted taught it in the presence of Clement faiths, and are looking around for VII, and the College of Cardinals, and There is nothing premadeparture. some better basis of ethics and faith. ture about the obsequies. The rigo received the congratulations of all. mortis of an enlightened British pub-The Catholic Bishops of Japan recog Copernicus himself was followed to lic opinion leaves no room to quesnize the danger of delay in providing dedicate his book to Pope Paul III. But like Haeckel of our own day, Galileo had meddled with theological matters bogey survived so long may be a matchools for the children and colleges for the young Japanese men and ter to engage political science in the brighter era that is dawning over romen. The opportunity of impresand so came under the disciplinary ensing the present generation is ready sought to effect ecclesiastical doctrine "the distressful country." But the and if resources are supplied the by the application to it of his scientific by the departed at all events, and drift of the people into unbelief will not even the tearful affectation, of be stayed in some measure. by the application to it of his scientific

Sir Edward Carson seems to have peen invoked by its exit.

### CATHOLICS AND THE BIBLE

" had From the way in which some non Pope Catholic editors write about Catholics nor the general council, but was and the Bible, one would suppose that they believed a copy of the issued solely by a congregation of cardinals." Indeed ( concludes the Sacred Scriptures seldom or never finds its way into the hands of a Jesuit, after quoting W. H. Mallock in Catholic ; and that if a Catholic does get hold of a Bible, he does so sur-'Is Life Worth Living ?" a Protestant vho upholds the validity of Papal in fallibility) during the long lapse of reptitiously and at his peril, since it nineteen centuries in a long line of 258 Popes, the enemies of infallibility well known of course (in non-Catholic circles at least) that the think they have discovered three in Catholic Church is unalterably opposed to Bible-reading and hates the Bible with an undying hate. Such a stances where a Pope has officially Ever statement as the following from an editorial in the Notre Dame Scholasin these three cases the attack fails tic recommending Catholic students

THE RELIGIOUS BOGEY to read the Bible, would, we are sure be a great shock to many Protestants who have been brought up in the be lief that Catholics scorn the Scripture No person who honestly interprets the character and feelings of Irish 'Here at Notre Dame we have special facilities for becoming intimately ac quainted with the Bible: its lessons form the texts for frequent sermons: Catholics can for one moment enter tain the slightest doubt on the ques it is used as a text-book in dogma classes, and at some time or another tion of religious equity, or that on the Home Rule Bill being passed a copy of this 'book of books' comes rela tions other than those which have into the possession of each student Our familiarity with Scripture should not, therefore, end with the hitherto existed can possibly obtain in Ireland. That these relations toclasses in Christian doctrine. The text-book Bible should not be stowed wards their non - Catholic fellow

away in the corner of a trunk or find than genuinely friendly and mutually an obscure place on the shelf." co-operative it seems hardly neces-We may add that Notre Dame is no sary to again reiterate or emphasize different from any other Catholic Col-lege in this regard. Indeed if the It is true, however, that the base ess charge of religious bigotry and Catholic favoritism continues to be made by interested Orange politicians students of non-Catholic Colleges were as well acquainted with the and their allies, but the discredited source whence these allegations essential facts of Biblical history as are the students at Catholic Colleges emanate has so often been placed in the complaint of professors that the the crucible of reliability and found present-day student shows a lamentuntrue that public knowledge hark able ignorance of Scriptural allusions ens not to grim falsehood. Still, lest in literature would not be so com the contemptful silence with which Lately a professor of rhetoric mon. at Michigan University, wishing to such untruthful statements are now received may be mistaken by some test the Biblical knowledge of his persons as meaning that an effective students, gave them in an examina answer cannot be made to them, w tion a set of questions on the Bible will revert our readers' attention to From the point of view of accuracy a non-Catholic assemblage of more the answers might as well have been given by Fiji Islanders. One young passing importance that was man, a student of law, gave as his

The significance of this gathering of British non-Catholics cannot be opinion that "Jesus Christ died at a good old age;" another wrote that was the name of er, "Nazarine," was of His Mother. exaggerated, held, as it had been, with Nazareth the commendable object of declaring Christ's father, to the world at large the utter falsity name of His y of the other of Tory and Orange declarations that answers Many Ireland under self-Government will displayed ignorance equally profound become a religious bedlam, with Roand taken together they point most manism the ascendant factor and Prostrikingly to a lack of knowledge that testantism a subjective part. The is deplorable.

The Catholic child in the lowest

years to make the mind of the

CATHOLIC NOTES

1787

The Holy Father has a medal struck every year, commemorating the 'most important event of that year's reign. In 1813 the medal of Pius X. will commemorate the completion of the American Catholic En cyclopedia.

A despatch from Madrid, dated the Sth Jan. says that the Premier of Spain has made the announcements that the government had decided to resume formal relations with the Vatican and that the cabinet is now engaged in selecting an ambassador. Prince Joseph of Uganda, Africa, is about to make a visit to Europe, and will likely come to America. The Prince is a Catholic and has a record of having converted his wife and his two brothers. In the event of the death of the young King Daudi, Prince Joseph will succeed him.

The International Historical Congress at its meeting in London offered to make Abbot Gasquet, O. S. B., who has charge of the revision of the Vulgate, vice president of the section of ecclesiastical history. He has ac cepted the office with the full consent and approval of the Pope.

Right Rev. Thomas F. Kennedy, titular Bishop of Adrianople and rector of the American College in Rome, who is visiting his parents at Conshohcoken, Pa., declares that he, as the intermediary between the American visitors and the Pope, would in no circumstances arrange an audience with the Pope for any divorced persons.

Not in ninety five years has Easter ome any earlier in the year than it vill be in 1913, and it will not come s early again for another eighty-seven years. Next Easter falls on March 23. Not since 1818 did it arrive sooner in the year. In that year it came on March 22. Not until after the year 2000 will it come so early again.

The French Government has sent fficial instructions to its Ambassador in Constantinople to inform the Turkish Grand Vizier that France, in her quality of protector to the Christians in the East would be obliged to hold the Ottoman government respon-sible for any and all acts of violence perpetrated on them.

For tha first time in three hundred and fifty years the holy sacrifice of the Mass was offered publicly, recently in Penwortham, near Preston, Lancashire, England, a district celebrated in pre-Reformation days for its large and beautiful priory. new church, under the patronage of St. Mary Magdalena, had been built there and it was blessed on the above

Following the carrying of Crawford county, Kansas, by the Socialists in the recent election, and not without considerable fraud in several precincts, it is alleged, the Churches of Crawford county, Protestant and Catholic, have united to wage a war

on Socialism, because Socialism and Christianity are incompatible. The Rev. J. A. Pompeny, a pioneer Catholic priest in Crawford county, is leading in the fight.

The anti-Catholic journal of Spain. El Liberal, was recently sued for libel against a priest. The case

quote the shameless falsehood of Mr. F. E. Smith, were small beleagured garrisons in the midst of a hostile population." Lord Hugh Cecil, after the tradition of his name, contem-plated Ireland as a place with "all the good things that our ancestors wonforus, and that we have enjoyed, and showed himself much incom moded by Sir Edward Carson's admission of Ireland a nation. He passionately reminded the audience that the "different nation" which was to have a Parliament in Dublin, was 'a nationality which they despise and Union or no Union, he has hate. remained splendidly true to the spirit of his father's saying, "The instinctive feeling of an Englishman i to wish to get rid of an Irishman." To these "Imperialists," as to their militant ancestors, the Irish are not only "enemies" but "aliens," and Orange stalwarts protest at their meetings against any traffic with "an alien Government set up in Ireland" —the government, in other words, of the bulk of the inhabitants of the country. It is only natural that leaders fired

with the rude passions of the Middle Ages should raise the cry of fourteenth-century barons for the right "We will ask you. of private war: gallant Lord Casterleagh demanded to stand aside and let us deal with the remainder of our countrymen who are endeavoring to dominate and coerce us." They "might have to take up their positions on the field," said Mr. William Moore, but it would not be against his conscience to take the field against John Redmond, Cardinal Logue, and Com-'If his Majesty," Lord put yourselves at the mercy of your Templetown announced, "chooses on the recommendation of his Ministers pany. to sign a Home Rule measure, then it is up against Ulster to stand be- take tween such a bill and the ruin of the see the treason!" tween such a bill and the runn of the Empire." A gallant colonel, passing the Saunderson statue that day, "was reminded of a declaration of their late friend; 'We will fight Home Bade file. It is the state of the set the s Rule till hell is frozen ; and when hell near massacre or extermination hov-

revenge?

The Eagle alleges, upon informa perial law just as we, amid bitter tion and belief, that the plaintiff is foes are sheltered by our place under and has been for a long time the con-trolling and dominating power in the British flag. But this protection is grudged to us, as his to Paul. His enemies ask to have him transferred certain corporations known as the

Watch Tower Bible and Tract to Jerusalem for the convenience. " and the "People's Pulpit of having him murdered on the way Society Will it be pretended by anyone that Association." it is for our better security that Eng-

That, through the medium of said land is invited to cast us off?" corporations, by the issuing, publish-Fes tus, fearing to sentence Paul to death ng and distributing vast quantities laid a trap to have him murdered. of printed matter, arranging for and The same trap is laid by the Govern providing speakers and lecturers on biblical subjects, and in other ways ment for guileless Protestants. Will plaintiff has denounced and criticized you go to Jerusalem? so the will governor would have tricked Paul. all religions in the interest of a socalled religion or cult claimed to have Yes; and will we be good Irishmen?" But bishops are not so indecent. "Therefore we are asked—Will ye been invented by himself called the Millenial Dawn" or "Russellism," the central tenets of said so-called "Millenial Dawn " or "Russellism ' being that the world as it is now consworn foemen, of them who have de clared openly and often that in the hour of their triumph they will take revenge? Like Paul we stituted will come to an end in October 1914. By reason of the aforesaid, great numbers of persons, believing that the end of the material world is near and that only through " sacrifice " of

God and all their material substance they can become of what he calls the "elect" under what he calls the "new dis-Rule till hell is frozen; and when hell near massacre or extermination hov-is frozen we will fight it on the ice.' ered luridly if guardedly in the back-if that last dread necessity should arise," concluded the speaker, "go heard on all sides, for "this is not a

passed through several courts, the paper appealing from one to another when the verdict went against it. Last month the matter reached the Supreme Court of Appeal, and by its verdict the newspaper is condemned to pay \$30,000 and the costs of the The money will be devoted actions to Catholic hearities.

There were 15,015,569 Catholics in the United States at the opening of 1912, according to the Official Catho lic Directory, a gain of 369,808 souls over the figures of 1911. This 15,015. 569 does not deduct 15 per cent. for children and infants, as was done by the Government in its census of 1906 09, and which is invariably done by Protestant statisticians when giving the number of Catholics. The Cath olic population ten years ago was 10,976,757 showing a gain of 4,038,812 for the decade.

At Versailles on December 12 the Abbe Marie Pujos du Coudray, military chaplain chaplain, was summoned to the military hospital, where an artillery man was dying of an infectous fever. Although aware of the danger, for the doctors warned him. the devoted priest remained with the dying soldier until the latter suc-cumbed on the following day. The ame evening the chaplain, a robust man of thirty-five, was taken ill with similar symptons of infectious fever, and within forty hours he also ex-

pired, a Martyr to duty. THE IRISH IN THEM

"Those Irish are always turning up in the most unexpected places, marks the Catholic Standard and "Only a couple of weeks Times. ago President-elect Wilson was apologizing for the small proportion of the blarney that was naturally his and now it has been demonstrated that his grandfather was an immi-grant from Dublin. Moreover, Vicepresident-elect Marshall came very near to being born within earshot of those Shandon bells' that 'Father Prout' wrote so bewitchingly of, and not more than an hour's walk from the Blarney Stone."

2

TALES OF THE JURY ROOM By Gerald Griffin THE FIFTH JURYMAN'S TALE

DRINK, MY BROTHER CHAPTER II

It may be imagined what alarm

these terrific sounds excited through the quiet dwelling of the priest. Mrs. Ahearn sunk down almost faint ing upon the settle-bed. Father John hurrying in his slippers from the parlour, but ere he reached the the sounds had already ceased. and all was silent. On arriving at the front door he found it wide open, and his clerk lying prostrate and apparently lifeless across the threshold. Anxious in the first place to ascertain the cause of the commotion, he hurried out upon the little gravel plot before the house, and looked on all sides, but could discern nothing capable of furnishing a clue to the mystery. Returning to the clerk, he him already coming to himself opening his eyes with looks of ghastly terror and amazement, and glancing on all sides as if he thought an enemy still lurked about the place. Mr. Magrath assisted him to rise, and conducted him to the kitchen, where he placed him in a chair, and com manded Mrs. Ahearn to have done fainting and get him a glass of wine

The stimulant in some degree re-tored the affrighted clerk to his reto see it ! collection, and after much sighing and groaning and broken exclama-"oh, the villain ! oh the presented tions, of water-pirate ! oh my cheek ! my jaw ! -to daar to come facin' in the very doore I" he felt sufficiently restored to be able to give some account of what he had seen.

He had gone to the door, he said, expecting to find Mr. Richard Magrath, for whose arrival they had been all looking out during several days past. To his surprise, therefore, it was that he beheld a man in the common dress of a boatman standing outside. An enormous great coat of frize enveloped his person, and as he stood, half turned away, the high Mr. Magrath in a quiet tone. standing collar, aided by the wideleafed oiled-cloth hat which was drawn over his brow, almost comhid his features. In this position he remained while he asked the clerk, "whether Mr. Richard was within ?'

"I was full sure that it is one o them boatmen I had comin' to sell his turf," so the clerk continued his ly downward. narrative. "Why then, says I, you're welcome home to us with your double rap; one would think it was the lord lieutenant was there ! I wa ing since about that business we were so vexed with him that I was goin' to speaking of ?" "How can you be so unreasonable ? slap the doore in his face, when what does the impident vagabond do but Give you up my property, not only as to the usufruct which you possess to turn overright me, an' openin' hi great coat, put a pistol to my breast. 'If you stir,' says he, 'or make the but as to the actual ownership ; laste noise, you're a dead man.' I quoad dominuine. I cannot consent knew the Poundher in a minute, for to it.' saw him once in Kilrush ! Well though bein' greatly frightened, the Lord was plaised to put that spunk into my heart, that in place o' makin him an answer 'tis what I did was to lep upon him like Sampson among Philistines, an' saize him by the collar, roarin' for help, an' I don't know what besides. I don't know what his object was, whether it was to rob the house he wanted or what, but I suppose he changed his mind when he seen me so conthrairy, for in place o' firin' he only ga' me a fist in the jaw, Between the sthrok an' med off. an' the fright, an' one thing or other,

"What am I to do with him ?" he ran on half in his own mind, half in audibly whispered soliloquy, as his reflections crowded more forcibly upon him, "or was ever father plagued with an unduteous son, as I with this most intractable of

likely to tell, since you put me to it," cried Richard, still furious with anger, "and what I was thinking of brothers ? Is it even excuseable to bear with him any longer? To sanc this morning as I came hither, and what I most certainly will do if you tion as it were by evident connivance, the scandal which he gives to the whole neighborhood? Mildness has continue to show your niggardly and parsimonious temper. I'll read my recantation. I'll engage I'll find plenty of people who will be glad to do me justice. As for religion, I no effect on him ; gentleness and forbearance, which are ever sure to disarm a generous nature, seem only to stimulate his insolence. How long shall I endure his rapacity towards don't care what you may say about it; I think one is as good as another. my poor tenants, and his gross dis-Never fear : I'll make a stir in the honesty towards myself? Is it not country before long, and if I have not time for me to give up all hope, and the head to write a long letter to the to have done with the heart-sicken newspapers about the Irish parish ing suspense in which his conduct holds me. Nor is it even a moderate priests, I can find those that will be ready and able to help me. Never evil—a moderate ruin that menaces him. His whole career tends to no fear, I'll touch you all up, depend upon better a goal than a disgraceful exile, it. I'll come like a upon you when you are least think-ing of it. I'll go to meetings-I'll or an ignominious death. Shall I bring all to a close with him this very day, and appoint another in his place

make speeches in England, and Scotland, and Dublin. I'll learn Latin-No, never ! Let all go to wreck and I'll print books-I'll ransack old ruin before I lay patience aside, and libraries, or I'll find those that know surrender a brother to despair. The how-I'll do for you be certain." motive of mercy yet may come "I suppose, Dick," said Mr. Ma him, as it has for others, and death shall come for one or both, before I grath, after enduring this hail of menaces in silence, "it might be one grow weary of awaiting its arrival. of those theologians you speak of, who was flourishing his pistol at the At moments, too, amid the pitchy darkness that blinds him yet, I can hall-door this morning. fancy I see already faint gleams of light that seem to promise such a "This morning ?" dawn. O joy of joys, if I should live 'Yes-a kind of sea-faring mission

ary, more commonly known as Fitzgerald tells me, by the significant appellation of the Pounder." At this instant, the door of his chamber opened, and half a figure presented itself in the aperture. At the mention of this name the There was nothing in it to preposses countenance of Richard Magrath ac the beholder in favor of its owner quired a prodigious length. 'The Pounder ?" he exclaimed in The dress was soiled and disordered as if through long travel or laborious "Did Fitzgerald say he amazement.

will tell.

saw that ruffian here this morning ? exercise, and the countenance, though 'He hath saw and felt him," not deficient in youth or comeliness, was pale and dingy, as if from the plied the priest, "as if you take the trouble to examine, his left jaw will effects of toil and watching. The bear testimony at this instant." Richard hurried from the room features had moreover an expression of anxiety, which was plainly visible through the air of habitual dissolute with a confused and agitated look, as

thunder-bolt

boldness which invested them. For if he were not sorry at the instant a moment he seemed to hesitate, his have an excuse for retiring. His brother quietly resumed the reading hand still grasping the door handle. of his office and awaited his return, but in vain. On his ringing the bell 'Come in, Richard, come in," said The young man entered according at the end of half an hour, the clerk entered with his face bound up in a ly, with a discontented, reckless look handkerchief, to say that he had left

He spun his hat across the room till it rested on a table at the further end, the house immediately on hearing the particulars of the Pounder's visit and walked towards the fireplace with a confident air, his hands thrust into and with an air of confusion and haste, as if the intelligence had the huge pockets of his open coat, and his uncombed hair half shadowoccasioned him some strange pering his forehead, as he looked sullenplexity. "But there's one abroad, sir, added

the clerk, "that wants to speak with "Who is it ?" Well, John, have you been think-

"Nobody only me, please your rever ance," said a voice outside the door "Come in Mahony, come in," said the priest, and the stranger entered while Fitzgerald returned to the kit-

already to all intents and purposes, "Well, Mahony, what's the chen. matter now ?" "I hear you had the Poundher here this morning, sir ?" "You heard aright." So pious a man as you, and the

"An' Misther Richard ? wasn't he pastor of a parish too, might find something better to mind than a with you while ago ?" 'He was. That's good sentiment, Richard, "Do you know where he's gone to,

but I fear not altogether disinterested It would be much the better done if "I have no idea." The stranger made a considerable you would give an account of your stewardship, Richard, which I can by ause, and drew up his person as if about to deliver an oration. There no means prevail on you to do, than were few circumstances which could to continue urging me to a step to occasion more uneasiness to the which I cannot conscientiously conworthy clergyman, or to any one who knew the individual who stood before

Every body says that it is ill-done in you, who have your course chalked him. He was a cooper by trade, and out before you, to refuse to provide for a brother who has nothing in the tering noisy patriots, who, I make no

### THE CATHOLIC RECORD

You shall see strange things first, I Dispersed by the whirlwind of popupromise you.' "Never mind," said his brother, waters burst upon them with outspread wings, and find themselves overwhelmed when too late beneath odding his head and smiling, "time 'I'll let you know what time is tottering conflagration. Too the

long have we groaned beneath that incubus, which-As Father John knew by experi-

ence, that when the cooper was once fairly mounted on the incubus it was no easy matter to stop him, he cut short his career at the outset by requesting him to state what the particular danger was of which he snoke The question seemed at once to restore the orator to his recollections and enabled him to speak rationally "The danger," said he, "is nearer to you than you imagine. At some time to-day you will be sent for to visit an old man who, you will be told, lies ill in a cabin near the Beware of that old man ! 'This is too absurd," said Mr 'Whom have I injured, that Mahony should fear such treachery

"Ask not whom you have injured, out whom your death might serve ?" 'How

With what purpose, do you think, that infamous wretch presented him-self at your door this morning ? Was it to look for money ? He is not so simple

'And what could be his object said Mr. Magrath, "what has he gain or lose by my life or death ?" Might it not be that he would feel

an interest in the loss or gain of others ? Might it not be made worth his while ?'

"To whom do you allude ?" "I scarce know how to make you credit it, but this much I can tell you as certain, that the Pounder and ne of his notorious gang were both overheard as they were drinking together, forming a plot to put you out of the way, in order that your brother Richard might have the disposal of your property. I am not at liberty ake known to you the name o my informant, but you may depend upon my information."

I am obliged to you for it, Mahony but I cannot give credit to your informant whoever he is. You surely do not suppose that I can think my brother capable of such an act."

I did not hear that he was actu ally privy to it, but I would strongly recommend to you to mind what sick calls you may have to answer on this Prudence is the first of the day. cardinal virtues. In answer to the question 'whom have you injured? I am free to answer no one; but it you ask 'who is likely to injure you?' I would keep the negative in the rere ranks until I find myself treading on smoother water. True indeed, reverend sir, no wrestler in the game patriotism has approached nearer to the goal, or culled more laurels in the

tormy waves of political life, as the whole parish and the rest of Europe can bear testimony. No one has been more prompt in responding to the call of the people, when uplifted against that incubus which—" call (

"You flatter me, Mahony, too much, but I am thankful to you for your information, and I hope you will be satisfied with my telling you that I will not fail to think of it.

With this assurance the cooper took his leave, not however until he had enabled Mr. Magrath to take down in writing a minute account of all that he was at liberly to reveal. Putting the notes which he had made into his book, the clergyman, after wishing his informant a good morn ing, resumed the customary business of the day.

