#### FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD's appeal in behalf of Father Fraser's Chinese mission creams.

Chinese mission encourages us to keep the list open a little longer.

It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why not dear reader, have a share in that work by contributing of your means to its maintenance and extension? The opportunity awaits you : let it

not pass you by. Description of the control of the co Friends, Owen Sound.
J. C. R. Appleby
J. H. Harty, Gull Lake
Mrs. J. H. Harty, Gull Lake
Frank Raymond, Gull Lake
Frank Raymond, Gull Lake
Geo Harty, Gull Lake
J. W. Harty, Gull Lake
Mary Harty, Gull Lake
Mary Harty, Gull Lake
Mrs. Clara Harty, Gull Lake
Lottie Ford, Gull Lake
Reilly Harty\* Gull Lake
Reilly Harty\* Gull Lake
T. J. Harty Gull Lake
Leo Harty, Gull Lake
Leo Harty, Gull Lake
Triend, Colgan
Mrs. A Whibbs, Indian River
Thos, Murray, Pembroke Murray, Pembroke... Broderick, Halifax McNellis, Springridge. Geo. Overs, Barrie er, Marienthal 288 C M. B. A., Downeyville bilee Alms, Downeyville..... ee Alms, Downeyville
Glace Bay
P Kennelty, Douglas
Well wishers, Picton Ont
St. John's Nfld.
B, Joggin Mines
A. McLean, New Waterford Friend, Louglas

Subscriber, Port Arthur.

Subscriber, Port Arthur.

Mrs. M. O'Brien, Inverness

I. H. O Brien, Inverness

M. O'Brien, Inverness P., St. John's Nfld ..

#### The Catholic Record

Norg.—In our issue of Dec. 27th, the sum of \$3 which was credited to Brother Rogation of \$3.

Christian schools, should have read "The Brothe and pupils of De Salle, Toronto." Father Fraser work has aroused much enthusiasm in that Institute and the faculty and publis gene ally hav gladly availed themselves of this opportunity of becoming sharers in it.

LONDON, SATURDAY, JANUARY 17, 1914

THE PARADOXES OF CATHO-LICISM

BY ROBERT HUGH BENSON

In this his last published work Monsignor Benson gives evidence that his pen has not been blunted by much work. It is as keen as when it sketched for the public pictures of the days of the Reformation. Some of us thought that incessant lecturing and writing would dull its versatility and impair its power, but this book proves that its deftness is unabated and that its transcriptions of the thoughts of the clear, strong intellect of the writer are illuminative

and interesting. Monsignor Benson discusses the faced by men with such a training in clean minded and divine and the human, of peace and war, wealth and poverty, sanctity and sin, faith and reason, authority and liberty-clearly and plainly in idiomatic English. Under the head of wealth and poverty he says: "The world found Him (Christ) wrong whatever He did. He was too world. ly when He healed men on the Sabbath; for is not the Law of God of more value than a man's bodily ease? Why can He not wait till to-morrow He was too worldly when He allowed His disciples to rub corn in their hands; for does not the Law of God forbid a man to make bread on the Sabbath."

In discussing meekness and violence he writes: "It is from a modern confusion of thought with regard to the realm of the Divine and the Human that the amazing inability arises, on the world's part, to understand the respective principles on which the Catholic Church acts in these two and utterly separate departments. The world considers it reasonable for a country to defend its material possessions by the sword, but intolerant and unreasonable for the Church to condemn resisting even unto blood principles which she considers erroneous and false. The Church, on the other hand, urges her children again and again to yield rather than to fight when material possessions are at stake, since charity permits and sometimes even commands men to be content with less than their own rights: and yet again when a Divine truth or right is at stake she will resist unfaltering and undismayed since she cannot be uncharitable with what is not her own: here she will sell her cloak and buy that sword which, when the despute was merely in temporal to rise, if it will, even above the tyranny of inherited tendencies, and make its own destiny for good, for noble ends.—Christian Reid.

matters, she thrust back again into

We commend this book to our eaders. It is like a clear, bracing wind after the odors that emanate from the "literary productions" that make for flabbiness of mind.

AN OBJECT LESSON The University of St. Francis Xavier's College, Antigonish, N. S., is an object lesson of what generosity, labor and unity can achieve. Without wishing to trace its upward course, its struggles and difficulties, suffice it to say that this University is to-day respected and honoured as a seat of learning. Its aim is the highest degree of intellectual excellence. It is modern in method and curriculum. Its professors are for the most part post graduates of the finest universities in the world-for example, the Johns Hopkin's University, the University of Munich, the Catholic University of America and Toronto University. The departments of physical and biological science are housed in a magnificent building donated by Mr. Neil MacNeil of Boston. We are pleased to notice that St. Francis Xavier's is devoting special attention to the study of history. We say this because no subject is more important than history and perhaps none has fared worse in our colleges. It is only within living memory that historical study, even in Europe, has been raised to dignity and precision. Lord Haldane's recent speech in Montreal called the attention of Canadians to the place of history in the development of citizenship, and a prominent Canadian commenting on this speech wrote: "We must confess that the teaching of history in such a way as to impress Canadian youth with the true knowledge of the rights and obligations of the Canadian people is deplorably defective, or rather does not exist in our educational institutions. The greater part of the men who make the laws and apply them to Canadian life are ignorant of the fundamental principles and historic roots of our constitution." This is a serious indictment. Anticipating the need re-

ferred to. St. Francis Xavier's has opened up this year a new course in Modern History under tha direction of Mr. W. Kennedy, M. A., a scholar and historian of repute and firstclass honors man of Trinity College, Dublin. Then, again, the study of Economics and Sociology forces itself upon serious people at the present moment when every quack has a nostrum for the cure of social ills. Economics and Sociology as will not only tend to benefit the world but will also expose the fallacies of socalled Sociologists. In addition it is time for our Canadian young men to take a serious interest in the complex social problems which are convulsing society-problems which, if not solved along truly scientific and Christian lines, must necessarily bring modern society into revolutionary chaos. It is an unfortunate fact that in many secular univer sities these problems are treated with a flippant confidence and disregard of the moral law which they relegate to the domain of worn out ideals. .The student of St. Francis Xavier's is equipped by trained and

tried men to deal with these vital questions in an effective hanner. We have referred to St. Francis Xavier's not as an object of idle eulogy but as an inspiration to others who are convinced that only the best schools can give us the men we need. We have our principles, but to send them through error, to apply them to social problems, to make a doubting world understand that they can cope with and answer the questions that haunt the minds of this generation, we need men trained by specialists who speak the language of this century, and who, while conservative in the best sense of the word, know how to press into service all that is good in the world. This university, we say, is an inspiration to the Catholics of Canada and is one of our greatest assets.

To each soul God gives the power

#### THE TANGO

The tango may not be the worst of the indecent dances which in our country at present are breaking down the barriers of maidenly modesty, and making our dancing parties look like the orgies of a brothel; but it has come, in the minds of decent people, to stand for all that is un-desirable. These indecent dances are not unknown among Catholics. Even at functions held under the auspices of Catholic societies, couples have been observed going through the hideous contortions of some of these modern dances, unrestricted and unwarned by those in charge. We have heard of a dance of Catholic young people, given not a hundred miles from Boston, and in Advent, too, be it noted—where the new dances of dirt and death were

dances of the danced continually.

The matter has become a serious menace to public morals. Bishop McGavick of Chicago said in a recent

sermon: There is an epidemic of impurity which has grown and spread in the last few years. It is evident in the so called attempt to teach purity to our children in the schools.

"This epidemic is shown particu-larly in the modern dances—dances which are mere imitations of the animals. that-to the animal and to worse The special dance over which the world seems to have gone mad is a dance of sin. It comes from the haunts of sin and the houses of infamy. Its history is a history of sin. And yet parents send their children to schools to learn this dance.

"Young girls, gaily decked, with smiling faces, rush out from their homes, from their fathers and mothers to engage in this dance of sin. Shame on you! Shame on you young girls who dance this dance! Shame on you Shame on you, parents, who teach it to your children, or allow them to

engage in it!"
Our vigorous contemporary, the Catholic Advance of Wichita, Kansas, has this to say on the same subject : We never saw the new devil's bait for seuls called the Tango (which is Latin for ('I touch') but having Latin for ('I touch') but having been asked frequently if it were a proper dance, we have made some inquiries and read some criticisms from newspapers. The consensus of opinion is that the Tango is immoral, ndecent and vile and no decent minded woman would indulge in it under any circumstances. We hate to believe that this is the actual disreputable condition of dance affairs at the present time. One informant was emphatic in his denunciation, saying he would rather see his daughter on her bed of death than dancing the Tango with a diseased snip and taking in poison for her soul. All things about dancing—as she is danced to-day—considered, we believe that if the fiddles were taken away, there would be nothing left but plain dirt to wallow in."

We have heard Catholic people even Catholic parents — gushingly declare that these new dances are can be beautiful that deliberately sets itself to arouse the lower passions in human nature. And no clean-minded and sane-minded person who looks at the performance called the "Tango," or any of a halfa dozen other modern dances, can fail to recognize that they are indeed what the Catholic Advance calls the tango a "new devil's bait."—Sacred Heart Review.