#### CHAPTER III.

wretched beings, whose history in visible on all around it. A broken old times, struck dismay into his soul? holy water vase of hewn stone lay fallen near the threshold. He felt for a moment like a sleepwalker, who suddenly awakened by mouldering bones, discoloured by the the grasp of some rude hands, finds himself standing on the verge of a weather, were scattered near the porch and around the rank grass that grew around. Through the moss and lichen, and between the tremendous precipice, and on the point of making the last decisive step. foliage of ivy that mantled the de Such wholesome thoughts, however did not long retain possession of his mind. His heart, habituated to recaving walls and grew close around the doors and windows, traces were sist and to subdue such impulses, be-gan ere long to feel less sensitive visible of elaborate sculpture and mason work. Thoughts even with regard to this, and he lislong past came over the mind of the young prodigal as he gazed around tened with less horror to the hard ened suggestions of his associate, and him. the details of the plan which he laid struck and interested him. down for the accomplishment of his mouldering bones, where were the spirits that inhabited them? and were design. The latter was, however, they at this moment the better of astonished and vexed to find that he the worse for the share which could not at any time obtain from him either by word or action a dismight have had in the creation of this ruined temple, and the hymns tinct assent to his proposition. It was in vain he tempted his cupidity which once sounded within its walls From the past his thoughts strayed by setting before him its advantages to himself, and stimulated his pasto the future, and he gazed curiously on his limbs, and over his extended sions by exaggerating the distrust with which he was treated. The fingers, and strange feelings woke young man listened to him, but avoidwithin his mind, as he compared them with the miserable fragments that lay ed as if instinctively, all the traps which he laid for catching an assen

strewn around him. Continuing to however slight, and all the remarks watch his movements, the Pounder soon beheld him enter the church ne made in reply, came in the shape and lost sight of him for a consider of an objection of some kind or an able time. On crossing the valley other, either as to the means to be and reaching the ruin, he was surused, or the probability of escaping detection, or on some other ground. At length, the Pounder began to look prised to find him seated amid some oose stones, with his shoulder leanon him as one of those beings who ing against the wall, and sleeping profoundly combine weakness with their wicked Satisfied that he was indeed asleep, ness, and who are much more easily induced to play the part of acces he hurried downward through the glen, and across the fields in the saries after the fact than before direction of the cabin which he had through a feeling, not of virtue still left to follow Richard. Crossing the thresheld, he beheld seated near the

unextinguished, but of mere selfish cowardice. Reasoning in this manner, though not altogether correctly fire, one of his accomplices in a boatman's costume like his own, and busy. on the dispositions of his coy disciple, this minion of iniquity had been inleft behind him. duced to make that daring attempt at obtaining admission to the pre ence of Mr. Magrath, which had been Pounder, He is safe." frustrated by the unexpected valour Isn't he coming back ?"

of Fitzgerald the clerk. "Well, gentlemen, I will not weary

you any longer with general observations, when I know you are longing for incident. The account which Richard had received of the appear ance of the Pounder at his brother's cottage, excited his indignation to the highest. He sought and found him in a low cabin near a small creek, where he was accustomed to noor his boat. He reproached him vehemently with his treachery, to such a degree that it nearly brought on a breach of their evil intimacy is before, however, the pertinacity of his companion exhausted his anger. and he was once more prevailed upon to listen almost in silence to and arguments against which he offered but faint and nominal objec-While they disputed, the tions. While they disputed, the Pounder adroitly caused some brink to be placed on the table. It appeared also as if he had mingled some un usual ingredient in that portion of which he prevailed on Richard to partake, for before he had finished a single glass, its effects became apparent in the extreme drowsiness which affected his features and his conversation. Perceiving the unaccustomed heaviness which oppressed him, he refused to drink more, and telling the Pounder that he would only take a turn in the air, in order to shake off his drowsiness,

it recorded in history itself what happened all those that had a hand he arose and left the cabin. in the death of Father Sheehy of Clonmel? Isn't it\_noted to this very Unobserved, the Pounder followed him at a distance, cautiously watchday, that from all the grand jury ing his movements. The evening down to the manest witness, neither was calm and sunny, the surface of they nor their children after 'em the river lay smooth as a mirror, and ever came to a timely end ?

degree his inclination to sleep, and

enabled him even to pursue a con-nected train of thought or rather of

the wood and cottages along the shore had that melancholy beauty It's my belief you're gettin' beauty light. which was occasioned by the loneli-ness of the scene and the hour. The Whatever would come across my-

mode

time

tired to rest. Mr. Magrath had already begun to disencumber himself of his dress, when a loud knock was heard at the front door. In a few minutes after, Fitzgerald turned the handle of the chamber door.

**JANUARY 18, 1913** 

Are you asleep, sir ? What do you want ? No.

" A call, sir, there's one abroad for you to go over in all haste to the ross.

Mr. Magrath thought of the cooper's warning, but he kept the suspicion to himself, and said in an ordinary tone : "It is just like them, just the old

story. They let the whole day pass and wait until I am just stepping into bed. Who is it that's ill ?

An ould man, sir, he says, thraveller, that's taken suddenly ill, a little piece in from the cross; I axed him myself why he wouldn't come airly, an' he says 'tis only while ago the man come to the house

essenger a drink by the fire-side while he is waiting.' Fitzgerald departed, and returned

in a few minutes. "He wouldn't take anything for

back at once, as ourselves knows the way, an. there'll be one waitin' us at the cross to show us the house.

bute to the removal of the doubts which had occurred to the mind of the clergyman. In a short time the horses were ready, and Mr. Magrath accompanied as usual by his clerk, set out upon his mission. It is scarcely necessary to say that he experienced no little anxiety as he left the house, but he did not feel the vague warning of Mahony sufficiently precise or credible to warrant

and calm, with just sufficient light to enable them to pursue their road with tolerable certainty. About half

sing a lonely mountainous track, on which, at long intervals only, appeared the wretched cabin of some poor laborour or petty agriculturist, the travellers descended a slope leading to a turn in the road, which was crossed by a small stream. On either side, at this place, extended one of those woods of stunted oak. which grow spontaneously in various parts of the country. As they crossed the stream, an exclamation from the clerk attracted the atten

took his life for and beheld among the trees at the crossin' 'em in their night walkin' distance of a musket shot from the that none of 'em ever come to a good road, the reflection of a strong light, end. One was dhrownded in goin' to out from what cause it originated, America, another was killed by a fall from his horse, another was found the distance and the intervening dead in his bed (Lord save us !) afther wood rendered it impossible to disspendin' the night dhrinkin', and sure

there was only the other day that yourself seen the last of 'em dyin' of Edward?" he said, after gazing on the dint of starvation, in his ould days, after bein' in beggary half his

an' don't let it throuble you, but let us go on, whatever it is. What call

going on thereabout, Edward."

heap o' faggots may be they're burn-The night will be lost on us, if in'. we stop lookin' at it.'

moments.

out knowing more about it," he said. "Follow me, or if you are afraid re-main here till I return."

The contrast of manners The

at all." "I suppose there is no help for it. Bring round the horse as soon as you can. You had better give the

he world, sir. He says he must go

This last incident did not contriin finishing the drink which he had

Come along !" exclaimed the him in acting on it, at the hazard of beckoning impatiently, abandoning a fellow creature in his extremity. The night was moonless No, he will remain quiet where

took care of that when I mixed his a mile from the house, after traver-

tion of his master. "The light, sir! Did you see the

seen ourselves the time o' the throubles, those that wayled Father light in the wood? Mr. Magrath turned to the left.

cern. What can be the cause of that,

it for some moments in silence. The heavens bless you, masther

'If you wouldn't heed that, isn't have we to it ?" 'I'm afraid there's some mischief

Eyeh, what mischief, sir ?" A

The clergyman hesitated for some

I do not like to go further with-

I get such a megrim, that I suppose lost my senses, for I don't remember anything more till I see your reverence along-side o' me with the glass o' wine.

The rumour of so daring an attempt made upon the very dwelling of the pastor, soon spread throughout the parish, and excited universal aston ishment and indignation. After this what enterprise was there which the Pounder might not be expected to undertake. Every one was terrified for his house and all that it con-tained. Like small birds twittering after a hawk had passed, the people of the parish were seen getting inte at each other's door through groups out the day, and discussing the mo tives of so audacious a proceeding. What could be the Pounders object? And what was there that could stop him after pulling out his pistol a the priest's hall-door ? It could not be robbery he had in view, for h shrewd enough to know that he had little chance of finding any great share of ready money in Father John's coffers. A less criminal intent could scarce demand so violent and hazardous a proceeding, and for Richard. any design bearing a deeper hue of wickedness, no probable motive could be imagined; so after all the dis-quisitions of the longest heads that could be put together in the parish during the ensuing day, the aim and origin of the occurrence remained as much a mystery as they had been at the commencement.

While the folks of the parish were talking and wondering Father John had returned to his parlor, where he remained for some time in a state of great uneasiness of mind. The clerk had been despatched to the house of the next magistrate, and a pursuit had been set on foot, but, as might have been anticipated, without suc-Father John, or (as it is the more elegant modern fashion to call persons of his class) Mr. Magrath, continued to say his office, walking to and fro at a slow pace between the window and the cupboard, pausing now and then in involuntary distrac tion of mind, and yielding unconsci to the anxieties that pressed ously upon him.

world to look to, except what you doubt, think much of their country, may choose to afford him."

Refuse to provide for you, Rich-themselves. No one could be on more pleasing terms with another ard ! Me ! Name any profession you will, and I will gladly furnish you the means of attaining it."

Morrow, John."

emporal possession."

sent, Richard.'

" Good morrow, Richard."

"I do not want a profession ; it is too was at a premium, aided by that late in life for me to begin studying. Everybody says it is a shame." noble scorn of false modesty peculiar I'm afraid you do not choose the to great minds, rendered him by preeminence one of the most trouble best counsellors in the world, Rich-

ard." "That's my own affair. I'll tell acters in Father John's entire parish Wherever a mob collected, or on you what it is, John, if you don't do what I ask, I know how to make you whatever occasion, he was sure to be a ringleader. Who would might look orry for it.'

after his tubs and cans when any Indeed you do, Richard. I know popular movement called him out o already that you know how to make me sorry, Richard." ors, and his neighbours declared

" I'll give you more of it then, I promise you. I'll make you tired of that he must have a great capacity for minding the business of the pubyour life before I have done with you, lic, for it was acknowledged on all if you don't repent your avarice and hands that he paid very little attention to his own. Some wags indeed covetousness." His brother smiled pensively, as if

either through envy or malice, had contrived to affix upon him the sobrito say, 'you have gone nigh to that already,' but he only answered : quet of "Incubus," from the frequent "You can do no more than God suffers you. Welcome be His will, use which he made of that word in his orations, and with so much success that he was better known by the

Why do you keep calling me name of Incubus Mahony than by his own. But such petty malevolence he Richard, Richard, in that way at every sentence? That's what I hate, that with the silent contempt reated which it deserved. On the present preaching manner you always have towards me, as if I was some fool occasion, however, he seemed to labour under some more immediate that you wanted to convert." alarm than that of any prospective

At this his brother laughed outpolitical calamity. right.

nopes of you."

"Sir," said he after a pause, "You remind me," said he, " of have not words to express my feelwhat is related of some obstinate pagans in old times, who were so ings at the extraordinary news which irritable at beholding the devoted affection of the early Christians for I have heard. It is my painful duty to announce to you that your valu able life is in danger." one another, and hearing them call each other brothers, that they de-

"Do you mean general danger clared it gave them a digust for the word when applied to their own natural relatives. But no such deep arising out of the deplorable state of things in which we live, or any par ticular danger as regards myself ?" "Reverend sir," said the cooper, rooted depravity has a place in your heart, and I can tell you I have my "in this case the danger is particular. Most undeniable it is indeed, that at

1

any time we cannot be said to pos 'Then I can tell you that you sess our habitations in security. never were more mistaken in your life," exclaimed Richard in a loud and Our destinies are in the hands of passionate tone. "I think I see my-self indeed bending down my head and crying pecavi, brother John.

In the meantime Richard Magrath had taken his departure from his brother's house in a state of mind but certainly think a great deal of which it would not be easy to describe. There is no truth, gentlemen than Mr. Mahony was with himself A certain fluency of words, in a district where English not to say Latin, some, unmanageable, turbulent char-

musing with tolerable distinctness. more certain, and we have frequent opportunities of bearing testimony to The loveliness of the landscape, and the tender light of evening by which than there is no depth of depravhe looked upon it, affected his spirits ity at which we are not capable arriving, when we have once forseken and predisposed him for the recepthe path of goodness. The prince of the apostles denied his Master, and tion of gentle and softening impres sions. Forgetting the promise to his associate, he strolled for a considerable way along the margin an unguarded glance transformed the king of Israel from a saint into a of the waters, fo lowing the numermurderer. There was just so much ous windings of the shore, as they truth in the statement of the cooper. led him onward, at one time by a that the dreadful act had already jetting point, and at others been spoken of between the parties silent wood, or green and level cor-cass. The thoughts, which amid the in question, and the plan proposed and there was just so much justice in the clergyman's opinion of his brother that the latter had recoiled from the hurry and dissipation of the past months had occurred at intervals and detestable act when placed before for passing moments only to this mind, now came before him in a con him in all the naked horror of detail, nected series, and fixed his almost and refused his assent to the perpet undivided attention. Still wrapt in ration of a deed under any circum thought, he entered a small glen,

stances, as singular in enormity as it is rare in actual occurrence. Amid the violence of character which he through which a broken stream cam those of the majestic river that flowed had displayed from childhood; occa beneath. Following at a distance sional gleams of goodness had ap the Pounder saw him turn into thi peared, though at long intervals glen and continue his lonely walk, which seemed to redeem his nature in some slight degree from the rethridding his way slowly amid the proach of absolute and unmingled de pravity. Those favourable indica-tions, however, were completely lost a mile from the shore the in the vicious and dissolute career which he had run for many years

from trees, and ornamented on one side of its acclivities by a ruined kiln and it was only the startling proposi-tion of his reckless associate, which at length awakened something like a or church called by the name of some saint of the Carlovingian times, whose name alone survived in popumovement of remorse within his lar tradition. Further up the valley mind. Stunned by the atrocious sugat some distance on the opposite side

the remaining day in a reverie of thought. He had heard in his child-hood, stories of crime and richild-bood stories of crime and richild-hood, stories of crime and richildhood, stories of crime and violence, and listened with terrified interest, to seen passing the door or following the lonesome pathways that led from the awful detail of evil practises by which, step by step, some miserable being had been led to the extremity various directions to the house of worship. The quiet, sunny scene contributed still further to dispose the mind of the young man to a mood of guilt, and he started as he asked himself whether it were true that persons whose minds are a century behind the age. But they sleep on a volcano. Salus populi suprema lex. self in the terrible position of those the ruin. The was of calm reflection. He approached the ruin. The waste of time was

self, I wouldn't be plased my deeds freshness of the air dissipated in a

This speech left the hearer in a 'ud be visited upon my childher." Why didn't you think o' that be state of cruel perplexity, for being long since fully, though privately satisfied in his own mind, that the fore? Sure you can plase yourself. If you don't like to do it, you can light which they beheld proceeded stay here. I'll find plenty besides that has notions above crusheening from no natural cause, the horror of with ould women in the chimney approaching the awful scene, even in so good company as that of his

'I wasn't saying again' goin' all master, seemed nothing inferior to out. I was only talkin' as it came that of remaining alone upon the road. He decided, however, on ac-

Well then, did you talk enough companing Mr. Magrath, knowing enough of his character to judge how If you did, go now an' do as I tould you.' You know yourself what you're to say. An' ould man, a thraveller, useless would be any attempt at dissuading him from his terrific pur-

that's taken suddenly ill on the road pose. side. But there's one job that we'd have a right to settle first.'

What is it ?" " Do you remember when last we vere talkin' o' this business ?"

he is, till midnight at the least.

Did vou get his consent ?'

Trash, man ! I didn't want it.

'I'm in a dread to have anything

Nobody ever has luck or

We

He'll be ready enough to consent

to do with it. I done many a thing

with you, but never the likes o' this

grace that has any call to a thing o

talkin to you since I left the house." "Tis not any ould woman, but

" Is it crac'kd you're gettin'?"

the whole counthry knows it.

I suppose some ould woman was

drink.

before.

the kind."

when it is done.'

Mulqueen, and

' I does. 'An when we settled the way we

were to do it ?" " I remember that likewise." "Well, don't you call to mind that ust after we settlin' the plan, an' we thinkin' there was nobody hearkenin' to us only ourselves, how we hard hastening to mingle its waters with one give a little cough in the room, -near us, just as if he was sthrivin to keep it in, and he couldn't ?"

"I does—little Sam Hare the tinker, that does jobs about the rocks and brushwood by which the counthry. There's no need to be in dhread of him ; he's a little cowardly place was filled. About a quarter of glen was sprissawneen that wouldn't daar open crossed by a small green valley, free his mouth.

I think 'tis better make sure the roadsides as we go." "Wisha, the dear knows nobody

need to be in dhread o' Sam Hare. What is it you're thinkin' o' doin'?"

" I'll tell you as we go along." They left the house together.

In the meantime Father John exected with anxiety the return of his prother. Evening, fell, however, and he came not. Day closed in all the

WANTED A NAME

TO BE CONTINUED

It was not so very long ago that if you asked any child on the street where the Catholic Church was he would send you there in any instant. He would not waste any time by asking you if you were looking for the Anglican Catholic Church or the Roman Catholic Church. You said the Catholic Church, and you were told

Cathone Church, and you who are a without any parley. And the same thing holds good to-day. When you say "Catholic Church" everybody knows that you mean the Church whose centre is Rome. Even those Episcopalians who are now so eager to find a new name for their denomination and who him for all that. 'Tis aisy done, for his cabin is in among the threes on understand so well that "Catholic" is universally accepted as "Roman Catholic" that the moment they declare themselves Catholic they feel obliged to qualify it: "Not Roman Catholic, you know, but Anglican Catholics, or American Catholics or

Episcopalian Catholics." Dr. Van Allen of this city began a series of lectures in New York the other night. The opening lecture was a discussion of " Catholicism spiendour of an Atlantic sunset. Night came, and it was evident that Richard did not intend returning. It Richard did not intend returning. It was within two hours of midnight and every one in the house had re-word "Catholic." The Doctor called

#### **TANUARY 18, 1918**

attention to the importance of the right use of words. Not to be facetious we also call the attention of the doctor to the right use of words. The word "Romanism" is not used in polite society. It is a colloquial vulgarity used only by those who know no better or by the dyed-in-the wool bigot. Catholics do not like the word because of the bitterness generally accompanies And the doctor knows that, if his knowledge of history and theology is

such as he pretends. We will not enter into the arguments adduced by the doctor to show why his church should also be called Catholic. It does not concern us to that extent. We are not lying awake nights fearing that the Episcopalians are going to call themselves Catho-lics. There is very little unanimity may not among them in the matter, judging from the letters for and against that appear in the Churchman. They will be no more Catholic by taking purpose. his hand. unto themselves our distinctive name than Eddyism is Christian though calling itself so. And so if they will their name after all these years, we have no intention of pre

venting them. But the whole world will know them to be Protestant no matter what name they employ. But if Doctor Van Allen will insist upon being called by the name that he chooses let him first set an example by not applying to us a vulgar name.-Pilot.

#### GOD'S CHILD

HOW THE HOLY ANGELS DID WHAT A GOOD PRIEST WAS NOT ABLE TO DO

'And you are quite satisfied now my child?

Yes, Father, I want to be baptized and I will bring Joyce, too, of course." The priest looked at her houghtfully. She was such a frail thoughtfully. little woman in her clinging black robes and the heavy crepe veil that seemed too weighty for her small head. Bring the child at one, to-day,

he suggested. Oh, Father-well, yes, I will. It chapel noted for its Calvinistic tendon, Facher wen, yes, I will. It is her birthday; she is two years old to-day," she added, and a shadow clouded her blue eyes for a moment —then she smiled resolutely. "I due course she was entered at the will go at once, Father," she said,

very beautiful girl, with her mother's and went away. It was done that day, on the day of deep blue eyes and fair white skin, Holy Angels-her child was God's and the dark curly hair of the Ollivers. John Olliver was proud of her now, and the thought gave the lonely mother a little more courage to as she knelt beside him in the redcushioned pew of his favorite chapel. face the future. It was but a few months since the child's father had or shared his hymn-book with been swept in an instant from the when it was time for them to sing. There were some wonderful side of his wife and little Joyce. when he arose and went to the platsudden attack of an unsuspected malady had taken him off-there had form to address the congregation been no chance for farewells, no and Joyce sat with puckered brows trying to follow the hard, dry moment in which he might once more on the faces of his loved trine that he endeavored to instill in his hearers. When she was seven he had been brought hometeen she began to think for herself, He had been a good man, acdead. cording to his lights, and his widow felt that in some mysterious way God hard put to it to answer her queshad provided for his sudden end. In her bereavement she had taken to going into the church of the Holy Angels and sitting there quietly with her sleeping child in her arms. She did not pray-she scarcely knew why she went there day after day, only that she found peace for her aching heart in the silence of the sanctuary and it may be that she fumbled, in some ill-defined way, for the "hem of His garment." The good priest in of the little mission had charge noted her visits, and that she was evidently not a Catholic ; yet he had not spoken to her. He had put the matter into more capable hands, he said to himself, when he recommended the widow and her child to the Holy Angels who guarded them,

and to the other blessed spirits who ferent-the Pope is a Catholic, and stood about the earthly throne of their King. Little by little the widow came to love the refuge she had found from the cares and troubles of life and when she began to attend Mass on Sundays, and to hear the simple sermay mons of the good pastor, she speedily after all.' came to realize, for the first time in her life, the claims of the Catholic Church. And so, step by step, she had accepted them and was now prepared and eager for baptism. The first few months of her life as a Catholic passed peacefully enough with her child to care for and her new faith to study and test. She lingered in the little seaside village. too, for her health was failing, and sometimes she was anxious for the child's sake-for her own she was willing to lay down her life at any moment-but who would care for Joyce if she were left alone? She put the dark thought steadily from She is God's child," she said once to Father Hall; "if I have to leav her, He will take care of her." And the priest had turned aside hastily, that she might not see the mistness n his eyes. The call came suddenly-it was Joyce's third birthday - the first anniversary of her baptism. Father Hall had just time to administer the last rites. The widow looked toward Joyce-the priest understood, and guided her hand to the child's head. She traced the Sign of the Cross on the little forehead and her hand fell back.

"I don't understand," she said, law to the grave on the hill beyond a puzzled frown settling be the village, where they laid her with-in sight and sound of the restless with tween her eyes. He smiled. No, Joyce. waves that broke over the golden bondage, child. You are a free Pro-testant—a child of God. 'He hath given His angels charge—\_'" he besands at the foot of the cliffs. The following day he departed, taking the child with him. gan and stopped. Memory had come suddenly to him. It was the parting 'I don't believe in it, Mr. Hall," he

said to the priest. "I can't bring up the child in a religion that I think blessing of Father Hall to the mother less child that he was quoting. How strange that it should have occurred erroneous. "But the child's mother was surely the best judge of what is fitting for her own child," represented the priest, "and she has already been baptized a Catholic, Mr. Olliver. to him just then. She had noticed his sudden stop — her mind was too full of wonder at what he had told

her. "I should like to see my mother's "the said softly," and the Excuse me, sir, we don't see alike grave," she said softly, " and the Church she used to attend, just to in this. I thank you for your kind-ness to my deluded sister-in-law-I see what it was like.' am sure you meant it well-but may not peril the child's soul." Father Hall looked deeply into John Hc hesitated a little. "I don't see any harm in it," he said, after a thoughtful pause, "I

Olliver's eyes for a moment, and saw will take you there some day." And so it chanced that on Joyce's eight there only honesty and steadiness of With a sigh he held out eenth birthday they motored down to the little village and visited the lonely "She's is God's child," he said churchyard on the hill that over-Goodbye, Mr. Olliver :

reverently looked the sea. Then they drove to God deal with you as you deal with the Catholic Church. Joyce entered His child. it with a sort of shrinking from som 'Amen!" he responded. "Good-

Amen: ne responded. Good in twith a solution to the suspected and your kindness. He turned to his carriage as he spoke and lifted out Joyce. "Come and say goodbye, niece Joyce," he said, and led her to the write a solution that she suspected and silently. and together they stood for a few moments watching a white-haired priest who knelt motionless hafter a few and the solution that she suspected and silently. The solution that she suspected and solution the solution the solution the subscripts of the solution the before the altar. He arose after the priest. while and came toward them. God give His angels charge over

Mr. Olliver !" he exclaimed, and thee, little Joyce," said Father Hall, ed them through a side door into the huskily. He stood looking after the carriage until it turned the corner presbytery. Joyce?" he asked, looking earnestly at the young girl. "How old are you where the road runs in behind the hill—then he walked slowly into the church and knelt for a space at the now

John Olliver's house was a hand

some, though somewhat gloomy resi-

lence in North London, and faced a

encies and ultra-Protestant tone.

Joyce was taken there solemnly

every Sunday by her uncle, and in

Sunday-school. She grew up to be a

and then John Olliver was often

more than usually dogmatic.

"But you said that we must think

slaved men, and would not permit

them to think for themselves-that-

that-he wanted to lay down the law

uncle-you do the same thing your

tions

self.'

He started.

Pope" he questioned. Joyce hesitated.

'Eighteen to-day," she answered altar-rail, while he commended the dead mother and the living child, to him. the guardianship of the holy angels Ah sixteen years ago since I bap

It was his pet devotion. Frequently he referred to the angels guardian as tized you," he said. 'I told her about that, Mr. Hall,' broke in John Olliver. " She is quite the forgotten friends of men, and in convinced that it was a mistake on season and out of season he sought her mother's part—she is quite a con to impress the memory of the blessed spirits of his flock committed tented Protestant now." The priest smiled. to his care.

A good Protestant I hope, Mr. Olliver.

I rescued you from

And

Well, well, time will prove, Mr. Olliver - I am getting old, the angels don't grow old, and ' He hath given His angels charge' over They will not fail." her. He held out his hand. " Come in again if you are passing this way God bless you," he said. And when he turned back into his house again They're coming he was smiling. "They're coming home—thanks be to God!" he said, as if speaking to a friend.

A sudden crash, a blinding flash of light, darkness, silence, nothing ! There a faint stirring of life, and with it the keenness of agonizing painthe eyelids flickered once, and they could not bear the light. There was faint rustling and the murmur of a voice. He lay still for a while, then ome one put brandy between his lips, and he opened his eyes, only to close hem with a sense of fear, for he had looked upon the face of a Sister of Charity. After a pause he opened them again - this time he felt sure that there was no mistake. There had

for ourselves, uncle," she said a little helplessly once, when he had been been an accident — he was in severe pain-he was lying on a white bed 'You with white curtains all around it are as bad as the Pope. You won't let me believe what I think is right." He remembered. Joyce ?" he asked weakly.

"She is not injured—only shaken -see is resting now. If you keep "What do you know about the very quiet she shall come and look at you for a moment presently; but you "Not much, uncle-only what you have told me. You said that he en-

must not try to speak. The nun moved softly, and dropped the curtain. He was shut in by white walls that kept away most of the sounds of the hospital ward where for all his followers. I don't see it, He could hear soft footfalls he lay. and the rustling of garments that suggested to him the rustling of angels "Yes, but, Joyce, the thing is difwings. "He hath given His angels he murmured. charge over thee," and fell into a fitful sleep. Joyce wa

'It was a fortunate accident," he murmured as he fell asleep.—Mary Agatha Gray in Benziger's.

### THE FAITH OF A CATHOLIC

TRUE AND SCRIPTURAL MEAN-ING OF FAITH-THE MISTAKE OF PROTESTANTS

ather Graham, M. A. of Motherwell, Scotland, in the Catholic Times. London.

" How am I to know what God has evealed ?" This question (No. 11) in the Catechism of Christian Doctrine s really the most important question that a Christian can put to himself. Per It is the question of questions. haps some one will say that that other question (No. 8), What must you do to save your soul ?" is more important, and at first sight it might seem so. But presuming that a man has determined to save his soul, the grand question for him is," What has Almighty God revealed on the matter, and how can I get to know it ?" And at present I am supposing the case of a man who is anxious to be saved, who believes that "God made us to know Him, to love Him and serve Him in this world, and to be happy with Him forever in the next ;" believes that he is endowed with an immortal soul, and that his chief concern in this world is to save that soul, and that it will profit him nothing if he gain the whole world and And is this little suffer the loss of his soul. I am sup posing, further, that to this end he realizes the necessity of faith, as well as of hope and charity, for " without faith it is impossible to please God. He does not (I am assuming) consider it a matter of indifference what a man believes, or how he believes, or whether he believes at all, for that believeth not shall be damned." He knows that Almighty God has made a revelation on the subject ; that He has revealed the gospel of salvation ; that indeed this revelation was the sole end and motive of the mission of Jesus Christ in the world, and that therefore it is of absolute necessity to know it and believe it and obey it. And in all this I am not picturing

a rare or imaginary inquirer. There are many persons in this state of anxiety, and many others who have passed through it unsatisfied and have drifted into indifference. speak, of course, of the multitudes of nonest non-Catholics who have ceased to believe in the system in which

they were reared because it failed to teach them securely how to save their souls, but who have not yet despaired of finding some more satisfactory authority in religion. They believe in God and they love God, and they know, moreover, that God in these days hath spoken to us by His Son ;" that, in short, He sent Him into this world to reveal the Chris tian religion. But what precisely are the contents of that which He revealed and how they may lay hold upon it in such wise as to save their souls, this is their difficulty. It is, true faith. in other words, the old question of authority. Who is to be their teacher

and guide in this the supremest of all concerns? Who, at this distance of time from the earthly sojourn and atoning death 'of our Incarnate Reemer, is to bring Him to us and us to Him, that we may know Him and ear His words and have the merits isfying and consoling it is. of His precious blood applied to our

ouls Now, it is with these people in my mind that I offer the following papers I would fain hope that they may be not only of interest to Catholics, but also of some use in assisting anxious Protestants to settle definitely and finally the grand affair of their salvation. One thing is clear enough ; as the years advance there is an everincreasing number turning away in disgust and disappointment from the Protestant method of settling the question, for they have found spokesmen to be "dumb dogs not able parts. o bark, and shepherds who know no The understanding " (Isaias ivi., 19, 11), ture.' whose "trumpet gives an uncertain sound " (I. Cor. xiv., 8), and who have forsaken the fountain of living water and have digged to themselves isterns, broken cisterns that can hold no water (Jeremias ii., 13). And another thing is equally certain; vation they only require to understand the clear and unassailable grounds on which the Catholic Church bases her claim to speak with divine authority to submit themselves to her teaching and thus to experience that "joy and peace in believing " which so many

(No. 86), "What is faith in Jesus Christ? Faith in Jesus Christ saving grace whereby we receive and rest upon Him alone for salvation as He is offered to us in the Gospel.'

Now, it must be said at once that this is not the true and proper and Scriptural meaning of faith at all. That the word may sometimes bear meaning, trust in a person, belief in his power, hope and confi is certainly not to be denied. lence. You find this kind of faith in such vealed. Anything less than this is cases, for example, as (St. James i., 6 : "Let him ask in faith, nothing waver not faith. ing :" and (St. Luke viii., 48) " Daugh ter, thy faith hath made thee whole and (St. Matthew xv., 28 :) "O woman great is thy faith ;" and even (St. Matthew xvi., 31 :) " O thou of little faith, wherefore didst thou doubt ? and in other passages. But what we emphatically deny is that this is the kind of faith Almighty God demands

of us as necessary for salvation, sav ing faith, justifying faith. In fact, St. Paul himself actually distinguishe them, the one from the other, and represents the former (trust, assurance, confidence) to be an effect of the latter: "In whom we have boldness and access with confidence, by the faith of him " (Ephes, iii., 12).

Faith we hold to be "a supernat ural gift of God, which enabl us to believe without doubting whatever God has revealed " (Catechism, q. 9) or, according to the fuller definition of the Vatican Council, 'a super natural virtue by which, through the grace of God inspiring and helping s, we believe as true all that God has revealed, not on account of their truth as perceived by natural reason, but on account of the authority of God revealing them, who can neither deceive nor be deceived." This is An intellectual belief; the assent of the mind to certain truths the acceptance of whatever doctrines God has taught, simply because He has taught them. It is not a mere "acceptance of Christ," as Protestants assert, by an act of the will though it is that, too, in the sens that we accept the doctrine that Christ died to atone for our sins Certainly the will must move the intellect to make this act, and again grace is required to move the will to operate, as Our Lord taught when He No man can come to Me exsaid : cept the Father, Who has sent Me, through him" (St. John vi., 44.) In the long run, therefore, it is all matter of God's mercy bestowing "For by grace you are saved grace. through faith; and that not of yourselves, for it is the gift of God (Ephes. ii., 8). But confining ourselves for the present to the act of faith, which is the effect of the virtue of faith, we say that, according to Catholic teaching, which is Scripture teaching, it is simply an act of your intelligence; it is believing and accepting with your mind, assenting and consenting to whatever truths Almighty God has made known, however difficult or impossible they may seem, simply because He has revealed them. This, and nothing else, is

I could adduce many texts to prove this, but I shall quote only one, for I am writing not to prove the Catholic doctrine, but only to explain and illustrate it, so that from a general view of the whole Catholic system you may be led to see how reasonable and unassailable, how beautiful, sat-

"Go ye into the whole world," said Our Lord, "and preach the He that gospel to every creature. believeth and is baptized shall be saved; but he that believeth not shall be condemned." (St. Mark xvi., ness: He would merely be acting within His rights. (2) The Incarna-15, 16). Now, Our Lord is here speak ing of justifying faith, "He that believeth shall be saved," And the tion is the highest expression of God's love for men. His condescension in becoming One of us, and His faith He speaks of is to be that faith by which the gospel is to be believed. death are proofs of love that admi

revelation. It is narrowing faith down to one particular act in Our Lord's redemption and ignoring all the rest. From this description you would never imagine that Jesus Christ taught anything about the Church, or the sacraments, or good works. It is therefore essentially and fundamentally a false notion of faith, a delusion and a heresy. Faith in the true sense, the scriptural and the Catholic sense, means acceptance of and belief in all that God has re

THE NUMBER OF THE SAVED

Catholics are often taunted by out siders with holding the repulsive doc-trine that no one outside the Cathoic Church can be saved; they are supposed to look upon pagans, Jews, as all alike destined for everlasting All these non-Catholics have fire. not had the chance-it was apparent ly mere chance, accident of birth and

circumstances in most cases-of be coming members of the Catholic Church, and therefore, no matter how well they may have served God according to the lights and graces they received, we are said to believe that they will all be forever excluded from heaven and even punished with eter-

nal torments. It is easy to understand the amount of prejudice such a belief, thus false ly attributes to us, must excite in the minds of outsiders, says a writer in the New Zealand Tablet; but, con sidering all the opportunities men have of learning the truth, it is less easy to fathom the depth of ignoranc involved in such a misconception of Catholic teaching. Such a belief is no part of the Church's teaching, and absolutely revolting to every Cath olic instinct. When we approach such a perplex-

ing question as this, we must do so great reverence, for hereon with we are walking through ' phanton shadows': the fulness of truth awaits us only at the other side. When the Apostles asked our Lord. 'are they many that shall be saved.' He mad it clear that they had no right to put such a question. We certainly have no better claim than the founders of the Church. It is enough for us to know that God is good and wise, and that the souls of those outside the ordinary covenant are safe in His merciful hands. The investigation of nature shows us every day new marvels of the power and wisdom of God in the physical world. We may well believe that in the world of souls there is a similar variety of methods, richness of resource, and wonderful ingenuity of grace in bringing about salvation. The ordinary paths of Providence are all that we know, and those most imperfectly : yet we have seen enough of the exraordinary miracles of patience and love shown to those who have profaned God's most sacred gifts, to be assured that patience and love will

not be withheld from those others, God's less favored, and perhaps less guilty children. (Bellord) For the rest, the following considerations must be kept in mind :--(1)

We could not discover the faintest semblance of injustice in God's leaving the whole human race to its fate after the fall of our first parents, without any hope of its restoration If He had done so, no man would receive the supernatural reward of happiness, and this could not be considered a reflection on God's good

Such acts of perfect love and perfect sorrow baptize the soul, that is, cleanse it, at least by desire, clothe it with sanctifying grace, and make it an heir to the kingdom of heaven.

3

(7) What proportion of men actually die in the state of sanctifying grace and are saved? The answer to this question is in many ways ex Nothing tremely simple. vealed, nothing is of faith, and known by theolonothing is really The Church has never made, gians.' and is not at all likely to make, any definition about the matter, but leaves her theologians free to offer their speculations to the world. And these in turn have not very much to work on-a few general principles, which may be, and are, interpreted

differently by different persons ac-cording to circumstances of different epochs, or the greater rigor or leniency of their own characters. If in former times theologians were inclined to take a very gloomy view of and even Christians of other creeds as all alike destined for everlasting adopt a milder way, hoping more of the mercy of God.-Catholic Bulletin.

> No community ever rose higher than the aspirations of its citizens A word from the wise is also suffi

cient.

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mmended as a TRADING GUIDE

to our Readers, as they represent

'God's child!" she said, but so faintly that no one but the priest heard her-then, with a smile, she passed away.

John Olliver was a Protestant of a most uncompromising type. He had been sent for by Father Hall as the only relative of the child, and he came, attended the funeral, remaining seated in his carriage outside the church while the ceremonies were being conducted within, then accomparyingethe remains of his sister-in-

Catholics are superstitious idolators —that alters the case; if he taught the truth, it wouldn't matter." Joyce thought for a long while.

"It's all very hard to understand, uncle," she said absently, "and you be wrong and the Pope right

'Joyce!" "I didn't say that you were wrong, thinking, thinking, until one day he she said, and threw one arm around his neck in the fashion that he could Hall's name.

not resist. A new realization of her beauty came to him, and with a dream that he had had for her future.

"You are getting quite grown up," said, after a silence. "What shall he said, after a silence. I do when you go away and leave me i

She flushed a little.

"I wanted to talk to you about that," she said, and there was a catch " I should like to be a in her voice. "I should like to be a nurse, uncle. I think nurses can do so much good. Next year I shall be eighteen and then I shall be old enough to start training."

"A nurse! There will be no neces sity for you to work, Joyce. Listen child — it is time that I told you Listen something of your history. Your father and I were twin brothers. We

were all in all to each other until we -Joyce-your mother. We both wished to marry her. She preferred him, and so I stood aside. Even when poor Charles died I would not intrude upon her, for I loved her too well. Then for some inscrutable because she was lonely per reason, haps she embraced the Catholic faith

"My mother! How awful!" H drew her to him tenderly.

'Not awful, dear child, because fell sure that she thought she did

right. I suppose that she was happy in her belief—I don't know—but she died a Catholic and even had you baptized so."

'Me? Am I a Catholic, then uncle?'

" God forbid !" he exclaimed, so energetically that she started from his embrace.

beside him when he awoke, but she did not speak—only smiled lovinglyat him and stroked one hand that lay upon the coverlet. He smiled back at her, Some one touched Joyce on the shoulder and led her away. curtain dropped again. For many weary days he lay upon his bed,

astonished Joyce by speaking Father

" Ask him to come to me," he said simply. And the old priest came with a smile on his face, for he knew that John Olliver was coming home, and that he would bring God's child with him. After all, it did not take so long to convince the injured man

of the truth of Catholicism. "I have been to blame, Father he said, when he finally expressed his determination to submit to the authority of the Church, " because I would not inquire into the matter It was prejudice, of course-I see it all now, but it needed an accident and the loss of a limb to make me

stop and think." " It is better to go into heaven naimed than, having both limbs, to lose your soul," answered the priest, and you see that that the angels have not failed 'God's child.'

Joyce came to him the same even "I shall have to nurse you now she whispered, and her face uncle," was radiant with happiness, for they were both to be received into the hurch on the following day.

"You will not leave me?" he asked anxiously.

" No, uncle," she answered, " not so 'ong as you need me." And he lay content, thinking of the happiness of the morrow. A nun came and prayed3beside him.

"" When I'die, I should like to know that Joyce?was one of you," he said. "Hush!" she replied, holding up a

warning finger, "that is God's sec-ret. For the present her duty is to you.". He smiled at her.

before them have, by the mercy of God, found within her embrace. Let us then begin at the beginning.

In the first place, faith is necesary. On this all are agreed, for, according justified by to St. Paul, we are "justified by faith. Luther termed this faith the

"article of a standing or a falling Church," and as for Catholics, their belief concerning it is determined by the Council of Trent, which called it Sess. vi., c. 8) "the beginning of human salvation, the foundation and oot of all justification." But here, unfortunately, our agreement ends, for with the question that necessarily follows, What is faith ? we are at once plunged into controversy.

the average Protestant, and you will find that by faith he means trusting in Jesus Christ for salvation, believ ing that He shed His blood upon the Cross and washed all his sins away personally accepting Christ and His offered redemption. "The principal offered redemption. "The principal acts of saving faith," says the Con-fession of Faith, chapter xiv., "are accepting, receiving and resting upon

upon Christ alone for justification, sanctification and eternal life, by virtue of the covenant of grace." Or, to quote the more familiar answer of the Shorter Catechism to the question

And what is the Gospel? It is the whole Christian religion, the whole scheme and system of salvation as announced by the apostles in all its "Go and teach all nations." Preach the Gospel to every crea-Now, to believe that is an intellectual act, a work of the intelli gence, accepting and assenting to the truth of the Gospel. It is not, as I said before, merely the fact of believing that Christ died for you upon the Cross and trusting to that for sal-

That is only a part of God's revelation.

A man stands up in a meeting and says he is "saved" because "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life," and " he that believeth on the Son hath everlasting life." (St. John iii., 16, 36). and "He loved me and gave Himself

knowledge. Or he buttonholes his for me." Or he buttonholes his neighbor at an evangelistic meeting neighbor at an evangenetic meeting and asks him, "Are you trusting in the Blood?" and, "Have you decided for Christ?" And if he gets an an-swer in the affirmative he will say, 'Hallelujah! You are on the Lord's ide! You are saved!" I know all this because I have seen it and heard it and taken part in it. But that is not faith. It is a mere sentiment, a

feeling, a persuasion, I am afraid, more or less fanatical, concerning single point of the Christian

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This death, too of no gainsaying. being the death of One Who is a Divine Person, was a complete, an infinite victory over the devil, who can now do violence to the members of Christ's kingdom only in so far as

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(5) But 'God wishes all men to be 'He came not to judge the world but to

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Son to die not for a portion of man kind, the elect only, but for all with out exception. (6) Theologians are very fond of insisting on the maxim : 'To him who does what lies within his power God will not deny grace.' Grace is never wanting in the hour of need to the soul that honestly endeavors to find its God. By countless ways God can enlighten that soul to believe in Him, and can inspire the heart to love Him for His own sake, and so

particulars of a selected list of bond Inquiries Invited. A. E. AMES & CO. INVESTMENT BANKERS MONTREAL against Him Who is worthy of love.

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matter of faith that whoever dies in

will be lost forever. Of course the sin must be a free and deliberate fault; no man will ever be con-

demned, except because willfully and with full deliberation, he has re fused to serve God according to his

the state of mortal sin—sin of thought, word, deed, or omission—

Christ permits. (3) Whoever dies in the state of grace, free from mortal sin, will cer

tainly see God, face to face in heaven

saved' (1. Timothy 11., 4); for

for all eternity, though that vision may be delayed by some suffering in

(4) On the other hand, it is also a

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save the world,' and He 'rejoices not

in the perdition of the living' (Wisdom . 13). This wish of God to save all men is called the salvific will. It is

### The Catholic Record

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as well as new address In St. John, N. B. single copies may be purchas from Mrs. M. A. McGuire. 249 Maine street LETTERS OF RECOMMENDATION

Apostoltc Delegation Ottawa, June 13th, 1905.

Mr. Thomas Coffey My Dear Sir-Since coming to Canada I hav been a reader of your paper. I have noted with sati faction that it is directed with intelligence an ability, and, above all that it is imbued with strong Catholic spirit. It strenuously defends Cath litty, and, above all that it is imbued with a ong Catholic spirit. It stremuously defends Cath-c principles and rights, and stands firmly by the uchings and authority of the Church, at the same ne promoting the best interests of the country, llowing these lines it has done a great deal of od for the welfare of religion and country, and it ll do more and more as its wholesome influence aches more Catholic families. With my essing on your work, and best wishes for its con-und success. olic principles an teachings and au Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegat

LONDON, SATURDAY, JANUARY 18, 1918

" A RESTRICTED VIEW OF HIS TORY " II P

In our day it is a mark of culture and an essential condition of breadth of view to regard creeds as outgrown, and dogmatic definitions as the crude attempts of an unenlightened age to set impossible limits to human search for truth. "Modern Thought" (Hilaire Belloc considers the enithet equally inevitable and contemptuous) will not be cabined, cribbed, confined within such narrow limits.