#### CHURCHILL'S QUEST

The Century for December has an article on "The Modern Quest for a Religion" by Winston Churchill, in which that well-known novelist says: It is a curious fact that there are some who look with longing eyes at the Church which still stands for external or what may be called supernatural authority; but which we can not enter, because we perceive that every institution in our modern government, every discovery in our modern science from the telegraph which encircles the globe to the cure and prevention of disease has been accom plished against the principle for which that church still stands: the principle of having our thinking done

Borrowing Mr. Churchill's own words, we beg him to remember another "curious fact," namely that not one of all the civic, scientific or sociological triumphs he names or intimates has anything to do with the supernatural order and that consequently the Church is not specifically concerned with their promotion. But far from impeding she has always fostered them and had it not

timorous friends might be untutored savages to day.

Did he ever think that the very inspiration to write about the "Quest for Religion" came from that same Church? that it was prompted by Michael Angelo's picture of the Creation in the Pope's Chapel? And did he ever reflect that he might never have known that there was such a thing as "Creation" except for the supernatural authority of the Church?

he take someone's authority for it? In brief would he tell us how much of all he knows or any one else knows is the result of individual research? Is it not to a vast extent based on anthority?

There is one authority, however, that he bows to; that of the Personality of Jesus Christ. "With that wonderful Figure rising before us," he says, "we find ourselves exclaiming: 'This is in harmony with that Personality! That is not Harally in the condition." sonality! That is not! He could not have said this; He could not have done that." He forgets that there is one thing which this wonderful Personality said and did. He said He would establish a Church to which He would teach all truth and in which He would abide forever; and He did establish it. Would it not be proper for Mr. Churchill to find out this Church and hearken to it? can be only one. It would be very dangerous for him to do as another

#### CATHOLICISM IN ENGLAND

went away. We know the conse-

quences.—America

THOUSANDS OF CONVERTS FROM ALL CLASSES ENTER THE CHURCH EVERY YEAR - ANGLICAN OR RITU-ALISTIC GROWTH-TRANSLATION OF THE ROMAN MISSAL - THE SARIYM RITE-THE BRANCH THEORY

fitten for the Catholic Bulletin by Cecil Underwood.)

In a recent lecture Father Vaughan, the Jesuit orator, observed "No matter how you may divide English society into rank, mental attainments, wealth, refinement, etc., you will find each division from the highest to the lowest, furnishing its quota of converts to the Catholic faith. And should you form separate classes for the radically vicious and the constitutionally insincere, may be that under these two head ings you will find no recruits; but one might hesitate even here, for the

psychology of conversions baffles methodical analysis. throughout the whole mass, with the result that very often those are converted whom one would least have suspected of any tendency toward the faith. Perhaps our greetest gain is from the higher, and better educated classes; as these converts pass through easy steps from low church or non-conformist ground to the loftier attitude of broad and High Church Anglicanisms; thence the way is comparatively easy to Rome. All types and classes, indeed, are represented, and many become converts whom every human tie, every earthly consideration seemed to hold back with a grip of steel. God's work is done in a supernatural way, and man can only look on and won der."

THE ROMEWARD MOVEMENT

The road pointed out by Father aughan is the usual one; it was taken by Newman and Faber and Manning; it is followed to-day by thousands who are received every year into the true fold. They come grace were similar to that of nature —"natura nunquam agit per saltum."
But the growth of Catholicism is not measured by the actual thousands who come over every year; a far greater number are drawn to the very border-land of the faith; so that whereas Catholicism a quarter of a century ago was semething maligned and booed; it is now quite the fashion to talk about an Anglo Catholic Church and "Catholic" priests and services. In fact the "branch theory" just now is very much in vogue. So strong is its hold upon the High Church party that the very name Protestant has become hateful. Only the other day a Canon of St. Paul's called Luther "a boor," and the Reformers "a pack of ruffians. And just as in America, the Episcopalians are endeavoring to drop th word, Protestant, from their legal title,—so in England at the present time the ritualists are trying to erase the hateful word from the liturgy. So that it is no longer the 'Protestant Church of England" by the grace of good King Harry, but the "Anglo-Catholic branch of the Church Universal." The translation of the Roman Missal and the Roman Breviary, the extensive use of the Sarum Rite at "Mass" and "Vespers," the employment of French manuals of prayer and devotion; the eager and repeated attempt to secure valid orders from the Russian orthodox and Old Catholic schismatics; all these signs point to the working of the Catholic leaven At the present moment, the invoca-tion of the saints and prayers for the dead are heard on every side from Anglican pulpits. If we believe in spirits. and in a church triumphant, why should we not invoke the aid of the saints? If we are a branch of the Catholic Church, why should we not have missal and prayer-book and vestments and prayer-book and vestments and candles and the full Catholic rite and ceremonial like our Roman neighbours? Why not, indeed! And so the Catholic supply houses of London

straw which tells how the wind is blowing.

ODD POSITION OF ANGLICAN BISHOP An amuring development of High Church ceremonial is the odd posi-tion in which the Bishops find them-selves; they must face both ways in order to preserve the peace. In high Anglican churches they are obliged to appear in full canonicals—cope, and mitre and crozier. Often the following telegram is sent to the Bishop: "Confirmation at 11 a. m.; bring cope but omit mitre and crozier;" or, "bring crozier but omit cope." Once the Bishop of London, who was an extremely low churchmen, received the following note from an officious vicar: "Bring holy water, sandals and a grey cowl; the vestry voted grey at the last moment." Whereupon the vicar got this laconic reply—"Make arrange-ments for your confirmation with the nearest Roman Bishop." conspicuous man once did in the presence of that Personality. He asked "What is the truth?" and

SIGNS OF THE TIMES The appearance of the cassock in the streets of English cities is another sign of the times. It is a cusother sign of the times. It is a cus-tom followed in France and the Anglican clergy of the higher school delight in the observance. Anglican religious orders, as for example the 'Cowley Fathers," insist upon the cassock whenever a clergyman of the order appears on the streets. Along with the cassock they have adopted from France that atrocious travesty of art—the so-called "clerical hat." It is like the abomination of desolation in the holy place as spoken by the prophet. However, it helps to draw a line of distinction between the clergy and the laity. And the English who are as subservient to French ideals of dress as are the English Americans, seem to be satisfied with

ANGLICAN "RETREATS"

The multiplication of religious orders in the Church of England is another factor—perhaps the most powerful—in the creation of a Catholic atmosphere and in the recovery of Catholic doctrine. The practice of holding "retreats," so long in vogue in Catholic countries, has been revived here, and members of religions orders conduct the services. The custom is now quite general throughout England. As a result of retreats, there is a renewal of zeal and a keener appreciation of spiritual values. The English clergyman learns that roast beef, fox hunting and a fat benefice, so far from pro-moting the Kingdom of God upon are rather suggestive of the earth. sinful Hebraic attitude toward the flesh pots of Egypt. A retreat serves to clarify the spiritual vision, keep ing the clergyman within his proper orbit, and accentuating those de-mands of the spirit, which he should consider imperative. Since the so-called Reformation in England there is no Catholic custom or practice so valuable or so powerful in maintaining the spiritual life of clergy and laity as the revival of retreats. It is, to my mind, the strongest weapon which the High Church party has yet taken from the Catholic armory.

ANGLICAN RELIGIOUS ORDERS Next to the practice of giving retreats, the insistence upon prayer and frequent Communion deserves special notice. Supernatural life can be preserved only by supernatural means. Hence the Anglican pulpits preserved are now ringing with the old Cath olic cry-"The life of a Christian is a life of prayer"—"The life of a Christian depends upon the Bread of Life which came down from heaven eat and eat frequently of this life-giving food." Canon Knox-Little giving food." Canon Knox-Little said the other day: "Christians of the first two centuries were daily communicants; why not we?" And so, frequent Communion and the recitation of evening and morning prayers are now the custom among all high churchmen. If one looks for the cause, I am inclined to think it is traceable to the Anglican sisterhoods who have charge of the education of the young. There are fourteen religious orders of women in the Church of England—women who are engaged in teaching, and who use French manuals of Catholic instruction. These sisterhoods are all copies of Catholic originals; and two These sisterhoods are al points are common to the rule of al no matter how much they may diverge in other respects-namely, the necessity of frequent prayer and of frequent Communion for the main-tenance of the supernatural life of the soul. In teaching these doctrines to thousands of English youths, the Anglican sisterhoods are laying foundation-stones for the grand Cath olic building of the future. They are providential heralds of a truly Catholic dawn.

REVIVIAL OF CATHOLIC ART The revival of Catholic art is noticeable everywhere. It follows, as a logical consequence, in the wake of a revival of Catholic doctrine. The Italian matters are displayed in the shop windows. Reprints of almost any Catholic masterpieco may be easily obtained. A native art chas tened and more in accord with the severe taste of the North, is springing up on all sides, and as you walk through the modern English But incidentally how did he find out it was Michael Angelo's picture? Did he discover that himself or did with High Church Vicars of pro-

nounced Catholic tendencies. It is a churches of France and Italy, still there are compensations in what, by more severe standards of beauty. Painting, sculpture, and architecture are thus enjoying a second spring in a land so long made desolate by a cold and barren Protestantism.