At the same time there is throughout the whole English-speaking world, infinitely various in its manifestations, the deep and real longing for Christian unity.

It is then a natural and necessary consequence that serious minds should turn to the break with Catholic unity, to the beginnings of the present deplorable divisions. Both of the preceding considerations incline even serious and open-minded Protestants to cling tenaciously to what we last week called the great dogmatic fact of English religious history as viewed by Protestants. To attain the desired unity by going back to Rome, the centre of Chris tian Unity, is to impose on Modern Thought the intellectual fetters of the Middle Ages. Therefore the break with Rome must be justified, and good easy men must be left free to deplore a divided Christianity without any uneasy feeling of responsibility therefor. More comforting still is the conviction which they foster that the responsibility rests on Rome. In the words of the Mail reviewer, which suggested our comments, we shall restate the Pro

testant Historical Dogma : "But he (Abbot Gasquet) ignores the fundamental fact that to non-

orian, a famous Irishman defending like of the King's proceedings, and his countrymen flung out the stinghoped to see a change, our author ing charge that the English people says : abandoned their religion "at the bid-"There was no independence any ding of a lustful king." The contrast where. The nobility had been cowed ever since the execution of Buckingwith the long drawn-out martyrdom ham; the Commons were as yet no of the faithful Irish made a telling power in the state, though the king point with a sympathetic audience. could use them and even advance But there is more truth in the Caththeir pretentions to suit his own purposes. . . . . While in England Bishops and clergy were sworn to the olic Englishman's defence of his fore-

fathers : "The English people did apostatize the faith was stolen from them."

The author of Lollardy and the Reformation says practically the same

thing in his introductory chapter : "Who was 'the holy blissful

the days of Becket.

Rome.

powerless

men, longed for nothing so much as martyr' whom Chaucer's pilgrims a reassertion of that spiritual jurisdiction which was acknowledge went to seek at Canterbury? One who had resisted his sovereign in his all neighboring countries, and which alone could emancipate them from a attempts to interfere with the claim of the papal church. For that cause lemoralizing and insufferable thral-If England had been so and no other, he had died: for that dom. cause, and no other, pilgrims who emancipated with foreign aid, even at the cost of civil war, she would, it went to visit his tomb regarded hin as a saint. It was only after an able may be safely said, have been more and despotic King had proved himgrateful for foreign interference than she was even when the father of self stronger than the spiritual power of Rome, that the people of England were divorced from their Roman her present tyrant, with French tance, put down Richard III."-Vol. ii, Bk. iii, Ch. iii.) allegiance; and there is abundan evidence that they were divorced It is difficult to refrain from furfrom it at first against their will.

ther quotations bearing directly on "What then was the true nature of the point at issue; but we have the struggle between papal authorchosen some passages which may and secular authority which Bishop Creighton would have us re help Catholics to understand the gard as a struggle for national inde methods by which England was pendence? We shall see some other robbed of the Faith ; and which show, instances as we go on. But we may at the same time the utter fallacy of say simply, in a general way, that it the Protestant contention that the was essentially the same as it was in It was a con Henry VIII's divorce merely provitest, not of the English people, but ded the occasion of the break with of the King and his government, with Rome, an occasion welcomed by the English nation.

jurisdiction declared treas

To those of our readers unaccus tomed to realize the totally different BLAZINGLY INDISCREET conditions that obtained in ages past, who may quite naturally think of "Blazingly indiscreet" is the ex-England's separation from the unity pressive English characterization of

of faith in the light of subsequent our dear friend and fellow-countrydevelopments, we would say that man Andrew Bonar Law. there was at first no outward change Andrew had been unfortunate, and of religion at all. That the power of on his own unique and pet specialty, the King in Henry VIII's time was the Tariff. But an opportunity ocunparalleled before or since. The curs to redeem himself, and this op-House of Commons had no real power portunity is provided by Premier Aswhatever; and the Lords, weakened quith, who wants to ask the Leader by the Wars of the Roses, and terrorof the Opposition a question. Here ized by executions of the highest and is the chance; Bonar Law will pit noblest amongst them, were equally his serpentine cunning against As-

quith's dove-like simplicity, and re-Priests said Mass as usual; indeed trieve his reputation. the statute of the six articles asserted : The Premier blandly puts the question to the Leader of the Opposition, (1) Transubstantiation and for its denial the penalty was burning at the his well modulated tones failing, howstake,(2) the sufficiency of communion ever, to conceal from the eagle eye of under one kind (3) clerical celibacy, Bonar Law his evident trepidation. (4) the validity of the vows of chast Besides his comprehensive grasp of ity, (5) the excellency of private Masses, and (6) the necessity of the Imperial questions, his almost Car-Sacrament of Penance. son-like knowledge of Home Rule in

If those unread in history will keep all its bearings, his instinctive underthese things in mind, and make the standing of the mind of the British further allowance that it was the beelectorate, and the Tariff of course, lief of the majority that things Bonar Law has a keen intuition of must right themselves in time, they Asquith's thoughts, and a capacity will better appreciate the quotations for rapid thinking himself. which follow: The question: Mr. Asquith wants to

"Such was the feeling for the first know whether in the event of Home martyrs of the new Act, even before Rule receiving the endorsation of the the further butcheries of More and electorate at the polls, His Majesty's Fisher. Yet in England men could say nothing. The King's power was irresistible; and if he insisted on Loyal Opposition would consider itself bound still to oppose it? vindicating his ecclesiastical supremacy by such savage methods what was for rapid thinking stands him in done?

"It was a perplexing question." 'A whole nation could not be expected good stead. He sees the cause of to imitate the example of Reynolds, he is afraid to go on with Home nd Hale, and the three Carthu Rule without consulting the people. priors, and Bishop Fisher, Sir Thomas More. How sian This is Bonar's chance to lead the and many guileless Asquith on to dissolution. could calmly face the prospect of strangulation, the rip-So Bonar Law, who had promised ping knife, the block, to yield their Unionist aid in the coming Ulster testimony to the fact that there was a Rebellion, gently answered that in law above the laws of Parliament and the event of the electorate's approvthe will of a despotic king. The great majority could still retain that belief, ing Home Rule, Unionists would yet give a qualified oath with which no longer oppose it. But, he the authorities were content. Even thundered, if the government More's noble-hearted daughter, Marattempted to force Home Rule garet Roper, did that, and would have through without such approval, the persuaded her father to do it too. What was compulsory surely could Rebellion would go on as announced, not be wrong, especially with the and more than that, he would symeservation 'as far as lawful.' pathize with Ulster's determination, Besides, royal authority, as well as papal, had always been regarded as sacred, and it was hard to leave it to in certain eventualities, of seeking annexation with Germany "the the individual to draw the line begreatest Protestant nation on tween them. Earth !" "So when the King's authority No one but Bonar Law could have came in conflict with the Pope's, very seized the psychological moment for serious and perplexing questions bringing out this brand new edition vere raised, even in regard to ethics Prior Houghton himself sought the of the German Peril. Added to the est advice and Father Fewterer, the Ulster Peril it ought to have made head and confessor of the great mon-Mr. Asquith quakingly dissolve Parastery of Sion, was entirely against his yielding to royal supremacy. But liament forthwith. But somehow it when he saw the result of the coundidn't. Bonar may have reflected, sel he had given him, Father Fewperhaps I have overdone it in being terer deeply reproached himself. doubly subtle with this simple chap; "'I beseech you to forgive me, most gentle brethren,' he said on his has he forgotten my gentle promise death-bed, 'I am guilty of the death of your reverend Father, of which I to leave Ulster to her fate if the electorate approve of Home Rule? was the cause; for I encouraged him Perhaps I should have promised to in his resolution to die in the cause break up the German Ulster alliance for which he suffered, and for which you are brought hither. Now, howalso. ever, I am of another mind, and I But if the terror-stricken Asquith perceive the cause is not one for forgot, Bonar Law was soon remindwhich we are bound to suffer death.' ed that his fellow stage-managers in Again, after describing the execu Ulster had not ; and they queruloustion of the Marquis of Exeter, a ly told him that with Germany's aid grandson of Edward IV, and Lord they would go on with the play with-Montague, representative of the out him. They were so loyal, that

### THE CATHOLIC RECORD

would be more than ever loyal to the

nore Protestant Kaiser ! Though no one has said so yet, the real cause of all this trouble was the disregard of L. O. L. petitions in the matter of the Accession Oath.

Some of our Canadian editors saw in the famous question clear indication of Asquith's determination to take advantage of the "temporary supremacy, and monasteries were dissolved and saints unsainted by a disunion" of the Unionists and bring on an election. They cannot think new authority in such matters, and so rapidly as Bonar Law, but give bulls from Rome forbidden, and any them time and they see things very acknowledgment of the old spiritual clearly.

nearts of men, and especially of good One thing must be very consoling to Bonar Law; though he opposes Home Rule for Ireland so bitterly, he has no more ardent well wishers in his time of trouble than Irish Home Rulers at home and abroad. We hope that the disunited Unionists will not turn back the hands of the clock of Progress and replace the Imperial Bonar Law with the insular Balfour; if we must have a change, let us keep right on ; give us Lord Hugh Cecil !

#### LOCAL OPTION

We are in favor of Local Option, and we are in favor of the Local Option law just as it stands with the three-fifths clause and the three years interval. Just now the results of the recent

oting are reviewed and commented upon with one eye on the temperance vote and the other on party politics. Just as a cross-eyed man, in spite of appearance, may see straight, these cross-eyed comments may sometimes be honest; sometimes they are not. We are prepared to give some non-

political reasons for the hope that is Though the three years' interval

between Local Option votes has not yet been attacked, it no doubt would be if the clamorous demands of unthinking temperance advocates and interested politicians were granted in the matter of the three-fifths clause.

There is just the same reason. It restricts the liberty of temperance people in their efforts to change the existing order of things.

Municipalities have other business and councils are selected and elected for other purposes, besides that of the regulation, control or suppression of the sale of intoxicating drinks. The three years interval prevents the obtrusion of this question into every municipal election, and, therefore, secures for important and essen tial business matters adequate and undivided consideration. The regular municipal business would not receive proper attention if Local Option were thrust into every elec-

To those who confound the cause of temperance with temperance legislation the three-fifths clause may appear unjust. Legislation however, has but a small though mportant part to play in the temperance cause. Its part is to hold the ground already won.

tion

This is where Bonar Law's facility

Unless such a law is strongly sup-Asquith's ill-concealed nervousness ; ported by public sentiment, a public sentiment that recognizes its justice as well as its desirability, a sentiment that will impel the ordinary citizen to exert himself in its en forcement at least to the same extent as he would in cases of the violation of other laws, unless such a sentiment is behind Local Option (or any other temperance legislation) it becomes much worse than useless. It does not do away with the abuses of liquor-selling; it often aggravates them. It adds to the old abuses. hypocrisy, law-breaking, and contempt for law in general. Experience proves all this.

results are nearly always permanent Those interested in the liquor traffic recognize this; the war is over; filling up with foreigners who can there is peace. neither speak nor read our language and who may vote after a residence

IT DOES NOT WORK OUT

the boss and the rule of the mob."

Why, bless you, dear contemporary,

you are but dreaming. Had you put

religion along with education there

would be a good rock foundation for

your theory. The city of Toronto is

once in a while paraded before us as

attained a high degree of perfection,

yet in that very same city the boss

To those apostles of Materialism

who are forever proclaiming that re

vealed religion and science are utter

ly imcompatible, the Catholic Truth

Society of England has issued a chal-

lenge by the publication of its recent

volume, "Twelve Catholic Men of

Science." The object of these bio-

graphies, writes Sir Bertram Windle,

President of University College, Cork.

in his preface to this opportune

volume, "is to demonstrate the fact

unknown apparently to many critics

of the Church, that there are numer-

made against the Catholic Church.

would, first of all, investigate the

facts of the case." But as a rule

this is the very last thing such people

think of doing. They will not admit

the possibility of error in their con-

clusions. The charge has been made

so often. It has been denied, it is

true, but only to be renewed and,

Since God is the Author of all

Truth there can be no contradiction

Ottawa Citizen.

If a narrow majority could turn the scales either way, there would be no peace, at best an occasional truce in a state of intermittent war. It is our conviction that Local

Option would never have made the solid and permanent progress that it has made in Ontario, were it not for the wise, sane and prudent provisions known as the three-fifths clause and the three years interval.

ST. CATHARINES AND THE CATHOLIC ENCYCLOPEDIA

and the mob rule supreme. And the "St. Catharines, Jan. 9.-The St. Toronto boss and the Toronto mob Catharines separate school board last evening resented the Library Board's are educated people. Surely it must be within the knowledge of the editor action in refusing to permit a Roman of our contemporary that from the catholic encyclopedia to be placed in day upon which Sir Hugh Allan paid

use at the library. "On motion of M. Brennan, county crown attorney, and M. J. McCaron, electorate up to the present hour the parrister, it was agreed that it would said Canadian electorate, or, to be be useless to appoint separate school strictly just, a goodly percentage of epresentatives to the library board. The board will therefore decline to it, farmers on the concession line e represented.

and the workers in the city, await "Sheriff Dawson and M. Shea reprewith pockets unbuttoned for the resented the separate school in this ception of a bit of money before castyear and fought vigorously but in vain to have the encyclopedia placed in the library. The library board ing their ballots. We believe in education of the right sort, but educavoted the proposition down at its last tion without religion will in the long meeting. run give us something akin to a

There is not a secular paper of any pagan community. Please bear in standing in North America that has mind the fact that there are thounot paid the tribute of well-deserved sands upon thousands of native praise to the great work of The Canadians whose conduct at Catholic Encyclopedia. Few if any election times brings wonderment of the denominational papers have to the minds of the simple foreigners withheld expression of their apprewho have not passed through the ciation. Ministers of various deschools. nominations have borne generous CATHOLICITY AND SCIENCE

testimony to its fairness and impar. tiality. As is said in the Preface to the

Encyclopedia: "Even the writings of the best-in

tentioned authors are at times disfigured by serious errors on Catholic subjects, which are for the most part due, not to ill-will, but to lack knowledge. It would be fatuous to hope to call into immediate existence Catholic English literature ad-

equate to supply this knowledge and correct errors. 'The Encyclopedia, therefore,

the most convenient means of doing both, enabling as it does, the foremost Catholic scholars in every part of the world to contribute articles in ous stars of science who were also the condensed form that appeals to devout Catholics, and found no diffithe man of action, and with the accuracy that satisfies the scholar." culty in maintaining both positions simultaneously. It ought to be The work, if carried out along superfluous to maintain such a thesis. these lines, must be of such great and it would be so if persons who utility as to be indispensable to all propagate such accusations as are who desire to be accurately informed on Catholic subjects.

That it has been done in a fair, cholarly, impartial, and eminently useful manner is evident from the testimony of innumerable non-Catholic scholars, Protestant ministers, secular and denominational publications.

The only conclusion is that the en they mistake its very vitality as proof ightened majority on the St. Cathof its veracity. arines Library Board do not wish the patrons of the Library to know the truth on Catholic subjects.

between Science and Faith. But as To commemorate the great fire of the statement has been made, it is 1666, the Corporation of London well to have some definite examples erected a monument. It bore an inscription in which Catholics

#### **JANUARY 18, 1918**

NOTES AND COMMENTS 'In a country which is rapidly Canada's Minister of Militia, the one and only Colonel Sam, has invited the women to take part in forthcoming deliberations on the military of three years, democracy without education could only mean in the end outlook of the Dominion. Why not at once put himself at the head of a

regiment of amazons and demonstrate to the Mother Country the channel through which suffragette astuteness and suffragist valor may find a fitting outlet ? As proof of his own fitness for command, the Colonel once cited the fact that he had captained a the one place where education has lacrosse team. How better could he clinch the matter than by heading a petticoated brigade ?

THE ANTI-CLERICAL press of Italy, we are told, is agitating for the establishment of a permanent and independent State in Palestine with the Pope as Sovereign. The occa-\$300,000 to debauch the Canadian sion of this outcry is the message of Pius X. to the ambassadorial congress assembled in London to adjudicate upon territorial questions arising out of the war in the Balkans. This message was a prayer to the Powers to corever wrest the Holy Land from Turkish domination, or to guarantee permanent sanctity to the Holy Places and protection to Christian pilgrims-an aspiration in full keeping with the history of the past and with Christian sentiment the world over. This, however, is not the consideration, we may be sure, that weighs with the elements represented by the anti-Christian journals of United Italy. Nor is the aspiration of these journals in the present crisis in the least in unison with the representations of His Holiness to the ambassadors.

> THAT PIUS X, has any ambition to eign as temporal sovereign over the Holy Land is about as probable as that he has such ambitions in regard to Great Britain or Germany. Nevertheless, such a consummation as regards the land sanctified by the footsteps of the Prince of Peace, would be the longed-for answer to the prayers of countless generations of pious believers, and would seem to be the ushering in of the reign of Justice upon the earth. But we are not sanguine that it would commend itself to the jarring sects of Christendom, or be looked upon with favor by the Powers, for the most part destitute of sympathy with Catholic ideals, and ready to fly at one another's throats at the least intimation of the extension of the territorial boundaries of any of them. Least of all, interested suggestions to the contrary notwithstanding, would it find favour with the forces represented by the anti-Christian press of Italy, whose one ambition is to humiliate the Vicar of Christ, and to destroy the civilization which has grown upon the Christian revela-

THAT THE atheistic and anarchistic forces in Italy would rejoice to witness the expatriation of the Holy Father goes without saying, just as. the hypocrisy of their zeal for

tion.

Romans the whole development of the Papacy had been following for false lines, and that the blame (if any) for the upheaval lay at the door of the Vatican itself. To speak of Henry VIII's divorce or of his quarrel with the Pope as the cause of the English Reformation reveals a peculiarly restricted method of interpreting history."

In the contention that Henry VIII's divorce and consequent quarrel with the Pope was the cause, the sole cause of England's break with Catholic Unity, and hence the indirect cause of the change of faith and subsequent endless sectarian divisions, Dom Gas quet is fully sustained by the most competent Protestant authority, living or dead, on this period of English history. Dr. Gairdner, with the quiet assurance of the scholar who knows the facts and all the facts, the Master of the Rolls who spent a life time editing the letters and papers which are the source of all authentic knowledge of the period, states simply yet modestly that he has found no evidence in support of the traditional Protestant belief with regard to the Reformation in England. Therefore the popular Catholic view is borne out by the historic documents of the period. This he states in his introduction as quoted by us last week; this he proves throughout the three volumes of his great work.

The most copious quotations are quite inadequate to give more than a faint indication of how completely he shatters the accepted Protestant position on the history of this period. In the heat of a controversy, with

House of York, and others, for having if they could not be loyal enough a particularly insolent English hisin private conversation expressed dis-

subjects of the British King, they

The three-fifths clause ensures this necessary public sentiment in favor of the law.

Perhaps the greatest benefit derived from the Local Option movement is the temperance education that it necessitates, an education that blesses those who give and those who receive. The result is the promotion of the virtue of temperance which is far and away more important than temperance legislation. Where 60 per cent. of the people will not vote for Local Option they still need that temperance education.

The abolition of the three-fifths clause would deprive them of this education in just that measure that the Local Option movement provides

The principal object of temperance legislation, of any kind, is, we believe. to hold the ground already won by moral suasion; legislation should never be a substitute for moral to grow. suasion.

When Local Option is won under When Local Option is won under the three-fifths clause the victory is bothers and the worries and the humdrum of life than to meet its complete, at any rate decisive. The great emergencies.

ccused of being the authors of the calamity, a monstrous assertion for which no shred of evidence, even of the Titus Oates' variety, was ever adduced.

Pope thus refers to it:

Where London's column pointing to the skies Like a tall bully lifts its head and lies.'

For nearly two hundred years the all bully lied to successive generations in the metropolis of the British Empire. Late in the nineteenth century the calumny was erased. "The bearing of this obserwation

lies in the application on it." We are patiently, if not hopefully, waiting for those leading papers which highly commended the Catholic Encyclopedia to express their

views of the action of the St. Catharines Library Board.

We are also waiting, but more nopefully, for a public expression of opinion from the ministers in this province who have already had the courage to express their appreciation of this scholarly work.

WEARE pleased to notice this week

the Catholic Bulletin, of St. Paul, Minn., in an enlarged form. The Bulletin is one of the brightest and best of Catholic papers that comes to our sanctum. This sign of prosperity is pleasing to us, and we hope the subscription list of this excellent Catholic family weekly will continue its debtor.

It needs more courage to fight the

of the co-existence in the same individual of scientific enthusiasm and reputation, with a steadfast attachhis establishment as a temporal nent to the doctrines of the Catholic sovereign in Palestine. The same Church. The volume before us spirit it was that inspired the Garaserves this purpose admirably, and baldian revolution and brought about issued as it is at a merely nominal price, if will prove a valuable offset to some of the rubbish which is inflicted on the reading public to-day. It does not purport to be anything like a complete biography of Catholic scientists. The editors set themselves a much more modest task, namely, to select from the bright galaxy of Catholic scientific stars twelve of the more famous as witnesses to the unity of Truth. The twelve biographies are those of Pasteur, Mendel. Galvani, Dwight, Lenacre, Vesalius, Stenson, Laennec, Muller, Corrigan, Secchi, and Lapparent. After penning such a list further comment is superfluous. It only remains to add that the writers of the various lives

the fall of the Pope's temporal power in Italy. And that it still lives and intrigues for the destruction of the Church, contemporary evidence is forthcoming day by day. Forty years ago it was Mazzini; to-day it is Nathan that voices its ambition. And were it not for the great worldwide strength of Catholic loyalty which awes even the atheism of the lodges, the Pope's position in Rome would be precarious indeed, and the permanency of the Eternal City as the capital of Christendom be anything but assured. That, at least, is the human aspect of the question.