Of all varieties of cant there is

#### THE CANT OF

"SINCERITY

none more nauseating than that used now a days by the producers and exploiters of indecent books. pictures, plays and films. What is filthy is termed "sincere," the immodest is called "artistic," the disgusting is misnamed "strong," while plot and dialogue that cannot fail to awaken the lowest passions are de scribed as "teaching a valuable moral lesson." Though managers who present "musical comedies" seem to have persuaded the theatregoing public who professes to be "light and amusing," may, without blame, treat as non-existent the sixth commandment, it remained for the producers and promoters of the salacious "problem play" and the de-basing moving picture show to add to a disregard for the decencies of life canting hypocrisy. For example, the final slide of a film called "The Inside of the White Slave Traffic recently gave New York spectators the smug assurance that the purpose of the entertainment was "to teach a the entertainment was "to teach a great thoral lesson." So eager was the public to lay to heart the price-less "lesson," that "several hundred persons," the press reports, were turned away when the exhibition began, and a large proportion of the audience was composed of young girls from sixteen to eighteen years of age. Fully two-thirds of the andiof age. Fully two thirds of the audience were women." Abominable as was that highly "moral" movingpicture show, the cant that is written about the manager's zeal for social purity is a great deal worse. If there is anybody unsophisticated enough to believe that those women and girls flocked to see "The Inside of the because of a romantic love of virtue, he should no longer expose himself to the conta-gion of the world's slow stain, but lee at once to an anchoret's cell.

As for the wicked nonsense that is so commonly talked and written now days about the marvellous benefits that are sure to follow the diffusion of novels which make "sex-uality" their one theme, Dr. Lyttleton the Headmaster of Eton, observes in a sensible letter he wrote to the London Times :

There seems to be an idea abroad that if sexual questions and problems are thrust upon the attention of boys and girls by some one who calls himself a 'sincere' artist, no harm is done; that the community will in some unexplained way be better for it; and that if anyone hesitates to encourage the spread of such writings he is an arrant and presumptuous busybody. But what ignorance all this seems! Those who are working and hoping, however feebly, to encompass the lives of our boys and girls with wholesome atmosphere must know that in regard to sexuality two facts stand out. First, that every morning to celebrate it. It is in proportion as the adolescent mind grows absorbed in sex questions wreckage of life ensues. Secondly, that sanity and upright manliness are destroyed, not only by the reading of obscene stuff, but by a premature interest in sex matters, how-ever it be excited; for the vital question for each youngster is whether or not the true perspective of things is being disturbed by what he sees, hears and reads. Those, therefore, who in responsible positions are trying to do their duty to the country are not concerned with the dispute whether a sex-novel is artistic ' or not. They know that the more attractively it is written, the more harm it will do."

Of course. Those who write, publish, sell and recommend these "sincere," "artistic," "strong" or sincere," "artistic," "strong" or gripping" novels that treat shame essly of sexual sins are, with few exceptions, actuated by the most sor-did motives, as everybody is perfectly aware save downright simpletons. Let us have an end then of this disgusting cant.-America.

#### SPLENDID GIFT OF K. OF C.

Canadian Press Despatch Baltimore, Jan. 6.-Cardinal Gibbons was to-day presented with \$500,000 in first mortgage bonds, the gift of the Knights of Columbus of the United States to the Catholic

University at Washington.

Nearly every national officer of the Catholic layman's organization and a number of distinguished clergymen were at the presentation ceremony, which took place in the Cardinal's

The money was collected during the last four years, and will be used for the establishment of fifty lay scholarships at the university.

Edward H. Doyle of Detroit, Chairnan of the Fund Committee, said that his committee would recommend that the Knights raise another fund of \$100,000 for the erection of a dormitory to house the scholarship

#### CATHOLIC NOTES

At Simplon, France, foresters in felling an old fir tree found in it and overgrown, perfectly preserved, a bronze statue of the Blessed Virgin, a foot high.

The Rev. Elias H. Younan, C. S. P., died December 12 in the Paulist house, New York, where he had been living for the last few years after his retirement from the mission field.

Bishop Gunn lately administered confirmation to a large class of recent converts at Water Valley, Miss. These converts were brought into the true told through investigation of charges made against the Church by the Menace and other A. P. A. papers.

Statisticians have compiled a report showing that a great increase in the number of divorces and a large decrease in the number of marriages in Germany have taken place during recent years. They claim to have discovered a "marriage crisis."

Archbishop Keane of Dubuque, concluded a mission for non-Catho-lics in the Church of the Epiphany, Pittsburg. Previous to its opening more than 11,000 card invitations distributed throughout the city. Large crowds attended the lec

Of the 6,572,000 school children in Prussia, 3,815,000 are in Protestant schools, 2,383,000 in Catholic schools, and the comparatively small number of 368,565 in the non-sectarian schools. The pupils take most of the subjects in common, but receive religious instruction separately in the faith to which they belong.

At a Requiem Mass at Farm Street Church, in London, the Queen of Spain, the Empress Eugenie and the Princess Henry of Battenburg, were present. Besides them many others of the Royal and Noble families, Ambassadors, Ministers are others were also present.

The following persons have lately been received into the Church at Caldey Abbey, South Wales; Rev. W. Swinstead, curate of All Souls' church, Clapton; Rev. Mr. Pickering, H. Burnell Hudson of Wick House, Pershore, now a monk there; Miss E. M. James, a well-known author of Carnarvon, Wales, and twenty four of the islanders at Caldey.

John D. Rockefeller contributed \$25,000 to the fund of \$250,000 raised for St. Vincent's hospital, conducted by the Sisters of Charity of St. Augustine. The subscription is conditional on the entire fund being raised. Between December 2 and December 10, however, more than \$220,000 was raised.

Father Robert Kane, S. J., preaching in London, said of Canon Shee-han that when his great fame brought him money from the publishers it disappeared in charity of which no one knew from what hand it came. He had arranged that the profits from the books should be sent to Bishop to be distributed among the

Archduke Franz Ferdinand Austria while the guest of King George at Windsor Castle, assisted at Mass daily with his suite, at the Castle. A Jesuit priest went there the first time since the "Reformation" that Mass has been said in Windsor Castle.

At St. Iago, in Galicia, they have a thurible which requires several men to lift the lid. This enormous thurible is suspended from the roof of the cathedral. It is set in motion by a hidden mechanism, and swings from side to side. The effect is aweinspiring, as though some giant angel swung the censer from the heights above.

The New York dailies have chronicled the reception into the Church of two well-known members of the Episcopalian fold—Mr. and Mrs. Joyce Kilmer. Mr. Kilmer is the literary editor of the Literary Digest and a contributor to the leading American periodicals. His wife is a daughter of Henry M. Alden, the author, and editor of Harper's Magazine. Mr. and Mrs. Kilmer live at Suffern, N. Y.

Lady Galway, the wife of South Australia's new Governor, is a Catholic, being a daughter of Sir Roland Blennerhassett, formerly Commissioner of Education in Ireland and M. P. for Galway and Kerry. Her grandfather was a convert to the Church and a friend of Newman. Her mother, Lady Charlotte Blennerhasset, is the only daughter of Count gained distinction as a writer and linguist.

In Baden, in Munster, and in Prussian Poland, the Jesuits are again in trouble. Silesia is the scene of the latest act of persecution. Towards the close of November Father Assmann, S.J., arranged to give a course of lectures in support of the temperance movement, at Rosdzin Schop-pinitz. So successful was the first lecture that 1,100 persons joined the League of the Cross. Immediately after it was delivered, however, the Prefect of Oppeln, Baron von Schwerin, issued an order forbidding all the other lectures, and warned Father Assmann that he should not attempt to lecture elsewhere Upper Silesia.

#### PRETTY MINN NEVILLE BY B. M OROERE

CHAPTER XLI-CONTINUED I ENCOUNTER THE GREEN-EYED MON

STER, AND ENDEAVOR TO SLAY HIM "Trifles, light as air,
Are to the jealous confirmation strong
As proofs of Holy Writ."—Othello.

"There goes the whole shape! There is no occasion to say, 'press the jelly,' in his case," cried Rody,

angrily.

"Press the jelly'? What do you mean? You are pleased to speak in riddles and utter dark sayings this afternoon, my good young friend," said Maurice, seriously.

"Don't you remember the story of the clerical dinner at home, where Honor, after anxiously handing that desirty round to all the guests, came

dainty round to all the guests, came and whispered to my father in a loud and audible aside: 'Press the jelly, it won't keep'?"
"It is evident that you were not at

table," replied Maurice; "you would have relieved her mind from any un-

asiness on that score."
"No, I was not; nor Nora either dragging me into the conversation dragging me into the conversation by main force—"she had an appetite if you like. Hadn't you, Migg? What a girl you were in those days, to be sure. No one would think it to look at you now. What pranks we played, he continued, evidently bent on an immediate review of our early

areer.

I did not care to have the daylight let in on my youthful misdemeanors; and, turning away my head, feigned temporary deafness. Raising his voice, Rody proceeded, in a tone of Raising his

complecent retrospection:
"Do you remember the evening
we climbed on the roof of the back lodge, and let a packet of squibs down the chimney, and how anxious-ly we watched the result through the window? Lord, what an explosion there was! How it blew old Dan Connor and Sweetlips out into the middle of the floor: what devasta-tion it created among the dancers, ha, ha, ha! and they all swore that it was either the devil or us."

"Rody, Rody, for goodness' sake, be quiet," I implored, in an agonized undertone, seeing the amused and startled looks of our friends, who had been eagerly listening to Rody's reminiscences. But he was evidently in a teasing humor, and glancing with a significant look and a quarter of a wink at Maurice, on whom the ham he had so skillfully eluded had now devolved, remarked, with an air

of cordial confidence : Oh, I can tell worse stories about you than that, Miss Nora. Do you see the little foxy-faced woman op-posite?"—indicating Mrs. Gower, who was positively gloating over us. "She rode a good bit of the way here with me, and made some nice disclosures about you, meaning to be very complimentary all the time."

"Oh, of course. But you should not listen to such coufidence, about your friends," I interrupted hastily.
"Why not, pray? I heard some capital things about you."
"You should never believe any-

thing that you hear, and only the half of what you see," I remarked, with great emphasis.

Oh! Then I am not to believe that you are the bell of Mulkapore nor that you have so many admirers you don't know what to do?"

Certainly not!" Nor that you are a most accom olighed flirt and think nothing of peing engaged to two or three infatu ated individuals at one and the same

look at her. Beresford? If ever I was scarlet, I was scarlet

"You were on the spot," continued my tormentor, appealing to Maurice who was sitting well back, and hold-ing aloof from the discussion, with his plate on his knees, evidently making up for the time he had lost as carver to forty guests; "you saw for yourself; you can corroborate these tales, no doubt."

"I never believe anything I hear, only what I see," replied Maurice, raising his eyes to mine significantly. Oh! she has been talking you over into keeping her secrets, that's very plain. But I wish you would tell me who was the gunner fellow that loved her so dreadfully. The

little foxy faced lady told me—"
"Look out, my good fellow; there goes all your claret! I say, mind what you are doing!" as Maurice, with a dexterous movement, tilted the whole of his claret and water over Rody's neat breeches. This providential accident created a diversion, and for some moments he busied himself in mopping up the liquid with a napkin, and then he once more returned to the charge.

He certainly seemed to be under

some malignant influence to-day. 'How you two did hate each other long ago!" he continued, reflectively breaking up a crust of bread: of course you saw a great deal of each other at Mulkapore, and are capital friends now, eh?" leaning on nis elbow, and nodding speculatively at Maurice and me. An unintelli gible murmur from Maurice, and s

gible murmur from Maurice, and a ghastly smile on my part, satisfied him of our assent.

"By the way, French," said my cousin suddenly, "how do you get on with your step-mother?"

The subject thus abruptly started

afforded a fine field for Rody's powers of observation, execration, and vituperation, and luckily turned the conversation, for in another moment I should have been in hysterics. According to Rody, Mrs. ench was neither an agreeable ice, stiffly, eyeing me curiously.

addition to the family circle nor a social success. She had endeavored to cast off Kilcool and soar among the county people, and had fallen, in consequence, between two stools. She and her old allies, the Currys, She and her old allies, the Currys, and better enemies. Altowere now bitter enemies. Alto-gether, she had made the parish too hot to hold her, and Mr. French had commuted and compounded and re-tired to live in peace (?) in the outkirts of Dublin.

While Rody was pouring out his rievances I had time to compose rievances [ myself, and felt tolerably calm and cool by the time he had embarked in an animated discussion with his right hand neighbor, a lively young lady with wicked black eyes and pretty dimples. Soon she absorbed his whole attention, and he actually turned his back on Maurice, and h and I were left to our fate. uncle's eyes at this juncture looking sermons, Mrs. Vane's face beaming with intelligence, and Mrs. Gower's actually sparkling with cold-blooded

mischie I felt that it behooved me to make some struggle to keep up appearances and I boldly launched forth into conwersation on the subject of the weather and the prospect of an early monsoon. But I had hardly touched on this topic ere a scene at the opposite corner engrossed our whole attention. A lady, who had been silently watching her own particular and cherished cavalier paying the most heartrending attention to a pretty new arrival, now no longer able to restrain her feelings, burst into tears; not soft, becoming dewdrops, bu loud, angry, passionate sobs (a slight hysterical attack, her relations assured us afterward), with a scathing and most criminating glance toward the ill-behaved couple; she was conveyed from the table, or, rather, the veyed from the table, or, rather, the table cloth, by her nearest lady friend and consigned to the seclusion of a distant bullock bandy, from which, nevertheless, her means and exclamations could be distinctly heard. My feelings, already wound up to the highest tension, found vent in an explosion of agonizing, smothered ice, who regarded me with an air of

cool, grave disapproval. Our hostess—a woman with her wits about her—at this awkward crisis, now made a move as if to in-timate that the unfortunate victim in the bullock bandy had merely fore-stalled her wish, and soon every lady and gentleman was sauntering away
—some went down to the falls, some went up the sholah, some climbed went up the sholah, some climbed the rocks—in two minutes the assembly had dispersed. I looked appealingly at Rody; the fickle, sel-fish wretch had no eyes or ears for any one but his black-eyed beauty. As I stood twisting my riding-whip and hesitating what to do, Maurice

observed:
"I suppose we may as well follow them," indicating Rody and his com-parion. And follow them we did— down through the soft, earthly soil of a coffee plantation, much to the detriment of my best habit; down, down to the very foot of the falls. Before leaving the scene of our late repast I noticed the recreant adorer making profuse apologies at the door of the bullock bandy consecrated to his lady-love. He finally took a seat inside the vehicle, in order to appease her outraged feelings; let us hope

Having scrambled down through the coffee in the wake of a dozen other couples, Maurice and I found ourselves on the brink of a wide shallow basin, just below Grev's Falls. The margin, shocking to re-"Rody!"
late, was strewn with socks and shoes, and the owners thereof were each carrying a lovely burden—the lady of his choice! For on the other side of the water the view of the day was to be obtained. Husbands carried wives and wives' friends; but various young ladies, who neither wives nor wives' friends were gallantly borne across by their

respective admirers.
Rody's companion, a very plump and comfortable little person, was in the act of embarking in his arm when

we arrived.
"Come along, Beresford. There a splendid view from this other hill Every one is going across. Bring over Nora, she's no weight." he added encouragingly, giving his fair burden a final hoist and setting forth on his travels.

"Do you wish to cross? Shall I carry you over?" said Maurice, with anything but an air of warmth in

"Oh, no—no! Not on any account," I replied, hurriedly, much to his undoubted relief. We both turned attention simultaneously to Rody, and watched his proceedings with the deepest interest. When with the deepest interest. When nearly half way across he and his young lady were seized with an un controllable fit of laughter. He laughed so immoderately that his progress was to be reckoned by inches and when almost in mid stream his sense of the ludicrous became so strong and overwhelming that he altogether, and with a shout, a stag-ger, and a splash, he collapsed with ger, and a splash, he collapsed his unfortunate partner into two

feet of nice cool water. 'That fellow is as mad as hatter!" exclaimed Maurice, wrath fully, as he witnessed the scene with the deepestgravity. Formy part when I saw Rody and his victim struggling and splashing about like two waterdogs, I immediately subsided on the nearest stone, and giving myself up to the pleasures of the moment, wept and screamed with laughter.

"I am glad to see that your spirits are as high as ever," observed Maur

" Who could help laughing at such he two dripping figures, who were now effecting a landing amid the hrieks of a surrounding circle.

"Perhaps you would like me eckon Rody back? Now that he wet, a trip more or less is of no con-sequence. He seems in a gamesome humor, and no doubt is capable of epeating the same amusing catas

To this remark I vouchsafed no a large piece of rock, beating my habit with my riding whip, and won-dering to myself what I had better

Maurice meanwhile looked up and down, and across and round evidently in search of another party to whom he could politely consign me; but, alas! there was not a single chaperon in sight—we were alone. Resigning himself to his fate, he turned toward me and said, in his

most company voice,
"You had better come out of the sun, and get under the shade of those

To this move I acquiesced in silence To this move I acquiesced in silence and followed my cousin toward a cool retreat under some shady rhododendrons by the river's edge, and some distance below the ford. Here I selected a large, flat, mossy stone, that made a kind of rude arm chair, and Maurice leaning against a neighing bowlder, proceeded to light a cigarette. I glanced at him steathily as he stood bare headed, sheltering the wind from his fusee with his the wind from his fusee with his broad leaved hat. It was nearly a year since I had seen him face to face, and although he was almost unchanged in appearance, save that he looked a shade older and graver, l elt in a vague, indescribable that here was a very different Maurice to the one I had known at Mulka-

Suddenly he looked up and met my iniquisitive eyes point-blank Returning my gaze with a cool, steady stare, and tossing away the match

he said, as he resumed his hat:
"So it's all broken off, I hear You gave him his conge like every one else; it was only a matter o

What are you talking about?" I asked, evasively. "Your late engagement to Major Percival, of course."
"Yes, it is quite at an end," I re-

turned, stooping to pick up a pebble Was he not rich enough, after all? Was there some flaw in his position ?"