TRUE CATHOLICS, however, will never loose sight of the truth that a have succeeded in combining the higher than the human element is to scientific discernment with the purest be reckoned with, and that the Pope's. literary style. The amount of inforposition in Rome rests upon foundamation contained in the little volume tions that no mere earthly conspiracy is, indeed, remarkable. Not only is can destroy. Stripped he may be in the man himself considered, and his the future for a time of every preroglife and work vividly portrayed, but, ative of earthly sovereignty, just as, for the better understanding of these since 1870, such sovereignty has been things, his time and his contemporrestricted to the four walls of his aries are also placed under tribute. palace and its garden, and even there We bespeak for this little volume a been subject to every petty annoyhearty welcome. It is but one of the ance which malice could suggest. many valuable achievements of the But just as Saint Peter settled him English Catholic Truth Society for down in Rome as his predestined which Catholicity the world over is home, so, in the Providence of COLUMBA. God, it must ever so re-

main to his successors in the Apostolic Chair, even though events may necessitate their bodily absence from it. That, at least, is our understanding of history, tradition, and

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

#### **JANUARY 18, 1918**

writings of approved theologians. is fifty years ago since Cardinal Perretti, kinsman of Pius IX., uttered hese memorable words: "All the evils which now threaten the Church will be for the furtherance of the Faith, and for the greater glory of the Holy See. By these very tumults and persecutions of the Vicar of Christ, the Christian world will become more Catholic, and Rome more than ever united to its Pontiffs. Who will not say that even now the Christian world tends to the fulfilment of the first of these predictions? The second, then, may safely be left to the coming years. Under no circumstances have the opinions or the machinations of the anti-Christian or anti-clerical press of Italy any real bearing upon the question.

THE EXPECTED has happened-the far named "Jesuit Oath" has turned up in Belfast, and been doing yeo man service as a bogey to frighter Protestant Nationalists with. It is less than a year since Toronto had the spasm, and what affected the Belfast of Canada must of necessity have broken out also in the Belfast of Ire land. The Tyrone Constitution, de scribed by an English exchange as an old-established Tory organ, enjoying the countenance and friend ship of every Tory magnate in Tyrone." has been working the "Oath overtime, and the trembling Nonconformist vote of England is being assured through such channels that there is no hope of peace or safety to the Protestantism of the British Isles save in the rejection at once and for ever of the "infamous measure being forced through the House of Commons by Premier Asquith at the in stigation and under the threats of Redmond and his menials." This is a fair specimen of the enlightened and progressive spirit of Unionist journalism. It is in good company with that silly concoction the "Jesuit Oath." Both form a delightful tribute to the enlightenment and magnanimity of the Unionist campaign.

IN THE GREAT modern city of Buenos Aires, which because of its almost unexampled progress in recent years, has, in conservative quarters, been thought to be in danger of becoming too material in its civilization, it is gratifying to learn of the steady progress also of religious and charitable organizations. A society of young women, for example, under the patronage of that angel of charity, Saint Vincent de Paul, has now forty-four workshops in the capital city, and fifteen in the province of the same name. These correspond to our aid or sewing societies. In these workshops are 150 sewing machines, upon which, in one year. have been made 41.732 pieces of clothing which have been distributed to the sick and indigent. This well organized work is govered by a particular council of the young people themselves, and is in affiliation with the great Society of St. Vincent de Paul. Last year 398 new associates were enrolled, making a total of 1.396. Continued progress along this line will tend to the moral well-being of what, in the past decade, has become one of the finest cities in the world.

bility, the best passport to which is a good coat and a reputable name. Consequently, as has been proven time and time again, and as all the larger American cities bear witness, Protestant churches are not able to subsist in congested quarters, and can offer no genuine spiritual attraction to the submerged element in their populations. This lack their missions" strive heroically to supply by an infusion of the club element, but this of itself is as far removed from the Christianity of the Bible as pole is from pole. The lamented tendency therefore to keep clear of the "common herd" gives no prospect of being modified as the years roll by. Protestantism never was and never can be either the permanent home or the genuine resting place of the poor.

CONSPIRACY AGAINST HELL

PLAUSIBLE AND SEDUCTIVE MOVEMENT CONSIDERED IN THE LIGHT OF COMMON SENSE Rev. E. R. Hull, S. J., in the Examiner, Bombay The American papers have been strong on this subject of late. Re cently it was the case of a group of college students formally subscribing to the doctrine that hell does not exist, and now comes a headline about one Pastor Russell who has abolished hell and claims to have won many converts to his Church in conse The conspiracy apparently quence. loes not come from people who are bent on wicked indulgence, and wish to get rid of hell because it presents as an uncomfortable impediment to their licentiousness. It comes from people who quite probably have no intention of taking advantage of the abolition of hell in order to run morally amuck, but who regard the idea of hell as something unworthy alike of God and of man-unworthy of God because he is all love, and un worthy of man because he ought to be all love—because a man ought to practice virtue for higher motives than those of reward and punishment. and ought not to need coercing into righteousness in this life by threats of anything so gross and degrading as eternal fire in the next. On this the charter of duty, there is no griev account the conspiracy is all the more plausible and seductive. Perhaps the best antidote to this

kind of movement is an appeal to ordinary common sense. Let us work out the question by the aid of

an analogy. The police service is something essentially coercive and penal, and yet it forms part of the equipment of every properly organized State. But hom does the police service exist? It exists for all the citizens but in different ways. The population of the country may first be divided into two extreme classes Those who observe the law out (1)of principle or disposition, and would observe it even if no police service existed, and (2) those who by principle or disposition would not observe the law, and stand in need of the police in order to force them thereto or to punish them in default. In relation to the first class the police service is a service of protection merely, for it defends the observer of the law from the injuries which would follow from the breaking of it by others. In relation to the second class the police service is a real deterrent, and from their own point of view a nuisance Between these two classes of citizens may be placed an indefinite middle section, whose moral attitude is versatile. On the whole, their disposi tion is good, but, being weak mortals and prone to temptation, they are liable on occasion to fall off from the right ideal and to pass from the to ranks of the law-abiding to the ranks of the law-breaking population—at least incidentally and from time to which time. To these the police service is a decided help, for it provides them with a tangible motive of fear at moments when the motive of love or duty proves weak and unavailing. These in their better moments will feel grateful that the police service exists, for they will recognize it as a stepping stone to the better life and a wholesome check on their archaic passions. Thus we have in every Common wealth three classes of men: (1) Those to whom the police are a nuis ance; (2) those to whom the police are a help, and (3) those to whom th police are superfluous. But even the best citizens will be glad of existence of the police for the sake of those who need it, or are helped by it, if not for themselves; and not one of them will feel that the presence of the policeman round the corner is a reflection on his own honesty or in any way a degradation to him. There is not much difficulty in the application of this analogy. Turning to the department of religious morality, we have a similar division of ankind into two marked classes the good by habit and the wicked by habit, and between them the third or versatile class, who want on the be good, but are liable to whole to incidental failure. To the habitually good man the doctrine of hell, though true, is superfluous - a fact with which he has no personal concern. To the wickedly disposed hell is posi-tively necessary, for it comes first as deceived.' a means of deterring him from crime but if this fails, it stands to reason that he should not be allowed to out rage the divine laws of right and duty with impunity. To the middle class -who form the general run of man-kind, and from which no human being, well.

### THE CATHOLIC RECORD

unless confirmed in grace, can safely venture to exclude himself—hell is an undoubted help in times of weakness This idea is embodied in the "Exer cises " of St. Ignatius in an admirable St. Ignatius, taking for granted way. the exercitant is a man of gen that eral good dispositions, explains the object of the meditation on hell as follows: "That should the love of God ever fail to keep me in the path of virtue, at least the fear of hell may come to my aid and prevent me from falling into sin "-a sort of last desperate resort when other induce ments fail. Now, it cannot sanely be said that

there is anything degrading in this. It is merely a recognition of th weakness of human nature and its proneness, in spite of the highest ideals, to fail sometimes dismally in the realization of them. A man who cannot contemplate this possibility in his own case must be singularly blessed in temperament and charac ter. But his very complacency on this account is likely to prepare the way for a painful surprise-the very cocksureness of his virtue constitut. ing the danger. Or else he must be a man under a singular delusion as to his own probity, and needing an amount of serious introspection in order to realize his unconscious weak nesses and faults. Therefore it seem to me that any man, however idealistic in his conceptions and in his con duct, has reason to feel grateful that there lies before him, as a last resort the fact of a future retribution for

sin, to impress his mind in moments of weakness when the stress of temptation obscures or obliterates or tak the cogency out of his higher motives. With regard to the wickedly disposed there is no use mincing matters. Their whole attitude in life is a wrong one, and hell is the only remedy for it. We say nothing here of the really puzzling difficulty as to how far and in what way hell is a remedy. But as it is clear that a man who breaks the laws of his country must be taken in hand and punished by imprisonment, fine or death, so the man who breaks the laws of his God must be handed over to retributive justive in some way or other-and the actual way instituted by God is the punishment of hell. If the crime were committed first and the punish ment invented for it afterwards, the criminal might have cause to con plain. But as the charter of punish ment is proclaimed side by side with

ance, and even the wicked man him self must acknowledge that his treat ment is such as he deserves. But the point on which we particu arly wish to insist is this-that the doctrine of hell is not a thing to be resented as if it were something un worthy, or degrading, or insulting to the dignity and moral worth of man So far as a man is all that he ought to be, hell lies outside his horizon

The doctrine was never meant for him at all, and has nothing to do with him. Hell begins to loom on the horizon only as a concomitant of sin and as a corollary of it : and if there be any degradation connected with the case, this degradation is no to be sought in the doctrine, but in the man himself. He has put him self in that category for whom hell was invented and for whom it be comes a practical question ; and the remedy does not lie in getting rid of the doctrine, but in getting rid of the sin. As soon as sin is gone all connection with hell is gone.

As to the question whether hell is a doctrine worthy of God, the general answer is contained in what we have already said. If it is worthy of God to create man at all : if it is worthy of Him to make that probation consist in the choice between virtue and

SAINT FRANCIS' CRIB A writer in the New York Times gives a touching picture of the man-ner in which an Italian family living in a New York tenement celebrated the Eve of Christmas. In their own Sunny Italy dear St. Francis of As sissi inaugurated the custom that these denizens of a crowded tene ment faithfully observed hundreds of years after St. Francis went to his eternal reward. It is seven hundred years since he erected in Assiss the first Christmas Crib. He located it in an old, deserted stable to which he brought a live ox and live ass to impart an air of reality to the scene a theatrical manager would call his "properties" consisted of figures representing the carved Blessed Virgin, St. Joseph and the Infant Jesus. The latter was placed in the manger. Then the stable doors were thrown open and all the inhabitants of Assissi were invited to ome and see the representation of the Holy Family, recalling the scene enacted in Bethlehem on the first Christmas.

From that day to this, Saint Francis method of commemorating the birth of Our Lord has been observed in the Catholic Churches and Catholic families in many European countries. It has stamped upon it the sweet simplicity of him who first devised it. Francis of Assissi had an instinctive knowledge of the human heart which enabled him to appeal to his fellowmen as none other could. He realized how a visual representation of what Our Lord did out of His in finite love for us would move the hearts of men and women. He was right. The Christmas Crib is even an eloquent, worthless sermon that never fails of the effect it is intend. It appeals to the ed to produce. matured person as well as to the child.

How it helps keep alive the faith of his fathers in the poor Italian immigrant is brought out in the story told by the New York Times writer. Felipe is a poor Italian workingman who has to labor long hours to keep a roof above himself and his family But scanty as is his income, he does not begrudge that part of it which he devotes to preparing a Crib for the Bambino Gesu. Christmas eve is here. Felipe has invited his neighbors to visit his Christmas Crib. His little eight by ten room is crowded. At twelve o'clock prayers are said and then the Benjamin of the family lifts the Bambino Gesu from the miniature manger and carries him about to be kissed by every one present. It is all a very ouching scene, and must leave an indelible impression upon those who take part in it. When the first rays of Christmas morn dispel the gloom of the tenement house, the youngsters of the family find on th Christmas tree the good things the Bambino Gesu brought them over

night. The countrymen of St. Francis of Assissi who keep up the beautiful custom inaugurated by him are custom loval to the faith that made him what he was. This loyalty is constantly assailed by sectarian pro-selytisers who would have the Italian immigrant forsake the religion of his fathers for one in which he will find none of the spiritual consolations that sweeten the bitterness of his hard struggle for a bare existence n the land of his adoption.-N. Y. Freeman's Journal.

ANOTHER CONVERSION I have been a reader of the CATHance, from the Ch two years, and have often read the story of conversions. I thought perhaps mine would be worthy of space in your valuable paper. My parents, brothers and sisters, are all Baptists. My re-latives are all Protestants. At the occur from our Church age of thirteen I was baptized and ecame a member of the Baptist Church. I tried hard to live a Chrisian life and succeeded fairly well for a few years. Gradually at first, then rapidly, I drifted away. Soon after, at the age of eighteen, I became a nember of the Orange Lodge. In my 21st year I joined a sailing ship and went to South America, then to Scotland. I sailed around the coast of the British Isles for twenty-two months and visited France and Germany. During all this time betake themselves.

she made in order to attend Mass won my admiration, and I said her religion must be better than mine. When she went to Church I often said to her in a joking way, Church I a prayer for to me once, 'Say prayer for me." She me once, "I always said pray for you at the elevation." I accompanied her to midnight Mass on Xmas eve. I thought it beautiful but unnecessary. Sometimes on my way to work in the morning I would feel a strange feeling stealing over me. I would stop, look back at the house, and say, "She is praying for me." In the fall of 1909 I contracted typhoid fever. She and her husband nd little son accompanied me to my home in Nova Scotia. After I be came convalescent I thought perhaps I could become a Catholic. I tried then to put the thought away from me as I thought would never believe in the Catholic Church. came back to Cobalt in time to at tend Midnight Mass again at Chrismas, and occasionally I went to Ves pers and to Mass. I became interested; my ideas changed; and in April I went to the priest (the late Rev. Father Forget.) He asked me a few questions as to my motive in wishing to become a Catholic and told me to return the next evening.

The next evening he handed me over to the Rev. Father Alberic Meyers of Ottawa, for instructions. I vis ited him two and three times a week. He soon answered all my questions, foolish and otherwise, and showed me that the Catholic Church was founded on the teachings of Jesus Christ. as set forth in the Bible. All my doubts, prejudices and hatred of the Catholic Church vanished. All that I had read in such books as "Maria Monk," "Why Priests should Wed," " Six months in a Convent," and some of King's books (who claimed to be a reformed priest and to have been twenty-five years a priest in the Church of Rome ) ap eared to me to be a hideous parcel of untruths. In May Father Alberic baptized me and in June I was confirmed. Since then many things did not fully understand were made plain in sermons heard at Mass and n reading the CATHOLIC RECORD (which I subscribed for two years ago on the advice of Father Alberic). I owe my conversion and what I know of the Catholic Church to the example of a noble Catholic woman. Who can estimate the good that may result from a good example? To-day have that which satisfies the longings of my soul, and I wonder how I could have been in darkness so long. Oh! that I had known sooner. I trust

that this may be read by someone who may be struggling toward the light. I wish also to say that I owe much of my enlightenment to the CATHOLIC RECORD, which I would not be without for ten times the amount it costs. LYMAN RAMEY Cobalt, Jan. 6th, 1913

#### MARE'S NESTS AND MUCH BOASTING

THEIR RELIGION?

John Ays ough in the Catholic Universe and eekly, London.

Something in a paper never read by the present writer was quoted to him the other day, and as it was only a quotation it would be worse than temerarious to attempt a requotation. But the point urged For the CATHOLIC RECORD appears to have been that Catholics. if not the Catholic Church, make undue parade of accessions to our religion from other bodies, as, for in--that those who join us make some sort of boast of it, and so do we on their account; whereas recessions bodies, as to the Church of England, and the receders make no boast of it, nor is any made on their behalf by the religion which satisfies, better than ours, their ideals of unity, sance tity, Catholicity and apostolicity. It is not meant that the above phrasing represents that of the paragraphs in the newspaper; it is merely what I understood to represent the subject matter of the complaint or twit Probably there was no allusion to the unity, sanctity, Catholicity or apostolicity of the religion, or religious, whither lapsed Catholics may

It may be true that those who leave the Catholic Church for some other make no boast, personal or otherwise. It is very likely. They may betray no pride and no elation. And one does not wonder. It is a humble moment, and, if they are aware of it, it may mean some remnant of grace. At all events, their silence

cannot surprise us. If abstain from calling friends and neighbors to rejoice with them, they doubtless have their own reasons, and one who is no wizard may divine them. To rejoice, even rather loudly, over treasure trove is as natural as it is human and harmess ; to make much cry over the acquisition of a mare's nest only pro claims an imbecility it were better to nide. To find your mare's nest and hold your tongue about it is a natural result of some suspicion as to the im portance of your discovery. It would not appear that we are much con to deny that converts to cerned Catholicity arrive with a sense of elation and delight they are unable o repress, and that receders from Catholicity withdraw with all reason able meekness, in perfect silence, and without the least tendency to betray

elation or even relief. But does the Catholic Church, or do Catholics, make a great to-do over the arrival of converts? These are two separate questions, though one in principle. The Catholic Church at large is not commonly aware of the accession of converts unless they arrive in masses, so to speak, or their importance is peculiarly significant in some special way. could be aware of each individual conversion. It would rejoice over each, as the Good Shepherd in the parable rejoiced over the finding of the one sheep that had been wander ng in the wilderness. When converts are made in striking numbers the Church and her head on earth are aware of it, and there is great re-

over the conversion of whole nations prought to the faith by the apostolic men Rome has sent forth to carry God's truth to them. On ordinary occasions it is differ ent. If the writer of the gibe, or complaint, we speak of were to be converted to Catholicity the Pope would perhaps not be informed, no the Catholics in America, vould Australia or even Austria; and Rome New York, Melbourne and Vienna would go on just as if nothing par ticular had happened. If, however, the fact were known in all thos places, it would cause rejoicing ; not that the Universal Church escaped a great menace or plumed her cap with a remarkable feather but because another soul had been brought to what is meant for the safety and sanctification of all souls. In the meantime those who did know would be glad ; not all Rome (such is the defective supply of information even in these days of telegrams and postcards), nor all the Catholic

#### Church in England or Bayswater, but all Catholics who should know that another spiritual brother had been born to them.

Converts themselves should know DO CATHOLICS MAKE UNDUE as much about it as those who have PARADE OF ACCESSIONS TO not the least intention of becoming converts. What is their experience Did we find when we became Catho lics that the Catholic Church had her head turned? Did the Pope suffer from an accession of blood to the head? It was a great day for us made a festival for Christen dom? Was the priest who received us promoted, or has he since confided to us his just disappointment at the delay in his promotion ? Was all Catholic Battersea agog, and theArch bishop of Canterbury, even anonymously, warned that he had better look out—Mr. Smith had turned Catholic

Laceration of mind hardly begets elation in those who have to endure it; and if they who welcome them to do so with a calm that is much like coldness, who can wonder?

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Many receders from Catholicity even abstain from making their names public, we are told, and upon my word, I can readily believe it.

#### MARTYR TO DUTY

In circumstances which entitle him to the name of a hero, the Abbe Marie Pujos du Coudray, military chaplain, died on Sunday in Paris. He was summoned a few days before to the bedside of an artilleryman who was dying of an infectious fever at the Versailles military hospital.

Although aware of the danger, for the doctors had warned him, he remained with the artilleryman until the latter died. The same evening the chaplain, a robust man of thirtyfive was taken ill with symptoms of infectious fever, and within forty hours he also expired, a martyr to His funeral will take place at duty. Fontainebleau.-Lloyd's News.

Rev. Father du Coudray referred to above was a member of the French nobility; holding the title of Count. He was the first secretary to Archbishop McCarthy of Halifax; and was chaplain to the Convent of the Sacred Heart at Halifax for two years. (R. I. P.)

WHEN TO MARRY

Several magazines, among them Extension, have been discussing the advantages of marrying early, and inquiring why so many men nowadays either shun matrimony altogether or defer it till well on toward middle life. The salary question of course figures prominently in the arguments. One "expert" is of the opinion that at present a man should joicing ; so there has been in Rome not think of marrying on less than \$1,200 a year, and on the other hand he is urged to wed at twenty-three or twenty-five. To require from a pros-

pective bridegroom this annual income is discouraging to many a young man who ought to marry. A thrifty couple it would seem could live in comfort upon less. But thrift is not considered now the favorite virtue of young wives, for they have enjoyed before marriage so many superflui ties that husbands who desire a quiet house, must see that these luxuries are still provided.

But is it true that poverty always lips the wings of love ? Does the happiness of marriage depend chiefly on the husband's salary ? To keep a corner snug and warm for weans and wife," even in these days of high prices, should not be a task too difficult for a man who is young and industrious. In these discussions it is to be feared that economic considerations are emphasized to the exclusion of those that are at least of quite as much importance.

Let Catholic young men who are meditating marriage remember that the contract is a holy sacrament, conferring on those who receive it worthily the grace to bear with patience the burdens of their state. This light and grace from on high, more over, when once given, can always be revived or renewed by earnest prayer. Matrimony after all is the vocation in which God intends that most men should save and hallow their souls. Hence another argument for marrying early. For how many young men through a selfish love of independ ence and a craven fear of the responsibilities of the wedded life ended by neglecting completely the practice of their religion. The money they squander in sinful dissipation, if ould make

THE TORONTO Star a week or two ago published a review of what has come to be called the "down-town church problem," the upshot of which was that as strangers move in, the churches move out, their former congregations giving place to the 'poor, the foreigner, the lower class." It was shown that within recent years almost a score of Protestant churches in Toronto had been sold or dismantled, and their congregations removed to the newer cand more fashionable neighborhoods. Of the churches thus disposed of, three at least have passed into Catholic hands, others have been transformed into synagogues, and, in at least two instances, into theatres. Some of these Protestant congregations still conduct "missions" in their old surroundings, but these are relegated to the zealous few, and the objects of their ministrations have no more kinship with the parent congrega tions than have the natives of Tim buctoo.

THERE ARE not wanting among Protestants those who feel this to b a great reproach, but the reproach is not to individuals but to the system that enslaves them. Protestantism, as such, has no kinship with the poor and the downtrodden. It is, and ever has been, a religion of respecta-

tween service and rebellion if it is worthy of Him to make eternal happiness the reward of service, then it is part of the mony of the programme make hell the punishment harmony of rebellion. The eternal dur-ation of hell remains a mystery the human mind cannot adequately fathom, and this we con fess is the root difficulty of the sub ject. But then, as Newman says, housand difficulties do not make doubt"-or ought not to. There is quite enough evidence to prove that an eternal hell is part of the Chris tian revelation, just as the Trinity and the Incarnation, and the atone ment; and what is revealed must be believed. It is suicidal to take reve-

lation piecemeal, and to accept only those parts which one can under stand and see the full reason for By doing this we accept what we accept not because it is revealed, but because it agrees with our own views on the subject, which is not believing in revelation at all. Among Catholics this is perfectly well understood. But vast numbers of Protestants have so completely

lost sight of the real meaning of rev elation, and of faith in rev-elation, that belief becomes for them an eclectic and optional affair Hence the doctrines of Christianity are whittled down under the pres-sure of criticism or got rid of altogether ; and the principal of "believ ing only what I can understand and give demonstration for, and only what recommends itself to my own taste and judgment," has taken the place of the "obsequium fidei :" "0 my God, I firmly believe whatsoever Thou hast revealed through Thy Church, because Thou art the very truth, and can neither deceive nor be

They who die rich in character leave a great deal that was not here when they came; they have some-thing to take away with them as

But her exemplary life, the sacrifices

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my mind was undergoing a change. Is there any truth in the assertion conveyed? Are we concerned to deny it altogether? I do not see that we I came in contact with Catholics and always found them good fellows. When I came back to Canada again are.