'It was nothing of that kind, I assure you. We—we did not suit.
"Not suit!" echoed my companion, sarcastically. "At one time he was everything that was desirable. There s no occasion to conceal your little toibles from me. I know you, my irresistible cousin. Why not tell the irresistible cousin.

truth at once—you jilted him."

"I did not," I exclaimed hastily. Then am I to understand that jilted you?" with an incredulous sneer.

There's no occasion for you to understand anything about it," I answered, my temper rising—submission has its limits.
"True, I stend admonished. May

venture to inquire if you are engaged to any one at present?"

"What, neither publicly nor privately?" he said, emphasizing the last

One would think I was in the witness box. You have quite a talent for cross examination." I answered. ignoring his question. Suppose to talk of something else. How is Tup-pence? Did you bring him up?" ignoring his question. he is at the club, in the enjoyment of his usual good health, as much addicted to bone-planting as ever.' 'And how is Desertborn, and the

two polo ponies, Pinafore and Pic-

They all go to the fore." It was impossible to go on asking individually for all the stud, and I could not think of any other safe opic, so I was silent, and so was Maurice; I wondered if he, like me, was thinking of our last tete à tete. "Our conversational resources seem to be somewhat at a low ebb," he observed, after a very long and truly significant pause; "shall we talk about the weather?"

"I want to ask you something first. Maurice," I said, with a great effort, rising as I spoke, and feeling a large lump in my throat. "I have long wanted—wished, that is to say"—
—tammering pitiably—" will you forgive me making the request?" almost in a whisper.

"For what?" he asked, with

haughty composure. For deceiving you - for never telling you of my engagement; I always meant to; I did, indeed; but every day I put it off and put it off —"Here I blun-dered and hesitated once more. There was no occasion to let him know why it had been so hard to tell him. He preserved a grim silence that was anything but encouraging.

"Surely you may forgive me now Maurice," I urged, imploringly. And why specially how asked, in a frozen tone. Because - because you are en gaged yourself."

"I!" he ejaculated, with a look of unqualified surprise, throwing away his cigarette and now devoting his whole attention to me. "And where, may I ask, did you hear this fine piece of news ?"

"Oh, every one knows it," I answered, recklessly; "at least, most people do. We heard it months ago, at Mulkapore. It is true, is it not?" people do. We heard it months ago, it will be so slippery I could not hold him. For quite a minute I received no He has nearly pulled my arms out of

"Yes—it is true," he slowly replied with an odd smile on his face, and without lifting his eyes from to ground; "rumor for once is right."

"She is a very pretty giri," I remarked, rather lamely, after cudgel marked, rather lamely, after cudgel-ling my brains mercilessly in the vain endeavor to bring forth complimentary speech.

"She is," he responded, composed ly, regarding me at the same time with a look of curious amusement. "I hope you will be very happy," went on, twisting my new riding whip into all manner of shapes.

Thank you," he returned, with strange quiver of the lips. Evidently, Maurice was not in-clined to discourse very fluently on the subject of his bliss. I made one

And when is it to be?" I asked.

midly.
"Captain Beresford, Captain Beresford!" cried a high treble voice, coming down through the coffee.
"Where are you? Oh!" exclaimed Miss Ross breathlessly, holding her hand to her panting heart, as she caught sight of us. "I have had such a hunt for you; papa is in a terrible state of mind—one of his worst attacks of the fidgets; he says it is going to pour, and we are to be off at once; so come along, we have not an instant to lose. You will have to drag me up this horrible hill," she went on, still gasping. "I am very sorry to take you away from Miss Neville, but it can't be helped; unless you come with us," she said, turning me, as if struck by a happy after

thought; "won't you come too?"
I need hardly remark that I emphatically declined this invitation declined it with an energy that afterward reflected was bardly polite but Miss Ross was in too great haste to notice any little social slackness on my part, and seizing Maurice by the arm, and with a brief farewell to me, she set off without loss of time.

I infinitely preferred awaiting the return of the water-party to enacting

the rôle of "gooseberry."

I sat moodily on a rock, like Patience smiling at Grief, while Miss Ross triumphantly carried off my late companion. I sat for a good while in one position, watching the pair till they had completely disappeared through the thick coffee bushes. What a happy, lucky girl Miss Ross was! My heart burned with jealousy against her. I hated her! I distinctly hated her for fully ten min-Then my better sense came into play, and my better self too.
"Why," I asked myself, "should I
envy and dislike her? I had treated Maurice very, very badly, and he held me now in deserved contempt. He was free to choose for himself, and had chosen Miss Ross. No doubt she was as amiable as she was pretty, and would make him a far better wife than I would have done." My reflections were disturbed by the return of the sight seers, and a moist hand laid on mine made me jump. It was Rody, seemingly not in the least

nped by his wetting.
You are a nice figure, I must say! I observed, contemptuously. "You will catch your death of cold; you are wet through and through. How could you be so ridiculous?

There will not be a pin to choose between us in ten minutes' time, was his cheerful rejoinder. "Look at the rain coming up from the plains. You will soon get a soaking! Come, he sooner we make a start the bet

The dark clouds, rising mists, and ow rumble of thunder verified his warning, and we all lost no time in scrambling back up the hill, and making rapid preparations for depar-ture. How it poured! first in a mild place way, and then in sheets of rain, accompanied by blinding flashes of lightning. Uncle and I were almost the first to start. Rody had secured shelter in a bullock-bandy with his black eyed belle, I having refused very pressing invitation to occupy a fourth seat in the same luxurious conveyance, Uncle and I set off at a brisk canter, and before we had gone three miles we overtook the Rosses and Maurice. Miss Ross was en veloped in Maurice's mackintosh, and he was riding in close attendance at her side, while the general was pounding along alone, about fifty paces in front. The future Mrs. Beresford was a very timid rider, as a remarkable limpness in the saddle and convulsive clutching at her horse's nead betokened to my practiced eye and if her countenance was any guide she was most distrustful of he tion, and unhappy in her mind. My horse Cavalier, a fidgeting beast at the best of times, was almost pulling my arms out, and we were barely past them when a loud clap of thunder and the simultaneous crash of a tree drove him perfectly mad. With a plunge that almost unseated

me, he threw up his head, and, nearly earing the reins out of my wet, stiff hands-bolted. Uncle, fortunately, had sufficient sense not to follow me and, after a furious gallop of about two miles, the up hill road began to tell on my flery animal, and at length I was able to pull him up, first to a anter and then to a walk.

I listened intently to hear if uncle vas coming, but the rumble of the thunder, the roar of the trees, and the rushing of the rain were the only audible sounds. "As it was getting late and dark, there was no use in waiting," I said to myself, and cantered briskly on. Turning into the Lake road at a trot, the sound of a horse's hoofs on the soaking marshy grass beside me made me look round 'I'm all right, Uncle Jim, you see,'

the land."
"Nothing but prayer and faith," said my friend, softly. their sockets though,'

"I'm not your Uncle Jim," said a well-known voice that made my heart jump, " he is coming on behind; but I cantered up pretty smartly, as I was afraid you might have come to grief, meeting country carts and pack bullocks. Thank God it was not Shandy-day, or you must have been

The light of a lamp fell on Maurice as he spoke—he was dripping, of course, and his horse was in a lather, equally of course; but the livid pal-lor of his face was not so readily ac-counted for. Had I not known to the contrary, beyond all doubt or ques-tion, I might have supposed, from his anxious, almost distracted, appear-ance, that Maurice cared for me still.

TO BE CONTINUED

AN OLD WOMAN'S GRATITUDE

TRUE STORY OF A HOSPITAL WARD By S. M. Lyne Twas ten o'clock one wintry night

In dreary dark December Vhen at my window came a tap Remember, love, remember. So sang my friend in a clear, sweet

voice, as we sat round the fire in the drawing room of my little suburban villa, some two or three years ago, and listened to the howling of the storm outide.

It was a terribly cold winter, and

this particular evening was about the worst I had ever known, for the snow, which had been falling in thick flakes all day long, lay a foot

deep in the streets.

Large hailstones beat against the panes of the windows as though they would break them in, while the storm, as it swept round the eaver and gables of the roof, literally shook the house in its fury, shricking and wailing like a host of departed spirits.

Inside, all was bright and cheer ful enough. The lamps were lighted, the heavy crimson curtains tightly drawn, and the pine-wood fire, blazing up the chimney, cast a pleasant glow on the fair face and golden hair of my visitor, who laughed merrily at the shudders with which I drew nearer to the warmth, and sang the words of that old song in order to cheer me, so she said, out of a fit of the "blues."

She was a lady nurse—a fair, sweet woman of some forty years of age, though looking considerably younger, whose whole life had been spent in doing good to others, and who had come to spend her Christ-mas with me, and take a short rest

before beginning work again.

Nothing seemed to make her melancholy; the hard life of a hospital nurse had but toned down the exuberant spirits she possessed in her youth into a kind of cheerful gaiety, which though she could look serious mough when occasion demanded it. seemed ready to burst forth at the slightest provocation.

"I cannot think how you can be

so merry," I said, half inclined to be cross; "just listen to that storm." cross; "just listen to that storm.
"Listen to it!" she cried, laughing; "I can hear it without listen

ing. Isn't it splendid?"
"It's enough to blow the roof of Isn't it splendid ?" the house," I replied moodily.

" Not it." she answered cheerfully we ought to thank God that we are in this comfortable room instead of being out at sea, or in some other dreadful position. God is so good t

"God help the poor!" I murmur ed. "Only think what they must be suffering." In an instant the bright face be

came clouded, and a look of infinite pity stole into her eyes.
"Ah, yes, God help the poor!" she replied. "And may He open the nearts of the rich and charitable to replied. do something for them this holy

hristmastide "I cannot think," I repeated, "how you can be so cheerful, living as you do amongst so much misery and wretchedness. The sight of human suffering always makes me miser-able, knowing as I do how feeble and futile are our best efforts to alleviate

their condition." "Feeble, but not futile," she re-sponded; "at least so far as hospital ork is concerned; and when one thinks what a great privilege it is to serve our dear Lord in His suffering creatures, how can one help being gay? Next to being a religious, it is the grandest vocation on earth!"

"I dare say you are right," I re You generally are; but could never be a hospital nurse."

"No, dear, I don't think you could,

it is not your vocation," she answered with a smile, as she glanced round my luxurious little drawing-room, "but possibly you may do far greater good than I, though you do employ others to dispense the greater part of your charities. After all, it is the intention that God looks at and rewards, and as long as we work for Him, and to please Him, it mat-ters little what that work may be."

" Still, one likes to see some little result for one's labor even on earth,' cried, "and I can assure you Estelle, my work amongst the slum of the city makes me heart-sick at times, and ready to throw it all up It is not that I undervalue the great charitable institutions of the metro polis, nor the immense good our hard-working clergy and active Orders are doing, but it all seems of such little avail. Nothing appears to stem the tide of sin and misery and drunkenness that overwhelms

appear to have forgotten the very words of the catechism they learned at home in Ireland; and for one who goes to the sacraments, how many stav away ?

You cannot touch pitch and not lou cannot touch pitch and not be defiled," she replied. "They are led away by the bad example of those with whom they mix, and it requires a strong faith indeed to stand against the taunts and sneers of atheists and heretics. But it was not of the poorer folk I was thinking when I spoke just now of the necessity of fervent prayer; it was of ourselves. It is the holiness of our own lives, the earnest and steadfast faith of those who know the truth, and, working for God, live and pray as He would have them do, that as He would have them do, that alone will win souls to Him and bring back our unhappy country to her allegiance to the Church."

"God will not work miracles." replied moodily.
"Oh, yes, He will," she cried,
"sooner than a soul that trusts in Him should be neglected or lost. I have seen many an instance of this during my hospital life, and I know what prayer can do. You are morbid to night, my dear Marion—suppose I tell you some of my hospital experi-ences? They are not at all doleful,

and will help to cheer you up." I jumped at the idea, "Oh, do by all means," I exclaimed. I should love to hear them. But first let us stir the fire and throw on some more logs. Then we will try and forget those warring elements out

You may forget, but I never shall," she said, as a beautiful smile irradiated her face, and her eyes shone with rapturous light. "Nor would I wish to forget; they speak to me of the infinite goodness of God, and of His loving kindness to those who confide in Him. But to my story:

One very cold day in December, 1883, a poor old Irish woman was admitted to M. Ward in one of the larger city hospitals, to which at that time I was attached. She was suffering from bronchitis and complications, but, though very ill, was not sufficiently so to receive the last Sacraments, for which she was ask ing most earnestly. However, as both priest and doctor were in the ward when she came in, the doctor very kindly examined her again, and then assured the priest that there was not the slightest danger.

"'Under those circumstances I can-not possibly administer the last sac-

raments,' said the priest.
"' No,' replied the doctor decidedly 'I cannot say what turn the disease may take in the course of a few days, but at present there is no dan

So the good priest sat down by the bedside, heard the old woman's confession, and tried to comfort her as best he could with the hope that she might soon get over this attack But the old woman shook her head 'Ab, yer Riverence, but you'l never leave me without the Holy Sacraments, she cried imploringly.
'It's this blessed night I'm going to die, and sure I cannot die without

the rites of the Church.' I cannot, dare not give them to you, my child,' he replied compas-sionately. The doctor declares you

are in no danger of death, and I must not go against his opinion.' "'But what would a Protestan like him know about it at all, at all? she exclaimed indignantly. 'I know it's dying I am. For the love of heaven, yer Riverence, give me the rites of the Church.'

as he could, 'but I'll come and see you the first thing in the morning, and then-

I shall not be alive in the morning, she sobbed piteously. 'You'll never be so cruel as to lave me without the anointing and the prayers that will help me on me way. Ah! wirra, wirra, yer Riverence, but it's breaking my heart you are.'

"I was present at this scene, for the agitation and the talking brought on fits of coughing, during which I was obliged to hold her up, and it made my heart ache to hear how, amidst the paroxysms, she prayed and pleaded for what was far more than life to her, the means to help her on her journey to the eternal shores.

The priest stayed with her as long as he could, and then left, promising to come directly if he were sent for. I myself stayed a long time by her bedside, trying every means I knew to induce her to lie quiet, but she was restless beyond measure.

It's no use, acushla,' she said. help me now, for I've none on earth And out went the trembling

hands for the beads that she carried with her, and though no sound came from her lips but sighs and moans. I knew what she was so fervently repeating-'Holy Mary, Mother of God, pray for us sinners now and at the hour of our death.'

"How that poor soul prayed! clutching her rosary, raising the Crucifix to her lips, and kissing it passionately. I felt so sorry for her, but thinking at the same time that the doctor must be correct in his diagnosis of the case, I was unable to do more than try to comfort her by assuring her that the priest would be sure to come early in the morning. 'Ah! Marion, if you would know what faith really is you must see a good Irish man or woman die.
Even those who have led indifferent lives, who have, perhaps, been out of

"And where will you find that?" the Church for years, if God gives questioned; "hardly amongst the consciousness at their death they will return to the faith which them consciousness at their death they will return to the faith which they have breathed in with their native air, and which is as immortal as their souls.

"But I am wandering point, and moralizing, as I always do when speaking of the Irish. Well, as I was sitting by the poor old woman's bedside, wondering what I could say to get her to wait patiently till the dawn, my eyes lighted on a young Protestant clergyman who, luring the absence of the ordinary chaplain, was taking duty for him. He was an extremely nice man, and always very kind to Catholic patients reading to them out of their own books, saying their own prayers for them if they liked, and helping them to the best of his power. That night he chanced to come through H. Ward, so I went and told him what had happened, and asked him to go and speak to the old woman while I went about some other work. He did so, and strange to say, managed to calm her considerably, and as he left the ward, told me (I was on night duty) to call down the tube for him if she should get worse in the night.

'I sat by that poor soul's bed every moment that I could spare, for after a while she became as restless as before, declaring she knew she was dying, and sobbing out her supplications to God and to His Holy that the priest might be sent for, and that she might receive the last sacra-

ments. I did not dare to send for the priest in face of what the doctor had said; besides, no one would have gone for him, as not only was it getting very late, but of all the awful nights I ever knew I think that it was the worst. The streets were deep in drifted snow, slush and mud. Not a seemed to have been stopped. The hail pelted against the hospital windows just as it is pelting against these at the present moment, shaking the sashes in its force as the hurri cane howled round the chimney tops.

At about 2 o'clock in the morning I noticed a great change come over my old patient's appearance. She got very bad indeed, and thinking she really was in danger, I sent for the house physician. He came, and told me she had not many hours to live. I then called down the tube for Mr. Warner, the young Protestant clergyman, as if you remember, he

had requested me to do.
"He answered at once, saying he would come as soon as he could. Going back to the old woman, I told her what I bad done, but she only gasped out, 'The priest! the priest! Mother of God, let me have the last sacraments — send! send!——'
Knowing that was impossible, I tried to soothe her with some excuses, and sat by her side anxiously looking for Mr. Warner, as I did not like being left alone, and feeling sure he would be able to calm her as he had done

before.
"Half an hour passed away, and no Mr. Warner made his appearance. Fearing that something had happened I called for him again, and this time was answered by his wife, who assured me that he would be in the ward almost directly. With my hands clasped, and my eyes riveted on the floor, I sat for some minutes more listening to the dying woman's breathing, and the howling of the storm outside. The minutes seemed ages; and though I knew that Mr. Varner could do little beside reading the Catholic prayers for the dying, I felt that his presence would be a comfort to me-and I trusted, to my

patient also. Suddenly the door opened, and in me two ta head to foot with snow, and looking more like angels than men. And they were angels indeed—Mr. War-ner and the priest. The good Protestant clergyman had fetched Catholic priest on that awful night. braving the storm and the wind and the almost impassable streets for the comfort of this poor woman's soul, that she might be fortified with all the rites of her Holy Church.