I thought less hardly of the Catholic If those who become Catholics boast of what they have done self Church, so much so that I decided the Orange Lodge was a humbug, righteously, they are in fault, as all self-righteousness is faulty. If they held themselves as though their conand I never renewed my acquaintance with it since. In the spring of 1907 version were so great a thing for the Church that the Church ought to feel I came to Cobalt, and as there was no Baptist Church there then I attended the Salvation Army. I tried herself slightly overpowered by the honor done to her, they would show to become converted and tried to lead a better life, but I soon knew I had themselves singularly lacking in a not tried the right way. I went back home in the fall, and after a time I went back sense of proportion. But they may home in the fall, and acted a series of Baptist revivals. attended a series of Baptist revivals. "I spoke in glory in finding themselves where they are without any personal boast in the matter. The in the matter. The woman in the Scriptures who found the groat she meeting," requested the prayers of the people, read the Bible and otherhad been seeking called her friends and neighbors together to rejoice wise tried to follow the rules as I knew them. Then I began to criticise with her, and He who tells us of it the minister. He did not explain does not blame her; and the true certain passages of the Scripture to faith is a greater find than a groat. suit me. So again I drifted away. The rejoicing is a sign of apprecia-In the spring of 1908, I again returned ion of the thing found, and need not to Cobalt and boarded with a family, imply vanity or self-consequence. the husband being a Protestant and think it is true that our converts do

the wife a devout Catholic. I so rejoice, and their joy does not quickly evaporate. It does not wear entered into argument with her

many times and tried to show her away when the novelty of their posithat the use of candles, holy water ion, as co-heirs of all the Church's palm, and scapulars were not only foolish but also a relic of barbarism. treasures, has been worn away, but deepens through life, and is deepest when life itself is ending. hardly be sincere and lasting."

and the Established religion was on its last legs?

Nay, but Mr. Smith is given a friendly welcome — and a friendly warning. He has made a beginning let him see to it that he walks worth ily of the great grace God has given him. He is a child of the Church now, but her babe, let him learn, and let him, above all, learn obedience Of babes not much else is required Much talking is not seemly in babies they are but stammerers, and precoci ous speech is seldom instructive. He is not greatly flattered, but he is sincerely congratulated. He has done as good a day's work in becoming a Catholic as he could do under the circumstances. Certainly he is con-

gratulated-on his own account, not because the Church stood in special need of him, but because he and all men stand in great need of her. Is there no such congratulation for the neophyte who flings himself into the arms of the Church of England? Has she no such embrace for him? Why not? Is there no warm con gratulation? Does such congratulation seem out of place? It may be. I, for one, can believe it. Perhaps those to whom he goes wonder why he comes. What brings him? What has he to gain spiritually, what is he willing, spiritually, to lose? Dr. Johnson was a devout Anglican, a hundred times more devout an Anglican than any thousand Anglican you shall commonly meet. "I shall never," said he, "be a Papist unless on the near approach of death, of which I have a very great terror." What says he of converts from Proestantism to Popery" and vice versa? 'A man," declared the doctor, "who s converted from Protestantism to Popery may be sincere: he parts with nothing; he is only superadding to what he already had. But a convert from Popery to Protestantism gives up so much of what he has held as acred as anything that he retains; there is so much laceration of mind such a conversion that it can

wedded holiness. Finally who are the men in our churches that are most conspicuous both in number and in prominence for assisting at Mass, for frequenting the sacraments. and for promoting with enthusiasm every Catholic enterprise? Are they not the married men of the congregation ?-- America.

ovful home for

#### SCHOOL PUBLICATIONS

Almost every Catholic university, college and academy has its " official publication." Some of them are mediocre, some good, others excellent, In the latter class is The Rainbow. (The Organ of the Institute of the Blessed Virgin in America), published by the Ladies of Loretto.

The January number of this valu-able periodical begins the twentieth volume and the anniversary is celebrated with a remarkably fine issue. Beautiful illustrations are intermingled with reading matter which is unusually attractive. The New Shepherd " of Toronto naturally has the place of honor, his busy life being sketched by one who is an adept in that line. Descriptive of Niagara and its glorious surroundings, Mrs. M. G. Van Rensselaer has written an article which for striking diction, beautiful phrasing word painting unparalleled is one of the beauties of the enter-taining number. With this chapter is a series of photo-engravings which have never been surpassed. Other articles are well written and prove very conclusively that good English is not among the lost arts, at least so far as Loretto is concerned.

On this anniversary the Union and Times extends to its academic contemporary good wishes, with hope that it may long continue its useful and uplifting career.

Happiness may fly away, or pleas ure, fail or cease to be obtainable, wealth decay, friends fail or prove unkind, but the power to serve God never finds and the love of Him is never rejected.

FIVE MINUTE SERMON

SEPTUAGESIMA SUNDAY HOME LIFE

"And he went down with them and came to Naz-areth: and was subject to them." Gospel of the day (St. Luke in. 5<sup>1</sup>.)

The Gospel of to-day brings before us the home life of the Holy Family Nazareth. The home of Jesus, Mary, and Joseph was a very poor but a very peaceful home. And from it divorce? we may learn how to regulate our "It is

homes, and make them the abodes of virtue and peace. The only real comfort to be hand

in this world is to be sought in that sanctuary of domestic life which we call home, and the happiness of every true home, be it a palace or a hovel, is essentially the same. The most sacred memories of the heart are entwined around the old home. All the joys of childhood, all the deep affections of mature years, all the quiet peace of old age, are associated There is no life so bleak as with it. that which has no home recollections

to rest upon. Now, the home life at Nazareth answered to all the conditions that constitute the true home. There was perfect love and harmony, 'there was perfect peace and trust, and, although the roof was lowly, and the labor incessant, and the means pinched, there was sweet content ment and repose. Poor as it was, the little vine-clad cottage at Nazareth was the only spot on earth in which Jesus and Mary could take comfort. Every other place and prospect had the shadow of a great sorrow hang-ing over it. No doubt Nazareth had shadow too, but it was distant, and peace reigned there for years un

And if our Blessed Saviour Him self, who came into the world to suffer, found some comfort in His earthly home, surely we may look for it also. Love is the first condition of domestic happiness; there must be mutual love and trust between the inmates of every home worthy of the name. And this love must manifest itself in kindly, cheerful and unselfish devotion to the common in-terests and comforts. When love is lost, and ill-temper and ill-will take the place of cheerfulness and the will to serve, when there is bickering and barking and quarreling, there is no longer a Christian home, but only a den of snarling animals, without the common instinct of mutual har-mony. And where there is drunken-ness, and blows, and blasphemy, there is a den of demons who pollute the domestic sanctuary with the breath of hell itself, and make a hideous mockery of its happiness and

It is amazing how some people will poison the sweetest waters of life by continually giving way to their mean, nasty tempers, and sacrifice the purest joys of existence rather than practise a little self-control. And nothing short of the direct influence of the evil one can account for the fact that so many infatuated crea-tures will utterly blight their homes and make their lives accursed for the pitiful consolations of the beer-jug

and the demijohn. Ill-temper and dissipation are the the great enemies of domestic happi-ness, but they are not the only ones slovenly house-keeping, want of order and cleanliness rob the home of some of its best comforts. The poorest home may be made to assume an air of cheerfulness and comfort by keep ing it neat and clean. And I have no hesitation in saying that a large part of the misery we meet with in the homes of the poor comes from You will often find in the same tenement-houses, and even on the same floors, apartments that present an immeasurably different appearance. Some will be bright, clean, and cosy ; others squalid and filthy, the very picture of misery and despair. It may be some exaggeration to say that "Cleanliness is next to godlibe some exaggeration to say ness," but certainly it is not far removed from it. For where you find order and neatness in a home you are sure to find some elevation of mind : but when you see homes that are kept like pig-pens you look for nothing except ignorance or vice. perpetual state of disorder and dirt are enough to drive their husbands to the saloons to become drunkards. and their children to the streets to become profligates. What comfort can a man take in his home when it is always in filth and confusion ? What inducement can children find to re main in-doors when their home is squalid and cheerless ? When will the people come to understand that the poorest home may be made bright and cheerful, and the abode of love and peace When will the men and women of this generation awaken to the fact that the real comfort and happiness of life must be sought at home and must be their own creation ?

shifting sands, and the next great storm will sweep them completely **DYSPEPSIA MADE** away. "When was there a time when there was so many incentives to vice,

coming as they do from the cheap 5 cent theaters, the immoral stage and a dissolute method of conveying so-called daily news? What, too, is a planer demonstration of our pagan-ism than the present condition of

"Fruit-a-tives" Cured Him 'It is the professors of our great Hundreds of people gladly testify to the wonderful curative powers of the famous fruit medicine, "Fruit-a-tives". To those now suffering with Indigestion, Dyspepsia or other Stomach Troubles, this letter of Mr. Stirling, the well known real estate operator of Western Ontario, shows the way to a speedy and certain cure. universities who are defending, dis seminating and popularizing these new doctrines on marriage. Prof. Giddings of Columbia University said: 'It is not right to set up a technical legal relationship as moral ly superior to the spontaneous pre ference of man and woman. translated, is a plea for free love. GLENCOE, ONT., AUG. 15th. 1911

Prof. Charles Zueblin has said GLENCOE, ONT., AUG. 15th. 1911 "Fruit-a-tives were so beneficial to me when I suffered with distressing Dyspepsia, that I wish to inform you of their satisfactory results. Although I have, in past, suffered agony with Dyspepsia, I am now in perfect health. "Fruit-a-tives" secom-plished the desired result" N. C. STIRLING. "Fruit-a-tives" will cure every trace of Indigestion, Dyspepsia, Sour Stomach Bloating, Pain After Eating, Biliousness and Constipation. There can be and there are holien alliances without the marriage bond than with it.' And recently, before the woman students of Vassar, h made a plea for free love that would bring the blush of shame to the faces of the most pagan in the community.

TEMPERANCE

CATHOLIC COLLEGE MEN AND TEMPERANCE

When the Catholic Total Abstin ence Union of Pittsburgh held re-cently its regular monthly meeting at Duquesne University, the relation of the college to the temperance ques tion was touched by the Very Rev. Father Hehir, C. S. Sp., when in an address of welcome to the delegates he said:

State and includes authority to adopt 'Your work in uplifting mankind any means to reduce the evils arising is grand and noble, but difficult, and from the sale of intoxicating liquor, although our faculty have not been reasonably adopted to that end, which able to take as prominent a part in this work as we wish, still we are in do not violate constitutional rights. The Legislature can not confer any sympathy with you and have done power which it does not itself pos some total abstinence work at our sess and can not authorize a discrim university. Our faculty try to imination between individuals not press on our students the importance founded upon a reasonable difference of total abstinence to be successful for it could not itself make such dis business men and good Catholics. crimination."-Sacred Heart Review. The president of the university delivers sermons on total abstinence to our students, and when they graduate they are asked to take the total A pound of dynamite will " raise abstinence pledge for a number of years. We also encourage them to more than ten pounds of gunpowde A White Swan Yeast cake will join your societies and remain memmore bread than any other yeast cake bers of this grand union after the It is strength, not size, that counts. leave here. This work has created a healthy spirit among the students White Swan Spices & Cereal Co., They are allowed the liberty of the Ltd., Toronto. city, and yet the president of this university has not had one case of AN INCIDENT AND ITS drunkenness to deal with in the last ten or twelve years. We train our young men to use and not abuse their

lives and to do this they must keep We ran across a beautiful little inaway from drink." Father Beane, President of the cident the other day which illustrates how early the power of sug-Union, in behalf of the Union, thanked Father Hehir for his kind gestion enters the life of a child. welcome and his address, stating that the words of the President of the University showing the stand taken by it on total abstinence should and nome. would make an impression on the future work of the Union.

LEGISLATIVE WORK AGAINST THE LIQUOR TRAFFIC

Opponents of the liquor traffic won their fight in the Massachusetts legis lature, to separate the sale of liquor over the bar and the sale of liquor in the bottle, when the so-called " bar and bottle" law was put upon the statute books. Last year an attempt to repeal this law was successfully defeated. Now the anti-liquor in terests believe the time has arrived to take the next steps in their general campaign to reduce the consumption of liquor; they want the hour at which the sale of liquor may begin in the morning changed from the presour 6 o'cloc doing something The matter will be brought before mother. the State Legislature when it con-venes in January. The advocates of the later opening hour are of the opinion that thus more workingmen will start the day without a drink; doing thereby not merely a better day's work, but reducing materially the liability to accident. Statistical Bulletin No. 1, issued by the Indus-trial Accident Board of Massachu-setts, states: "The 'peak' of acci-Women who keep their houses in a dents is at or about 10 o'clock in the morning, and 3 o'clock in the after-In the opinion of physicians who have made special study of this matter, the effect of alcohol is most apparent between three or four hours fancy? after the liquor is taken into the system. This matter of industrial accidents assumes particular import-ance now, because the Workingman's Compensation Act went into effect on

### THE CATHOLIC RECORD

And, secondly, religious paintings and pictures should adorn the walls of the Catholic home. The first sug-gestion often comes from the familiar pictures in the home of the child HIM MISERABLE hood : and the impressions thus created are the most lasting of a life time

We recall ourselves two old steel engravings which made a deep im pression on the eyes of our childhood and linger still in the memory They were the deathbed scenes o

the good Christian and the hardened sinner. We have never yet seen or heard anything to equal them in inensity-not because they were mas erpieces of suggestion, but because they cut deep into our childish imagination. It is possible now to obtain accep-

table and even artistic pictures and engravings at a reasonable price. The advance in the art of printing has given us this advantage. There can be no longer any excuse for Catholics to have their homes undecorated with pictures, at once artistic and religious. One of the sad features of the or

dinary non-Catholic home is the ab sence of anything that might suggest God or the supreme duty owe Him as His creatures depending n everything upon His bounty.

In these homes we find only pro-fane subjects—earthly heroes, any thing from George Washington up to 'Jacky " Johnson, for our ordinary American is as wide and indifferent in his choice as are the sensa tional journals which furnish his intellectual pabulum daily. There is about as much of the su-

pernatural suggested by the furnish ings or circumstances of the home of the ordinary Americans as we find in the old pagan houses that they are digging up in Pompeii.

And we regret to add that there are Catholic homes just as bare of religious suggestion as those we have described. There are Catholic have described. Inere are Catholic homes which do not possess a cruci-fix or a picture of the Blessed Vir-gin. The family bible is an "Encyclo-pedia of Facts"—the Lives of the Sainte and the Sainte Sain Saints, an evening paper with a full sensational story of the "gunmen"

and the latest murder. We feel that we are not picturing the homes of The Monitor readers, for the Catholic that subscribes for a Catholic paper and reads it is sure to e an earnest and intelligent Catholic. But we insist again on the great educational value, in suggestion and impression, of the pictures which hang around the walls of the home.

A Catholic home should have Catholic pictures, so that the eyes of the children especially should often fall upon them and drink in the spirital lessons which they contain.-The

The incident serves to show at the same time the importance of having religious pictures in the Catholic

"raise

The child was one year and a half old. In the room where he slept there was a large oil painting of the Madonna and Child. The painting was over against the child's crib, and his eyes naturally and frequently

rested on it. The mother noticed the interest her little boy took in the picture, and with delight she watched the child gaze at the Divine Infant. One day, she saw the tiny hands of her own infant extend his nursing bottle to the Infant in the picture as

Suffered Agony Until

and Constipation. "Fruit-a-tives" is the only remedy in the world made of fruit juices and valuable tonics. 50c a box, 6 for \$2.50, trial size, 35c. At all dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

State so as to limit as far as possible

The power conferred upon the

Power vs. Bulk

LESSONS

Send for free sample.

city is co-extensive with that of the

the evils arising from it.

food. again ; the mother evidenced her pleasure to the child and the tiny boy grasped the notion that he was



Xavier's confidently feel that its con tinued progress is fully assured

CHURCH CONDITIONS BAFFLING The story of an Indiana village of 262 inhabitants, with 68 professed Christians and only 20 church mem bers attempting to support 3 churches was related at the Federal Church Council in Chicago on December 4. Of the 68 Christians in the village the 40 that were not members of the 3 local churches were distributed among 9 denominations. It was said that no young man under 21 was a member of any of the 3 churches The case was selected as being typical of church conditions in many of he small towns in the country.

effect without a sufficient cause, and nothing exists without an adequate explanation of its existence. No untry in the world affords a better opportunity to study the results of blessed Reformation than the United States, which has been appropriately called the battle ground of the sects. In Europe, notably in England and in Germany, a State Church and State patronage have enabled an overwhelming number of one denomination to throw into the shade the rivalries and discordances of many others. Stripped of official patronage and left to fight its battles alone in this country Protestantism

is seen clearly in its results. The leaven of private judgment in religious matters which makes the individual the high court of decision in what is to be believed and what is not, has been at work for over a century among the masses of the popu-lation outside the Catholic Church, with the inevitable consequence that

churches has become one of the great phenomena of the times. Recogniz ing as widespread, conditions such as this Indiana village presents, well meaning representatives of Federations of Churches would sten the evil or at least devise some ommon ground on which all Chris

blinding headaches-all vanish when you take

**Na-Dru-Co Headache Wafers** 

They do not contain phenacetin, acetanilid, morphine, opium or any other dangerous drug. 25c. a box at your Druggist's. 123

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and Last Longer

Saves Clothes

Connor Ball-Bearing Washer

The Connor Ball-Bearing Washer saves clothes. It washes them without any rubbing on the wash board. And unlike other washers, there is no post or obstruction in the Connor around which clothes might wind or tear.

tians might get togethea and world for the common good. The prospect Sick headaches-neuralgic headaches-splitting,

They Cost Less

Monitor.

PROGRESS OF ST. FRANCIS

XAVIER'S DURING 1912 Written for the New Year's issue of the Halifan pronicle by the key, President, Dr. H. P Mac

The year now closing has been prosperous one for St. Francis Xavier's. The changes to be noted are not numerous, but all of them in-

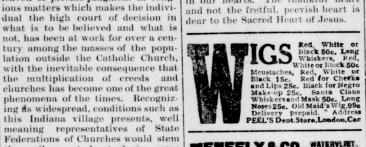
dicate activity and progress. The University Staff has been strengthened by the advent of three new professors. Mr. P. J. Nicholson comes to us from Johns Hopkins University, Rev. D. J. MacDonald from the Catholic University of America, and Rev. M. N. Tompkins from the University of Toronto though inviting Him to share his They are all specialists in their re spective subjects-Physics, English The incident happened again and Literature, and Agricultural Science During the year the new Univer sity Chapel was opened, and has since been in daily use. It literally fills a pleasing to his long-felt want and proving a grea



Philosophers tell us there is no accept as fundamental.

fusion peace will never be a portion of its inhabitants. Doubtless it will be easier to unite on a broad humani tarianism, which is merely an enlightened paganism and which is fast becoming the sole residue of a discredited and rejected Christianity.-America.

> "Thanks be to God" is a prayer that should be ever on our lips and in our hearts. The thankful heart



**JANIJARY 18, 1913** 

START IT

RIGHT

of all the old responsibilities and the

Shoulder them manfully.

of your business and your family.

addition of new ones.

The New Year brings with it a return

The most vital of all is the protection

#### ONLY VENEER OF CHRISTIANITY

would make the ancient pagan draw himself up with scorn if he were to see them as they are to day," said Prof. Ignatius W. Cox, S. J., of Boston college, in a lecture before the Holy Name Society in the church of Our Lady of Lourdes, Bechmont.

"We must understand our age," he said, " and realize that the world is no longer Christian-it is pagan. Outside the Catholic Church you will

find only the thinest veneer of Chris-tianity. Modern biblical criticism has completed the wreck. The old right to carry it on and it may be have crumbled away in the of Protestants, and they are "The manner a truths

hands of Protestants, and they are left with no foundation for their re ligion. They have builded on the on at all, is to be determined by the

July 1. "Bar and Bottle" law went The into effect a year and a half ago, and advocates of the legislation claim, among other results of the law, the following:

Over 250 fewer saloons in Massa chusetts than there would have been except for the law; over 1,200 fewer wholesale licenses, a decrease of 70 NLY VENEER OF CHRISTIANITY per cent., a decrease of 87 saloons in "Our present lax code of morals the City of Boston alone; and a gen-

eral and decided decrease of arrests for drunkenness.

ILLINOIS SUPREME COURT ON THE SALOON BUSINESS

Here are the exact words of the udges of the Supreme Court of the State of Illinois In their decision regarding the Harkin Saloon ordinance

garding the Harkin Saloon ordinance of Chicago which put 3,000 saloons out of business in that city: "The business of selling intoxica-ting liquor is attended with danger has sapped the very foundation of Protestantism and the new theology of the State. There is no inherent

"The manner and extent of its regulation, if permitted to be carried

convenience and a great comfort.

Since then, every thing is first is a splendid memorial to the loyalty offered to the Infant Jesus. The and generosity of an old alumnus. cake he munches, the toy that In November we had the pleasur pleases, each has in its turn in that and advantage of having with us for sweet oblation offered up in that a few days, Warren H. Manning, Esq. landscape designer of Boston, Mass.