"Never, to my dying day, shall I forget the intense relief it was to me to see those two good men come in, nor the look of joy in the old woman's eyes as they approached her bed. Needless to say she received all the last sacraments, the young clergyman assisting most reverently and helping the priest as far as he could.

There was no restlessness now. and when all was finished she turned to Mr. Warner with a beautiful smile on her aged face. 'God bless you!' she said; 'it is you who have done this; you have brought the last sacraments to me, and I promise you that I will bring them to you when It's dying I am this blessed night you are dying, in return for your and they will not believe me. It's charity.' Those were almost her the Holy Mother of God herself must last words; she died soon after the priest left, the parson staying with ner to the end.

The resident Chaplain came back a few days afterwards, and Mr. Warner left. Some months passed away, and then I heard that Mr. Warner and his wife had both become Catholics, but where they were no one

block, but where they were no one seemed to know—for of course, he had to resign his living.

"Just about a year from the old woman's death I was away for a short holiday, as I am now with you, and when I returned the matron asked me if I would mind going to nurse a gentleman who was dying in extreme poverty, and could not live many days. I went at once, and who should I find but Mr. Warner, who had lost everything for the faith, and with his wife and children, was al-

most on the verge of starvation.

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THE ONTARIO LOAN & DEBENTURE COT Capital paid up, \$1,750,000. Reserve \$1,410,000 teposits received, Debentures issued, Real Estate oans made, John McClary, Pres.; A. M. Smart, Mgr. Offices: Dundas St., Cor. Market Lane, London.

human race against its infernal en

emy, and the victory of the women

who should triumph over him and of

the redeeming power of the cross, The central object which first strikes the eye of the beholder is the sad for-

lorn figure of Our Redeemer crucified. Altogether the work is a triumph of

Irish genius and Irish industry and skill. Mr. Gaffney takes a great in-

terest in Irish monumental work and has proved himself by this work a

worthy inheritor of the genius of the great stone artists of the centuries

when Ireland was renowned through-out the civilized Christian world for

its high crosses and carving in stone.
As is fitting, the inscription on the

front panel of the base is in the Irish

language-the same wording is on

In English the inscription would

An Humble Offering

From the Irish People To Our Blessed Lady of Lourdes,

Irish Pilgrimage,

JUST PUBLISHED

De Sacramento

**Baptismi** 

RITE ADMINISTRANDI

This new addition will be found most useful and practical. It contains the various Baptismal Ceremonies and some other ceremonies closely related to Baptism, where it is conveniently to hand

when needed.

In many churches the Baptistry is in the back of the church, or the Baptismal Font is in a location, not easily accessible to the rectory or Sacristy. It is therefore a decided advantage to have a convenient book uniting all the Baptismal Rites in one volume, so that the priest can, at a moment's notice, find the form he is called upon to use and leave the Ritual in the Baptismal Font, wherever it may be situated.

Some of Its Features

The orderly arrangement of all the

The orderly arrangement of all the various ceremonies.

The Polyglot Versions of the questions and answers, covering 12 Modern Languages practically arranged so as not to be confusing.

In the ceremonies of Baptism for infants there is given both the singular forms and plural forms, each separately, which will be found a great convenience by the busy priest.

an English version of certain ceremonies, is given, e. g. "Profession of Faith, etc."

The Rite for baptizing Adults is also

included in the book, because in some dioceses, the privilege of using the short form for infants, instead of this long

form, when bartizing adults, is not per

Baptismal Rites

Handy Manual of

family and friends had refused to

family and friends had refused to help him; he had failed to get any kind of employment, and the house they lived in was almost destitute of furniture or food.

"He smiled when he saw me, and reminded me of the old woman's promise: 'Ah! Nurse Estelle,' he said, 'she told me that she would bring me the last sacraments, and she has sent you to me that you might see that that promise was fulfilled.' And fulfilled it was, for, fortified by all the rites of Holy Church he died a most holy death, and singu larly enough, on looking at the date, I discovered it to be the anniverery of the poor old Irish woman to who he had been so kind.

"Do you wonder now, Marion, that I feel inclined to sing when I hear the stormy wind, and the hail beating against the window panes? It always reminds me of those two beautiful deaths, and speaks to me of God, and that marvelous answer to prayer. Almost involuntarily my heart breaks forth into those glorious

"'O ye frost and cold, bless the Lord, praise and exalt him above all

Oh ye ice and snow bless the Lord, praise and exalt Him above all forever.
"O give thanks to the Lord be

cause He is good; because His mercy endureth forever."

"I looked at my friend, but I could not speak to her, for the tears were running down my cheeks, and a lump was in my throat. But at last I managed to stammer out: 'And what became of the poor widow and her children—did they die, too?'
"Ah, no," cried Estelle; "God

"Ah, no," cried Estelle; "God does not work his miracles by halves. After a bit the story became known and kind friends helped the widow and her babes, but they passed out of my life, and I have only the remembrance of a grace that I shall never forget.

cheer you up, and I've made you cry. No more Ward stories to night. Let us ring for coffee, and then we will have some music;" and suiting the action to the word she broke out again in the words of the old song she was singing before:

"'Twas ten o'clock one wintry night, In dreary, dark December; When at my window came a tap, Remember, love, remember.

THE CROSS

#### .-Catholic Monthly.

Man's redemption was wrought upon the Cross. The lessons taught by the dogma of redemption should er be lost sight of because they help all in shaping their lives accord ing to the example of the Cross. It adapts itself to the greatest weakness of the human heart, which is prone to waver constantly between over confidence and despair. The doc-trine of the Cross lowers man without prostrating him, and raises him without fanning his pride, by a happy

combination of hope and fear.

Love and holiness, mercy and justice, as preached by the Cross, tend, like two infinite weights, to elevate mit of sublime morality. That same ens the pure faith of numberless service of God and receives their ally and rationally to the murderer's lips ascending the steps of the scaffold. It inspires both with the same hope of meeting dear departed

to His bosom. He extends His arms over the entire universe. In sanctity He exceeds all virtues; yet His mercy extends to all man's infirmities. Under the shadow of the Cross there is no soul without a fault, and no fault or sin without redemption, for the Cross is the type of justice, mercy, holiness and love.

To the greatest sinner and outlaw

does the doctrine of redemption in an especial manner appeal, because to em it represents God under the feature of a loving father going out at night into the highways and by-ways, like the father of the prodigal, ways, like the father of the prodigat, looking for the erring and profligate son. Again we see him, like the good shepherd, going far away into the mountains amid crags and peaks seeking for the lost and sinful soul.

There is only one sin which His mercy cannot reach. It is called a sin against the Holy Ghost. That was the sin which sealed Judas' fate. It is despair — despairing of God's mercy, or persisting in abusing God's mercy till death. There is no crime so great that cannot be expiated. How consoling the doctrine of the

Religion, representing the Cross, that the Redeemer preached from the Altar of the Cross, must have the same consoling effect. It must conthought indulged in as well as an act, lead the soul from sin to repentance, from hatred to love, from justice to mercy. It places between the Judge and the criminal a Mediator, Stern Judge. It does all that whilst there is no crime that cannot be expected, yet an entire life may be be-yond redemption, for it is extremely dangerous to be oscillating between sin and repentance; that is, constantly tormenting God's mercy by repeated crimes and repeated expians. When the measure of God's mercy is filled up, then it reaches the where His justice demands

What more unreasonable than a sinner taking advantage, as it were, of God's mercy to justify a sinful life! Alternating between sin and repentance not infrequently leads to espair. It exhausts the energy of ne will and causes indifference. The heart looks upon the resolutions of the will as a passing event soon to be forgotten. The consequences of sin, too, so alarming in the days of fervor, are very soon forgotten. Faith becomes cold and languid, and the

mercy of God becomes wearied.

By a superhuman effort, if not By a supernuman effort, if not supernatural, the smouldering embers of that feith may be enlivened on the dying bed at the thought of the consequences of an ill-spent life; but how unreasonable to take such desperate chances. The question for each individual is, How does he stand in regard to his conversion? Were the promises and resolutions of the past made only to be broken at the first sight of the enemy?

Instead of approaching, persons are moving farther away from the stand-ard of the Cross. "Be ye perfect as ard of the Cross. "Be ye perfect as your heavenly Father is perfect," is no longer man's motto, yet no person should flatter himself that there is any other road that leads to heaven Truth is truth, and truth survives all fluctuations of passion, and to truth all must yield one day by force, if not by will.—Intermountain Catholic.

#### A MINISTER

#### EXPOSTULATES

SEES NO REASON FOR NEW MOVEMENT OF INTOLERANCE -MORE A QUESTION OF

GETTING TOGETHER Rev. Dr. John Faville, one of the oldest and best known Protestant ministers in Wisconsin, speaking from the pulpit of the Appleton Con gregational Church, took for his subject "Why I believe in the Roman Catholic Church." He introduced

Catholic Church." He introduced his subject as follows:

Some years ago, during my first pastorate in this city, I preached a series of sermons on "What I Like About the Churches of Appleton." In that series was, "What I Like About the Roman Catholic Church."