Catholic home. As the years go by, may we not Mr. Manning is an acknowledged exhope that the Infant Jesus will grow pert in the business of laying out to more deepiy into the life of the the best advantage the grounds of child? May we not expect that everything he values will be placed in the keeping of the Divine Infant, to Whom he lovingly offered up his childish treasures in the uncon-scious faith and generosity of in-faney? more deeply into the life of the the best advantage the grounds of

Or, perhaps, may we not go fur-Further accommodation for pro ther and say that the consciousness fessors and students is one of our pressing requirements. Among our of the supernatural has already dawned in the soul of that child, and that every hour of his life will present urgent needs also are a lib-rary building and an up-to-date gymdeepen and intensify that consciousnasium. Steps have already been taken to meet the requirements in other departments.

cBut let us insist on two evident

lessons for other mothers. n the crib-in infancy; and that education lies in the hands and the heart of the mother. As the veil lifts before the mind of the child, it the Scientific Laboratories. To a becomes the duty of the mother to impress the lessons of religion and equipment for the Mechanical Labor-

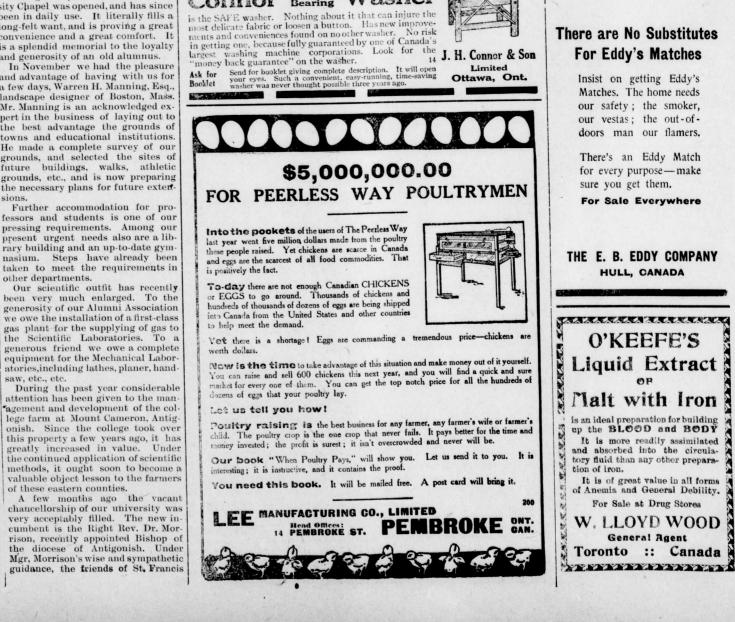
This is the most important obligasaw, etc., etc. tion and privilege of the mother. All

attention has been given to the man-agement and development of the colelse fades away in the face of it. Hoopinglege farm at Mount Cameron, Antig-The Celebrated Rifes-thal Cure villaout Internal Medicine. ROCHE'S

Herbal Embrocation will also be found very efficacious in cases of BRONCHITIS, LUMBAGO and RHEUMATISM. In constant use for over 120 years. Of all Chemista. London—EDWARDS. Its Constants. London-EDWARDS, 157, Queen Victoria Street Montreal-LYMANS, LIMITED, St. Paul Street

methods, it ought soon to become a valuable object lesson to the farmers of these eastern counties. A few months ago the vacant chancellorship of our university was

very acceptably filled. The new in cumbent is the Right Rev. Dr. Mor rison, recently appointed Bishop of the diocese of Antigonish. Under Mgr, Morrison's wise and sympathetic guidance, the friends of St. Francis



### There are No Substitutes For Eddy's Matches

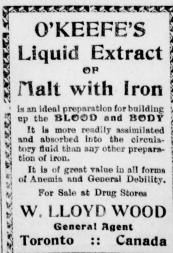
Insist on getting Eddy's Matches. The home needs our safety; the smoker, our vestas; the out-ofdoors man our flamers.

for every purpose-make sure you get them.

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5



**JANUARY 18, 1913** 

#### CHATS WITH YOUNG MEN

### CONSOLING THOUGHTS

Dearest Lord ! make me remember when the world is cold and dreary and I know not where to turn for comfort, that there is always one always one spot bright and cheerful-The When I am in desolation of tuary. spirit, when all who are dear to me passed away like summer and none are left to love me have passed away and care for me, whisper to my troubled soul that there is one Friend Who trated. dies not-One Whose love never changes-Jesus on the altar. When sorrows thicken and crush me with their burden, when I look in vain for comfort, let Thy dear words come from the tabernacle : "Come to Me all you who labor and are heavily burdened and I will refresh you. Thy friendship, dearest Lord, henceforth, shall be the dearest treasure 1 possess. It shall compensate for the spot. treachery and ingratitude of men. It shall be my consolation when the wildflowers are growing over the best loved ones, and when all who makes all the difference between suc best loved ones, and when all who hold a dear place in my heart are withered and gone ! With Thy friend-ship the world shall never be dreary, and life never without charm. Wenld cess and failure. that I could realize the pure happiat Vienna, a traveller tells us, is this ness of possessing Thy sympathy! Would that I could feel—when I am crushed and humbled, when the hope I have lived for has withered. when sorrows and trials that I dare not reveal to any make my soul sink well nigh unto death, when I look in expectations. Many watched his career with much interest expecting vain for some one to understand me, one who will enter into my miseries make me then remember that there is One on the Altar Who knows every fire of my heart, every sorrow, every pain special to my peculiar nature, and who deeply sympathizes with me. Compassionate Jesus! my heart craves for sympathy, and to suffer seems nothing to the bitterness of suffering alone

#### LETTER-WRITING

There is no art so important in the conduct of our modern life, after the art of conversation, as the art of letter-writing. A young man who shows a good education and careful training in his letters puts his foot on the first round of the ladder of success. If, in addition to this, he can acquire early in life the power of expressing himself easily and gracefully, he can get what he wants in eight cases out of ten. Very few people indeed can resist a cleverly

him; or he is worried about his written letter. In the old times when there was no health, or fears his children will be civil service and congress made their appointments to West Point at their sick or go wrong or be killed. In other words, although he has own sweet will, an applicant's fate was often decided by his letters. There is a story told of Thaddeus yet he has never really had a happy day in his life. All his life this man Stevens, a famous statesman "of thirty years ago, that he once rejectif he could only get a little further ed an applicant for admission to the military school. This applicant met him one day in a corridor of the capitol and remonstrated happy ; but he is just as far from it violently. "Your favoritism is marked, Mr. Stevens," he said ; "you have blasted my career from merc party prejudice."

The legislator retorted, "I would not give an appointment to any ig-noramus who spells 'until with two 'll's' and 'till' with one." And the disappointment aspirant went home

He has a beautiful home, a very charming wife, a most delightful to look into his dictionary. Such trifles as this make the sum A man's letter is to most of life. educated people an index of the man His card is looked on in himself. the same light in polite society. But a man's letter is more important than his visiting-card, though the

comed it, and fed it until the autumn If you can't get the position you want don't stop doing something else which may lead up to it. The job came and it flew away to the sunny south. Now it happened that one day, as that is easy to get is generally not

poor Conrad toiled away at his dreary work in a lonely place, a stork came flying close to him, worth having. If you don't like your job and have to keep it, be a good enough bluffer wheeling about him in great delight. let on about it until you have something else. It's a pretty poor specimen who will admit that he has In a moment the scene flashed upor him of his home, and his mother and their yearly visitor. Scarcely knowing what he did, he whistled as to hold a job he doesn't like.

DISSIPATED ENERGY he used to do to call the bird long Scientists estimate that there is energy enough in less than fifty acres

Chiseled upon the tomb of a dis-

appointed, heart-broken king, Joseph

epitaph : "Here lies a monarch who, with the best of intentions, never

carried out a single plan." Sir James Mackintosh was a man

of remarkable ability. He excited in every one who knew him the greatest

But there was no purpose in his life

He had intermittent attacks of enthu-

siasm for doing great things, but his

'utility" in a composition.

THE TROUBLE SEEKER

There is always a cloud on his face

achieved quite a remarkable success

has been chasing rainbows—thinking

on, a little higher up, if he could only

achieve this or that, he would be

I believe

it, and he gets it.

away.

when a boy. believe this condition has all

come from the habit of unhappiness

which he formed during his hard boyhood, and which he has never

been able to overcome. He has learned to look for trouble, to expect

I have been his guest many a time.

family ; but there is always the same

cloud on his face, the same expres-

that

away.

he would dazzle the world.

of Austria, in the Royal Cemetery

ago. To his delight the stork came close to him, as if to be fed. lifted up his heart to God, and with tears gave thanks that so dear an old friend should have found him of sunshine to run all the machinery in the world, if it could be concen But the sun might blaze out apon the earth forever without setthere. Day after day he saved what ting anything on fire ; although these he could from his wretched meal, for the joy of calling the bird to feed at rays focused by a burning-glass would melt solid granite, or even change a diamond into vapor. There are his hand.

But Conrad's heart grew sad again as the time came for the bird to fly away to the north. Was it going to plenty of men who have ability enough; the rays of the faculties. taken separately, are all right, but his mother's cottage ? Was the nest that he remembered so well there still? Was there any to welcome the bird now, and any to feed it? they are powerless to collect them, to bring them all to bear upon a single Versatile men, universal geniuses, are usually weak, because Then it occurred to him: "Why, this bird may help me to they have no power to concentrate their talents upon one point, and this

get away from this wretched place !' He managed to write on a scrap of paper a line or two, telling where vas, and tied it firmly around the bird's leg.

The spring came again to Norway and with it the stock. The old widow's eyes lit upon it as it came, re-minding her of her lost boy, and ten-derly she welcomed it and fed it. As it took the food from her hand she caught sight of this strange letter tied to its leg. As she curiously re moved it, think of her joy when she found that it was from her son ! Forth with the tidings she ran to the pastor of the little parish to tell him of the news. It quickly spread through the village. They must send and redeem Conrad, was what

zeal all evaporated before he could decide what to do. This fatal defect everybody said. The next Sunday morning the people brought their in his character kept him balancing between conflicting motives; and his whole life was almost thrown money to the church, and each gave what he could for the widow's son. Then one was sent to the king to lay He lacked power to choose the case before him, and to get a ship of war from him that the pirates one object and persevere with a one object and persected with a single aim, sacrificing every inter-fering inclination. He vacillated for weeks trying to determine whether to use "usefulness", or dare not touch. It took a long time in those days to

Conrad from his slavery. But before the stork had flown, the bells of the village church had rung, and all the people rejoiced with great joy, for the widow's son was redeemed, and was

because he is constantly expecting that something unfavorable is going to happen. There is going to be a slump in business, or he is going to safe home again in his mother's cottage. THE MADONNA OF THE LITTLE have a loss, or somebody is stealing from him or trying to undermine

CHIMNEY SWEEPS I had been praying in the Church of Notre Dame du Pilier. Just as I was about to leave, I observed a little sweep advancing timidly. My first impulse was to think that he had en-

tered the sacred edifice in a spirit of curiosity; but as I watched him kneel bless himself and begin to slowly pray with great devotion, my wonder changed to admiration. He was surely in earnest, the poor

boy! Motionless, his large eyes shin-ing clear and beautiful from the grime of his face, his red lips moving incessantly, showing at times a glimpse of the strong white teeth beween them, made a picture of sin

cerity and devotion which greatly impressed me. I waited till he had finished; and then, timing my egress with his, I contrived that we should meet in the

vestibule-which we did. You seem to love the Blessed Virgin, my little fellow ?" I remarked. Oh, yes !" he said, quite naturally especially that Blessed Virgin.'

sion of anxiety, of unhappiness, of foreboding. He always looks as though he expected trouble right " And why that one in particular ?" "Why, don't you know, Monsieur A little properly directed training Because she is the patroness of all

THE CATHOLIC RECORD



others?' And as he was thinking thus he went toward the church. agine that the first Tractarians looked upon Rome as the objective of the movement. Many of them, including That is the way people always do, Monsieur, when they are sad, you Newman (see Apologia pp. 124-5), sincerely believed the Papacy to be anti-Christ: the Roman Church might know. Again I nodded. Would to God,

reflected, that it were true! "He walked slowly up the altar of the Blessed Virgin, where she stood so white and beautiful. 'Oh, if I

fallen one. It was not (they held) the Papacy could only have a mother like that! but the re-Catholicized, re-invigor ated Canterbury that would one day he thought; and then knelt before the statue. While he prayed, with prove the rallying-point of the divi-ded Church. Not only (says Father eyes on the face of the Holy Mother, she seemed to smile upon Valentin) were most of the early Tractarians non-Papal; but him, and to look upon him with such compassion that he felt like putting vere also by no means ritualistic. They paid far more attention to the his arms around her. After a few moments this desire grew upon him revival of doctrine and of certain ascetic practices-such as fastingso strongly that he drew a chair to the front of the altar, and climbing than to ritual; an attitude exactly reversed by many later High Church up on it, he embraced the Madonna three or four times.

He was sure that no one had seen Carlyle, whose pronouncements in such matters may safely be disre-garded, did the Tractarians scant jushim, the poor little fellow ! But the sacristan had been at the other end tice when he described the early struggles of the movement as a of the church, and hastened forward to scold him for what he had done. And when the little fellow looked at about clothes." 'squabble Broad Churchmen make the same the statue again, after taking away egregious mistake ; but I do not supthe chair, which the sacristan said pose any of these (Tractarian) ought to be broken over his head for pioneers ever wore anything more nis impudence—he must have been a 'Papish" than cassock, surplice and cross old man, Monsieur, though my stole, while their churches, so far as grandmother never said so—the Holy furniture went, would be regarded to-day as most decidedly "Low." Very soon, continues Father Valen-Virgin was all covered with black -the dear Blessed Virgin, who had been as white as snow until the tin, the pro-Roman Tractarians, led

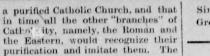
little chimney sweep embraced her "The sacristan brought water-W. G. Ward (the father of Wilfrid Ward, editor of the Dublin Review) first cold and then hot-and together came to the front and the split of the they tried to wash off the black from the beautiful white marble; but it would not get clean. Do what they Tractarians into two irreconcilable parties became manifest. The chorus of condemnation that followed soon could, the black still remained ; and what was strangest of all, the spots, which had been only here and there, spread, with the rubbing, all over the after the publication of Tract 90, in 1841, marked the breaking up of the original party. Four years later, Ward's Oxford statue, till it looked like black marble degrees were taken away and his book, The Ideal of a Christian Church, nstead of white.

'It was a miracle, of course. The was censured by the University of Oxford, because of his pro-Roman Blessed Virgin, finding herself embraced like that by the poor child who had no mother, and knowing that, white and beautiful as she was, attitude. A few months later, he was received into the Catholic Church, 1851 Manning and Wilberforce also she would not seem to him so natural as if she were more like himself, she became Catholics. resolved to remain black, and nothing could restore her to her original color.

'The sacristan was furious; but the Cure, a very good, kind man, bade him stop his rubbing, and said that if the Blessed Virgin did not wish to be made white again, nothing in the world would make her so. "The next Sunday the Cure ex-

plained to the people how it had happened, telling them at the same time ow one could be black and yet beau-It seems it is even written in tiful. the Scriptures. And ever since she has been called the Madonna of the Little Chimney Sweeps.

Poor little Savoyard! I wonder



Pope would become the honorary Primate of this reunited Church, but not by divine right. He would have no jurisdiction outside his province. As time passed, High Churchism developed and popular Protestantism (i. e. Low Church) became more and more alarmed and angry at the spread more alarmed and angry at the spread of their doctrines and practices, in-stigating persecution wherever it could. Kensitism being the modern phase of Low Church (or Protestant Evangelical, to use another term) hatred of ritualistic ideas. Several clergy were prosecuted for "illegal practices and teaching " and in some cases went to prison for their con-victions. In short, Anglo-Catholicism came into being ; daily services were revived in many places; Confession and the Real Presence were preached from the pulpits, though not as Catholics would have preached

hem The modern High Church will admit that "Newman was a great man but without the depth of a Pusey," and incapable of understanding the be a sister, but she was certainly a real glory of the Oxford (Puseyite)

Movement, like Pusey and Keble "He passed through us without being one of us," they will tell you. Ye (says Father Valentin) Newman was who understood the real char acter of the Movement, while Pusey and Keble did not. His genius pene they trated beneath all the glitter and optimism

He saw the rottenness of the foun dations, and full sixty years ago fore old the inevitable end. In his Difficulties of Anglicanism (I. 10) he 'The movement has formed wrote :

but a party after all, and the Church of the nation has pursued the nation's objects and executed the nation's will, in spite of it." Again, address ing the High Churchmen of that day. Newman said : "In the beginning of Most the movement you disowned private judgment, but now, if you would remain a party, you must, with what-ever inconsistency, profess it.

Then you were a party only ex ternally, that is, not in your wishes and feelings, but merely because you were seen to differ from other matters of fact, when the world looked at you, whethe

would or not; but now you will be a party knowingly and to day (says Father Valentin) the High Church is only a party and will never be any thing more, and it is admitting that such is the case. The bankruptcy of High Churchism in its various form has yet to be realized by many who have invested their all in it. In-deed, it is not difficult to show the Tractarian movement

THE LOURDES CURES

onger.

MEETING IN PARIS OF LIVING EXAMPLES OF THE MARVELOUS POWER OF FAITH AND PRAYER

The other sect of the two bodies of Tractarians (known for a long time The French national pilgrimage to to the public as Pusevites) made some headway. Yet the "High" Church-Lourdes has, as usual, been followed by a meeting held in Paris at which men were not always a very united doctors who had previously attended body, and at any given period at this time, it would have been hard to depersons miracuously cured at the shrine of Mary Immaculate presented their former clients, and though in fine them, since among their frater many cases freethinkers, neverthe-less they testified that no human nity there were "extreme men ' men, "moderate" men, "ritual "safe" men, "moderate" men, "ritual ists," and several other varieties cience could have restored their In any case, they affected to take Rome as their model just as the antipatients to health. It took place Sunday, Nov. 24, in the Theatre Chretien, Quai de Passy, under the presidency of Mgr. Schoepfer, Bishop of Tarbes, Roman body abhorred Rome.

The High Church party (i. e. the Puseyites) claimed that they repreand it is interesting to refer to some of the living examples of the marvel-ous power of faith and prayer to the sented the real Church of England. "We readily recognize the Primacy of the Bishop of Rome," Dr. Pusey the Bishop of Rome," Dr. Pusey wrote to the Weekly Register on mmaculate Virgin of Lourdes. Among them was Alice Verte; for-

Swollen Valicose Veins knowted Bad Lees, Milk Leg, Thrombo-sis, Elephantiasis, Ittakesout hu-indammation, sortoness and discolora tion; relieves the pain and turdness reduces the scaling trongin and ap permance. Allso Rell NE, JR, is mild, safe, pleasant antiseptic hill icritely and porthale. Severe cases when at prove the scalar broken have been cor licitly and permanently cur d, First Icre appl atoms of ABSO/RBINE, 50, 50, 50 and, prove its inversed. Detailed directions, report druggists or delivered. Detailed directions, report on recent cases and Book 6 G free on request W.F. YOUNG, P.D.F., 299 Lymans Bidg., Montreal, C. Cure that Bunion DR. SCHOLL'S BUNION HIGHT ed toe joint by INSTANT RELIEF and FINAL CURE of a GILE plasters or shoe stretchers never cu Dr. Scholl's Bunio moves no **BUSINESS** AND SHORTHAND Subjects taught by expert instructors

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7

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character of the latter can not be together neglected.

It is better to be too exquisite in your carefulness about your letters than in the slightest degree careless. The art of letter-writing comes from knowledge and constant practise.

Your letters, now, ought to be careful works of art. Intelligent-remember I say intelligent—care is the basis of all perfection ; and perfec-tion in small things means success in great. In our world the specialist, the man who does at least one thing as well as he can, is sure to succeed and so overcrowded are the aveand so overcrowded are the ave-nues to succees becoming that a man to succeed must be a special-ist and know how to do at least one thing better than his fellow-men. -Catholic Citizen.

#### BUSINESS PHILOSOPHY

Do the routine things just as carefully each day as if you were trying a new and wonderful experiment. The only way to do a thing well is to do all the things before it well, so

you will have a good foundation. Don't wait for January 1 to turn

over a new leaf. Any other day, as far as resolutions are concerned, will do just as well. When the boss is away is the time

to convince yourself that you are really worthy of the salary you are getting. Be true to yourself, no matter what

your job is. If you aren't worthy of your job, develop up to it. If your job land. All went well for many weeks, isn't worthy of you, quit. You were but one day, when they were near responsible for getting it in the first the coast of Africa, a number of

"The easier the job the higher the pay" doesn't mean that you'll get a raise for shirking as much of your the sailors in chains, and afterwards sold them as slaves. The widow began work as possible.

sise for snirking as much of butter ork as possible. When you buy a pound of butter ou are angry if you get only thirteen long since they had heard of him. you are angry if you get only thirteen you are angry if you get only entreen long since they had heard of him ounces. Do you only earn \$18 of your \$20 salary ? your \$20 salary ?

Don't try to give suggestions for they gave up all hope of seeing him bon't try to give auggestions for the improvement of business until you have made improvements in your and all the village pitied the lonely own work.

A neat appearance, which is always thing that seemed to interest her at necessary, doesn't mean have to lead the fashions. doesn't mean that you

in his boyhood would have changed the chimney sweeps." "Indeed?" I said. "Yes, I might his whole career, and he would have been a happy, joyous, harmonious man, instead of being discordant and have known that the black statue would appeal to you little fellows." I smiled as I spoke; but he looked

unhappy. at seem so seriously, and there was something so attractive about him, is everything in starting right. What is put in the first of life is put into the whole of life.—Success. that I did not like to part with him. At once, and without the least em-

barrassment, he accepted my invita OUR BOYS AND GIRLS tion to dine; and we repaired to a quiet restaurant in the neighborhood,

CONRAD'S CAPTIVITY

The boy ate and drank with both relish and good manners, talking all Norway has a village in which there is a figure of a stork carved on the while—partly in response to my questions—of his native country ; and the church and over many of the This is the beautiful story though his voice was cheerful, and could see that homesickness had not houses.

they tell of the place : In that village there once lived a yet released its hold on his heart. "In my country," he said, " every-body goes to Mass." little lad named Conrad, and his

body goes to Mass." This was in reply to my inquiry as o whether he always went to Mass Sundays. 90, the most famous of all the "Tracts for the Times." These two parties were in their httle had named Conrad, and his widowed mother. Every summer a stork came and built its nest near the house. Little Conrad and his mother were very kind to the stork. to whether he always went to Mass

on Sundays. "Everybody ?" I echoed, perhaps a They fed it and petted it, so that it got to know them, and would come whenever Conrad whistled to feed little incredulously. "Oh, yes, Monsieur! If they do

not their names are published in the out of his hand. Every spring they Journal." watched for it, and when it came it seemed as glad to see them as they

This utilization of the modern press This utilization of the modern press was new to me, and could take place, I decided, only in a country where the people were truly Catholic, as the declaration implied. But what I wanted most was to hear the story of the Madonna and the little chimner were to welcome it. Spring and summer followed each other till Conrad had grown to be a young man. Then he said he would go to sea, and make money enough to come back and keep his mother in the Madonna and the little chimney

her old age. So he went to be a sweeps. He told it to me naively and cheerfully, the poor little exile.

" In my country also," he contin-ued, "we have a black Virgin." But she was not born so, Monsieur. Listen how it happened. My grandcruel pirates swarmed around and took possession of the ship, and put Listen now it nappened. My grand-father often told me about it when I was little. Long, long ago, Monsieur, there was another little chimney sweep. The poor thing had no

asleep (says the publicist) during the Hanoverian regime, and was now being attacked by "Liberalism," on one side and by Romanism mother-she was dead-and he was the the other. The Caroline theology very lonely. That is always the way when the mother is dead-you know

that, Monsieur.' I nodded. Yes, I had long known

"Well, one day when he had seen and all the village pitted the lonery mother in her grief. As for her, the only thing that seemed to interest her at all was the stork as it came each year. For Conrad's sake she wel-

what has become of him : saw him again .- Our Parish Record. November 25, 1865. They thought,

ABOUT THE TRACTAR IAN MOVEMENT

In the famous Oxford Movement of

the early 'sixties, which had as one of its most momentous results, the giving of Newman, G. W. Ward and

Hope-Scott to the Catholic Church, there were, writes the Rev. J. P. Val-entin in a Catholic Truth publication,

really two parties among the Oxford

men who composed the so called Tractarians. One of these parties

act following of the pure Catholicism of the earlier Councils and the Fathers. The Church had fallen

face.'

however, that they now represented DRUNKENNESS CAN BE CURED

> OLD FALLACY THAT DRUNKENNESS CANNOT BE CURED EXPLODED

Many men drink who desire to stop the habit. Whiskey, however, has undermined the constitution and created a craving that is not to be denied, and the man must have whiskey or something that will remove the craving and build up the system and

restore the nerves. Samaria Prescription stops the did not, however, come to the surface till after the publication of Tract craving, steadies the nerves, builds up the general health and makes drink actually distasteful and naustendency anti-Roman and pro-Roman respectively. Both agreed that the Church of England was organically eous. It is tasteless and odorless, and can be given with or without the patient's knowledge, in tea, coffee or food. It is used regularly by Physi-cians and hospitals. It has cured the same body as the pre-Reformation Church ; but they differed-to menion one point-as to the amount of thousands in Canada, and restored harm done by the Reformation. The happiness to hundreds of homes.

anti-Roman men regarded that event Read what Mrs. G----- of Hull says of it and what it did for her : as having been, on the whole, a bless-

ing, though they deplored the un-necessary vigor with which the Church of England had " washed her of it and white it did for her and a started to use your remedy. I followed the directions and had the best of results. One week after I started using your remedy the patient stopped drinking and has not drunk a glass of liquor since. I hope you will accept my heattlet thanks. Hoping God will bless your remedy wherever thed, I remain "Miss. G---Hull, Que." The Caroline period (of Charles I. and II). was regarded as the golden age of real and reformed English Catholicism and as a sufficiently ex-

(Name withheld by request.)

tained the applause of the meeting by calling on the people to continue Now, if there is anyone in your to proclaim from the housetops own who needs this Remedy tell the blessings of God lavished them of it. Practical philanthropy Lourdes by the intercession of Mary can take no better form. If you have a husband, father, brother or friend who drinks, help them help themsel-Immaculate of Lourdes. There is something finer than to

Write to-day. ves.

do right against inclination, and that A FREE TRIAL PACKAGE is to have an inclination to do right. Samaria with booklet, giving full particulars, directions, testimonials, In the first volume of the "Tracts for the Times," we find it proclaimed "that nothing but those neglect ed doctrines, faithfully preached, will repress the extension of Popery, for which the ever-multiplying divisions of the religious world are too clearly There is something nobler than re-luctant obedience, and that is joyful obedience. The rank of virtue is not measured by its disagreeableness, but by its sweetness to the heart that loves it. The real test of character is joy. For what you rejoice in, that you love. And what you love

pany, Dept. 11, 49 Colborne St., Tor-onto, Canada.

merly a nurse at the Lille Hospital, Translation of the Decree of the Sacred Consistorial Congregation, Aug. 20, 1910 who, having been attacked by tuber culosis of the peritoneum, went to Lourdes in the month of August last 10c. Each in a condition pronounced by the doctors to be absolutely hopeless. Nevertheless she returned from the The Catholic Record pilgrimage perfectly cured. She was presented to the meeting by Dr. David, who declared : "God alone LONDON, CANADA Postpaid to Any Address can furnish us with a satisfactory explanation of that instantaneous cure." Another miraculous cure cal-

time granted an allowance of 12 shill

lings a week out of the municipal

funds. There was consequently no sort of doubt of his being blind, yet

he recovered his sight at Lourdes.

He was presented to the assembly by

Dr. Pley, who make a declaration of fervent faith. Dr. Bonnet presented

M. Luciana, one of his former pati-

to the miraculous healing. Then Dr

Pillet, after pointing to the miracu-ous cure of Georgine Devaux, ob-

that you are like.-Henry Van Dyke.

ents, who was cured at Lourde ulcers in the stomach. He testified

**Catholic Confessional** culated to convince the most skeptical was wrought this year by the Immac AND Sacrament of Penance late Virgin of Lourdes on a man named Lebacq. He was formerly known as the "blind man" of Rou-ILLUSTRATED By REV. ALBERT MCKEON, S. T. L. baix. On account of his infirmity he had obtained of the municipality per-mission to beg, and was at the same

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DICKENS AND THE LITTLE SISTERS OF THE POOR

8

(Charles Dickens, unable to escape the anti-Catholic atmosphere of the first half of the nineteenth century, often spoke and wrote things that were calumnious of the old faith of England. The centenary of his birth has, been celebrated this year, and Catholics will think more kindly of the great English writer as they read the following tribute from his pen to the Little Sisters of the Poor. It was published in his paper, House hold Words, on February 14, 1852.)

Almsgiving takes the place of our workhouse system in the economy of a large part of Europe. The giving to the helpful is, moreover, in Catholic countries, a religious office. The voluntary surrender of gifts, each according to his ability as a means of grace, is more promin-ently insisted on than among Protestants, consequently systematic taxa-tion for the poor is not resorted to. Nor is there so great a necessity for it as in this country, for few nations have so many paupers to provide for as we English, who are accustomed to regard them as a natural element in our society. And thus it happens that when, about ten years ago, there was in France no asylum but the hospital for the aged and ailing daughter with a kiss. We are inpoor, the want of institutions for the infirm but healthy was not so severe

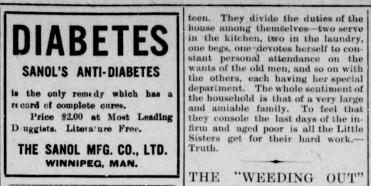
as to attract the public eye. But there was at that time a poor servant woman, a native of the vil-lage of La Croix, in Brittany-Jeanne Jugan was her name—who was moved by her gentleness of heart, and the fervor of her religion, to pity a certain infirm and destitute neighbor, to take her to her side as a companion, and to devote herself to her support. Other infirm people earned by their helplessness a claim upon her attention. She went about begging when she could not work, that she might preserve life as long as Nature would

pions office. These women cherished, as they were able, aged and infirm had her morning coffee and collect paupers, nursed them in a little house and begged for them in the vicinity. The three women, who had so de-voted themselves, attracted notice, and were presently received into the Sisters of Charity, in which they took for themselves the name of Little Sisters of the Poor (Petites Soeurs des Pauvres)

The first house of the Little Sisters of the Poor was opened at Saint-Servan in Brittany. A healthy flower without advertisement or dinner or scattered seed around. We saw that charity sermons, without urgent apforcibly illustrated in the progress from an origin equally humble of the Rauhe Haus' near Hamburg ; we see it now again in the efforts of the by enticing it to balls and to theatri Little Sisters which flourished and food from house to house, and feed fructified with prompt usefulness. the poor with it humbly and tender-On the tenth anniversary of the establishment of Saint-Servan, ten similar houses had been founded in the content being divided into four ten different French towns.

The Petites Soeurs live with their the scraps and waste meat which they can collect from the surrounding houses. The voluntary contributions by which they support their institutions are truly the crumbs falling from the rich man's table. The nurse fares no better than the objects of in this house engaged in attendance her care. She lives upon equal terms with Lazarus, and acts towards him in the spirit of a younger sister.

establishment at Dinan, over which Jeanne Jugan herself presided being under repair, and not quite fit



of Beranger's in a cracked, shaky voice, which sometimes—like a river given to flow underground—is loss entirely, and then bubbles up again quite thick with mud.

ant thought.

We go into a little oratory, where all pray together nightly before the retire to rest. Thence we descend into a garden for the men, and pass thence by a door into the women's court. The chapel bell invites us to witness the assembly of the Sisters for the repetition of their Psalms and Litanies. From the chapel we return into the court and enter a large room where the women are all busy with their spinning wheels. One old soul immediately totters to the Sister (not the same Sister with whom we set out) and insists on welcoming her formed that it is a delusion of her old age to recognize in this Sister really her own child, who is certainly far away, and may possibly be dead. The Sister embraces her affection ately and does not disturb the pleas-

And now we go to the kitchen. the beginning. Preparation for coffee is in progress. The dregs of coffee that have been collected from the houses of the afflu ent in the neighborhood are stewed for a long time with great care. The Sisters say they produce a very toler-The able result, and at any rate every in mate is thus enabled to have a cup of coffee every morning of which love is able to administer the finest Mocha

> ago, Dr. J. J. Doyle, assistant port physician, a Catholic, died, and a Protestant got his place. These are a few notorious cases If the same piace is kept up for

another year or two there will not be a "Roman" left in the public service. The Catholic public official are the advertisements on behalf of our hospitals? What are the collecwill be extinct. Perhaps some other reader of your

tions? What are the dinners, the paper can tell why it should be so. speeches, the charity sermons? A CITIZEN few weak women, strong in heart,

THE C. L. C. A

have no occasion to exercise charity The Catholic Laymen's Culture Association of Toronto, held their cal benefits, patiently collect waste annual election of officers for 1913 in their meeting Hall, De La Salle Institute, on January 7th, resulting as follows : President, Herman The cans are now to be emptied, Mulvogue ; 1st. Vice President, Thos.

Gow; Rec. Sec., Ray Conologue; Cor. Sec., W. Strath; Librarian, H. J. Foley; Orator, Jos. W. Cherrier; compartments, according to their nature - broken meat, vegetables, charges in the most frugal way upon slices of puddings, fish, etc. Each is Treas. Jos. Dolan. The retiring Presiafterwards submitted to the best dent, Eddie Foley, was read an address cookery that can be contrived. The in appreciation of his faithful and choicest things are set aside. "These," said a Sister, "will be for energetic work in the interests of the our poor dear sick.' 1912.

The number of Sisters altogether

peals to a sympathizing public, who



dresser.

Monitor.

THE CATHOLIC RECORD

is flung out. The right woman is ir-resistible. She cannot be withstood. And who is she? Why, the right

woman; not the freak of fashion

not the show-off girl; not the best

sensible man, and stop your non-sense. Put aside the frills of fashion

Style? Why, we love it. But what

served; just keeping your charms

and graces for the inner circle of your friends and admirers: in a word,

BEWARE OF THE "DOPE"

DOCTOR

lics should insist that the physicians

of the soul should be given a chance

'dope' doctors should be rigidly

and be decent and reserved!

they console the last days of the in-firm and aged poor is all the Little Sisters get for their hard work.-Truth

THE "WEEDING OUT" OF CATHOLICS FROM PUBLIC OFFICE

Editor CATHOLIC RECORD:

Dear Sir,—The CATHOLIC RECORD is an influential and independent newspaper, and always ready and fearless in upholding Catholic rights. I therefore want to point out a few undisputed facts for your readers to ponder over. Never at any time have the Catholics of Halifax had anything like fair representation in the principal government offices. For some years past, some influences have been successful in depriving them of the few positions they held, For example, some twenty years ago, the position of agent of the Department of Marine and Fisheries was filled by a Catholic—the only position of the kind held in Nova Scotia by a Catholic. Upon his resignation, the post was promptly filled by the government of the day by the appointment of a man who had no particular qualifications for it except possibly

that he was not a Catholic. That was A couple of years ago, the harbor-master of Halifax—a Catholic—died, and his place was soon filled by a Protestant. Within the past year, Mr. Keating, the chief clerk in the

to do what he can for the spiritual Austin house, a Catholic, died and his welfare of the patient in the last place was soon filled by a Protestant. hours. The man who is dying has Within a year, Captain O'Neil of the government steamer "Argus," a nothing of more importance to attend grant it to her infirm charges. Her example spread a desire for the performance of similar good offices. Two pious women, her healthy and, I think, a handsome Her daily work is to go out to than his eternal welfare and he should not be deprived of the oppor appointed to fill his place. Less than tunity to make his peace with God. The excluded from every Catholic family. Under the pretense of easing the patient's last hours they are inflicting the worst cruelty possible.

McCARBON.—In Guelph, Ont., on Sept. 19, 1912, Mrs. R. McCarron, aged sixty-five years. May her soul rest in

DIED

peace PURCELL-In Guelph, Ont., January 4th, 1913, Michael Purcell, aged seventy-five years. May his soul rest in peace!

WEBSTER. - At her residence, 581 Spadina Avenue, Toronto, on Saturday morning, January 4, 1913, Georg-ina Ross McIntosh, beloved wife of Dr. T. Shaw Webster.

DONOVAN .- In this city, on January 8, 1913, Mrs. John Donovan, at the resi dence of her daughter, Mrs. Daniel Regan, 294 Central Avenue. May her soul rest in peace!

MARRIAGE

Association during the year The C. L. C. A., as it is more popularly known, was organized in Tor-onto in Dec. 1908, by a zealous and Joseph Pocock, London.

devoted band of Catholic laymen, mostly from the parish of Old St. SUBSCRIBER, Guelph.-The address Paul's, Queen and Power streets, for the sole purpose of getting the Cathyou require is Brother Andrew, St. Joseph's Shrine, Montreal, Que. olic young man, and assisting him in

38 TONS OF PAPEI This corrows quantity of paper was used in inting the 1913 Edition of the Na-Dru-Co Almana sti of the Prees As each Almanac weighs a littl st than two ounces, this means that 700,000 copie ere printed-one copy for every ti individuals, or every two families, in Canada. Stronger evi-ence could scarcely be given of the wonderful popu-rity which has aready been won by the Na-Dru o. Almanac now only in its fourth Edition. This use to the rich fund of useful information which in ontains, and to its valuable h nts on health an hysical comfort. Your Druggist has a copy for you e that you get it. hysical connect it.

FAVORS RECEIVED

he marries a home girl, maybe a homely girl, a girl at least who can A reader wishes to return thanks for a favor rekeep a home, not a butterfly or a spender. Wake up, you girls, if you want a

A subscriber in Detroit wishes to acknowledge a temporal favor received through prayers to the Souls in Purgatory and St. Anthony and a promise to pub-lish in the CATHOLIC RECORD.

A reader and subscriber wishes to return grateful thanks to the Sacred Heart the Blessed Virgin, St. Joseph. St. Ann and other saints; a so the souls in purgatory, for three intentions granted. I ask the prayers of the faithful for three special intentions. If granted will have Masses said for suffering souls and publish a thanksgiving. Why, just being old-fashioned and

EILEEN.-Amount received is correct. Book will be forwarded.

#### just maintaining modesty, the at-tractiveness of your girlhood, the **TEACHERS WANTED** charm of your womanhood .- Th WANTED TEACHER FOR CACHE BAY Separate School. Advanced classes, French, English. Reply stating salary wanted and qualifi-cations. Apply to A. G. Simard, sec. treas... Cache Bay. Ont QUALIFIED TEACHER WANTED FOR SEP-arate school section No. 1, Stanley; school opened on the sixth of January, 1073. State salary, Joseph Ran, sec. treas., Drysdale, Ont. 1786-3 The Catholic Sentinel of Portland Dre., says that a pastor of that cit WANTED A TEACHER HOLDING A SECOND class Professional certificate for C. S. S No on the occasion of a recent sick call Class Professional certificate for C. S. Alassi, Glenelg, Grey Co. Duties to commence as soon as possible. Apply stating salary and experience to pames Murphy, Sec. 1 reas., Traverston, P. O. Co. 1787 2. was in time to hear the penitent's confession only because the attending physician had forgotten the which he had intended to ad-FEMALE TEACHER WANTED FOR FORT William (mission's) school (Mountain Road) Dutes to begin immediately. Apply to Rev. J. A Drolet, S. J. Fort William (mission.) Ont. 1787-1 minister, and had to return to his office for it. The patient was in great pain, and the physician pur rendering him unconscious until death should relieve his suffer ngs. He did not, however, tell his CLIP OUT patient of his intention. "We fear, comments the True Voice, "that instances of 'dopping' by physicians are by no means infrequent. Catho-

WILLIAM EMMANUEL BARON VON KELLETER this small card and send it with your name and address to SHAW'S SCHOOLS, GERRARD AND YONGE STS., TORONTO, HIS EMINENCE CARDINAL O'CONNELL and receive by return mail a copy of our new catalogue which explains the courses given by us Price \$1.50. Postage Extra 12c. leading to a good salary. NAME ... The Catholic Record

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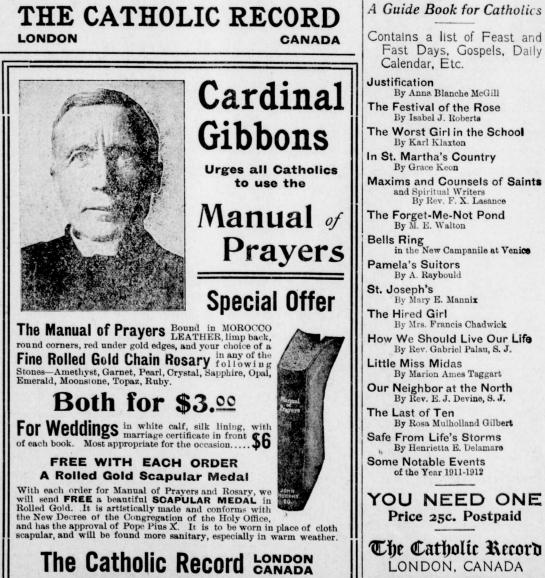
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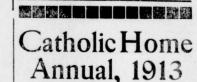
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1 1

PARSONS-POCOCK - At St. Peter's Cathedral, London, Ont., on Tuesday January 7, 1913, by Right Rev. M. F. Fallon, Bishop of London, Frederick G. Parsons, son of Mr. and Mrs. W. J. I. Parsons, of Sarnia, to Miss Edna Anna, only daughter of Mr. and Mrs.

for the reception of visitors, we will go over to the Sisters' house at Paris, which is conducted on exactly the same plan.

We are ushered into a small parlor scantily furnished, with some Scripture prints on the walls. A Sister enters to us with a bright look of cheerfulness, such as faces wear when hearts beneath them feel that

they are beating to some purpose in the world. She accedes gladly to our their home study music lessons in desire and at once leads us into every locality the International In-stitute of Music of New York will another room of larger size in which twenty or thirty old women are at this moment finishing their dinner. course of instruction for either Piano It being Friday rice stands on the table in place of meat. The Sister moves and speaks with the gentle-Sight Singing. In return they simply ask that you recommend ness of a mother among creatures who are in, or near the state of second their Institute to your friends after childhood. You see an old dame you learn to play. fumbling eagerly over her snuff-box

You may not know one note from lid. The poor creatures are not denied luxuries, for whatever they another: yet, by their wonderfully simple and thorough method, you can earn by their spinning is their own money, and they buy with it any an advanced player you will receive indulgence they please, among which special instruction. nothing is so highly prized or eagerly The lessons are sent weekly. They are so simple and easy that they are

coveted as a pinch of snuff. In the dormitories on the first floor recommended to any person or little some lie bedridden. Gentler still, if child who can read English. Photopossible, is now the Sister's voice. The rooms throughout the house are airy, with large windows, and those inhabited by the Sisters are distininhabited by the Sisters are distin-guished from the rest by no mark of indulgence or superiority indulgence or superiority. We descend now into the old men's

music department, and enter a warm room with a stove in the center. One old derful offer. Tell your friends about fellow has his feet upon a little footfellow has his feet upon a little foot-warmer, and thinly pipes out that he is very comfortable now, for he is always warm. The chills of age and the chills of the cold pavement re-main together in his memory ; but he is very comfortable now-very com- clear. fortable now. Another decrepit man with white hair and bowed back-who may have been proud in his youth of a rich voice for love songs —talks of music to the Sister, and on being asked to sing blazes out with become wetting and strikes up a song N joyous gestures and strikes up a song N.Y.

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and altogether the association is naturally proud of the good it has accomplished among the young men in its short span of life. The new In order to advertise and introduce

officers are a progressive lot who are planning a broad and extensive cam paign for the upbuilding and extension of the C. L. C. A. There is a course of instruction for either Piano, Organ, Violin, Mandolin, Guitar, Banjo, Cello, Brass Instruments or

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male kind. All they get for their No one should overlook this wonpains of showing themselves off are averse, not attractive, comments. To be blunt and brutal, the men are

making fun of them. They regard them in the streets as they would their weaker sisters on the stage. The International Institute has successfully taught others and can suc cessfully teach you, even if you know absolutely nothing whatever about They are not looked upon by the music. The lessons make everything male kind as the women who are to be sought after as desirable help-

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The plant of the Standaes Paint Co. of Canadi imited, at Lachine, Quebec, where Ru-ber of Roofing is manufactured, was badly damaged b

The plant of the sendors, where Ru-ber old Limited, at Lachine, Que-sec, where Ru-ber old Roofing is manufactured, was badly damaged by fire on Dec. a8th last. Fortunately most of the Company's equipment and some stock were saved, enabling them to continue to supply Ru-ber-old Roofing, Karoid Roofing, Sor-ereign Felt and their other products without delay. Prompt steps have been taken to reconstruct the damaged building and replace the equipment which was cestroyed, so that the users of the Company s products will suffer no inconvenience.