In 1806 I preached a sermon which In 1896 I preached a sermon which was published in the local press on "The Catholic and the Protestant Ideas of Religious Authority," which grew out of a sermon I heard Father Sherman, the son of General Sher-

man, preach in St. Mary's Church. Before that I preached a sermon which was also published, in which gave reasons for not believing in he American Protective Association which was then active in many places as an anti-Catholic organiza tion. One of the organizers of that association came to my study one day to get me to join or to lend my ly opposed to the movement that he his work. Whether an association was ever organized here, I do no know, but at that time I gave myself credit for turning the time against

REFERS TO THE MENACE

My taking up this topic at this time grows out of the fact that some months ago in a sermon I denounced the anti-Catholic paper known as The Menace. I had read this paper, more or less, for months, it having been sent to me by some one, and I had read a number of the anti-Cath olic books it advertises. I said that I regarded such a paper in the spirit it showed, in the bigotry it exhibited, and in the falseness of many of its positions, as a menace to our country and to our Christianity. That saying was reported to others and sometimes after I received a number of letters from friends of The Menace in which the thanks were conspicu-ously absent! The Menace itself honored me with a notice as being one of those Protestant preachers who do not protest and to which all creeds and alleged Christian practices look alike," and closed with: "We are truly sorry for Rev. Faville and the men of his ilk." But I also received some interesting personal letters, some with names anonymous

But such letters are really pathetic, more than ludicrous, a menace rather than a joke, for they are the pitiful eruptions of a spirit still existing among a class of ignorant men in reference to both the Protestant and the Catholic Churches. For such people know as little about true Protestantism as of true Roman Catho-licism. So I have chosen this theme as much in the interest of the Church to which I belong as the one that I shall talk about.

#### LET'S BE PRACTICAL

Whatever has been the history of both of these churches, whatever has been their past relations and their present strength or weakness, the them are here and each must adjust itself to the other, in some way. It

together.
We need in the discussion of any great question, political, social or re-ligious, to start on this fact. We are not as a people in this city or anywhere, two armies on opposite sides fighting each other. We are one people, one humanity, in one ship, battling with the same waves, being driven by the same wind, trying to make the same harbor. And we are not going to get at the truth or get

knowing each other better, by respecting each other, by working to-gether as much as we can, and by liking each other in spite of much that is not good or lovable in all of us. It is under that fact and in this spirit that I want to speak to-night. I am not to speak as a Protestant, a protestor, if I can help it. What-

ever right or duty some people, hun-dreds of years ago, had or had not, to enter their protests against the Catholic Church, does not concern me now. We find it hard to get away from a past spirit and attitude You recall the fond mother who said to her maid: "Go and see what Billy is doing, and tell him not to do it." The Protestant bearing to ward the Catholic Church has been too much, go and see what she is doing and tell her not to do it! By birth and by training. by history and tradition, we are Protestants, and that is a good ways from: always being Christians. Edward Eggleston in his "Circuit Rider" speaks of two people; one was a Methodist and likewise a Christian; the other he says was a Methodist but not like wise. Many a man or woman is a Protestant or Catholic and also a Christian; some in both churches are not also. I shall aim to speak to-night, not as a Protestant, but as

POINTS IN CHURCH'S FAVOR Dr Faviile then went on to develop the following points in favor of the

Catholic Church: 1. It stands for authority; de-

mands obedience; speaks with a note of assurauce and faith.

2. The Catholic Church stands for Christ. It is not a Church that "sits and sings itself away in everlasting bliss. It joins prayer and service;

faith and works. 3. This Church stands for devotion; the worshipful in religion. Two of the hymns we used to night came from Catholic hymn writers. altars; what books on prayer and devotion she has furnished.

4. It stands for democracy. As no other Church, it levels al! men and

women at the altar.
5. It stands for great names and deeds in history. History too much since the reformation has been writ ten from the Protestant point of view, and too often the Catholic Church of the past has not had fair dealing in its work of education or art, morals, or religion. We single out Athanasius in creed making, reform, Thomas a Kempis in devo-

6. The Catholic Church stands for womanhood. The Catholic Church has been rich in its womanhood, devoted to special religious work. Its womanhood that has foregone a life of ease and pleasure and of the home life, and taken up the life of teacher and nurse and missionary. The sisterhoods of the Catholic Church hail Mary as their inspiration and adoration, but this is not her greatest place in the world's history. She has by the emphasis that this Church has lared upon her, by the exaltation that some protest against, put into Christianity a new force, a true power for the world's good.

CAN'T EXALT ONE AND DEGRADE

He concluded with the following words: For years my convictions have strengthened that the time has come when the Protestant must see that to exalt Protestantism by degrading Catholicism, to call the Protestant church the chosen of God and the Catholic Church the mother of iniquity, to look for the weakness and the wrong in her and not see the ourselves off and say we are right always and they are wrong always. want to be or cannot be, or is not, as good a patriot and Christian as the Protestant, or that this Church has not had a part in the bringing of the kingdom of God to this earth, and is having a part now—for years I have felt that to take this position is poor Protestantism and poorer Christian-

#### FREQUENT COMMUNION

THE LEAVEN OF CATHOLIC

LIVES-THE SECRET OF PUR-ITY AND CHARITY It must never be forgotten that the root of all preventable social evils and abuses in human selfishness, in one or other of its myriad forms and manifestations, proceed-ing in various ways, directly or indirectly, from pride, covetousness, lust, and the rest of the capital sins. Thus spoke Rev. H. Lucas, S. J., be-fore the last annual Conference of the Catholic Young Men's Societies of Great Britain. There is, to take only a few instances, the selfishness of the employer who cuts down wages to as low a figure as he dares, and who thereby not only injures and who thereby not only injures his out a question of one absorbing his own work people, but makes it difficult, (to say the least) for other other, it is a question of getting along together.

We need in the discussion of such a discussion of the difficult is a question of getting along together.

There is the sell of cause he is a Catholic, and therefore can be thoroughly trusted in the difficult, (to say the least) for other matter of sobriety, honesty, industry, and of that other social virtue which is so urgently needed where numbers fishness of the usurious money lender, more fatal to national prosperity in some other countries than in our own. There is the selfishness of the adulterator of beer and of foodstuffs, and of the manufacturer of woven fabrics which are not what they pro-fess to be; the selfishness of the owner of unsanitary property, or of tenement houses which barely make the same harbor. And we are not going to get at the truth or get the Christian religion into our own lives or into the world(by criticising, misjudging or hating each other. We are to do it by fair comparisons, by

farious business that is known as throw all the blame on the rich) the selfishness of the working man who spends on sinful or frivolous self-in-dulgence—on drink, on gambling, or on amusements—the wages which ought to be devoted to the support of bis wife and children. These are only a few examples, which it is needless to multiply, of the social mischief wrought by human selfish-

ness.
Now selfishness, so long as it pre vails, either among the great major-ity of the members of the body politic or at least among the more in-fluential classes, will always be clever enough to elude or evade or in great measure to render nugatory even the most beneficent social legis lation. And that is why I say that legislation can at best serve only to

which it is directed.
In view, then, of the insufficiency of even the most perfect organiza-tion, apart from an animating Chris tian spirit, for the redress of social abuses, it cannot be doubted that a good example, and the salutary per-sonal and collective influence which will be ours in virtue thereof, is what modern society chiefly needs at our hands. In other words, the more Christlike each one of us can become the better qualified he will be to exercise, in his own measure and degree, the kind of influence which Christ our Lord Himself exercised for the social betterment of mankind. "I live," says St. Paul, now not I, but Christ liveth in me. And the more nearly we can ap proach to this ideal, the more effica cious in the long run, will be our efforts on behalf of our fellow men and in particular of those who most need our help. Precisely how this happy result is to be brought about we can none of us foresee. The leaven in the parable is "hidden" in the meal, and its action eludes our observation. But to believe in the efficacy of the spiritual leaven signi fied by the parable is part of the trial of our faith and of our confidence in Him Who came that men might have life and might have it more abundantly. We all need to lay to heart Our Lord's loving admonition to Martha: "Martha, Martha, thou art busy about many things; now one thing is necessary.

On a superficial view it might in seem that to be preoccupied with this one thing necessary would so distract a man from the practical affairs of life here below, that one thus preoccupied could hardly be an efficient social worker. And yet, as the life history of innumerable saints has shown, this is as far as possible from being the case. For, in fact, preoccupation with the next life impels a man to be earnest and diligent in those kinds of activity whereby life everlasting is to be at tained. And chief among these is the exercise of charity, which includes, on the part of those who are quali-fled for the task, a strong desire and a resolute determination to do all

that can be done for the welfaretemporal and spiritual-of one' neighbor. To return now to the leading illustration or comparison, which is Our Lord's own, in the physical order the working of the leaven meets with no opposition in the meal wherewith it is mingled, provided that the meal itself be clean and wholesome. But our task is the more difficult one of leavening a society which-like society in Our Lord's own day—is pro-signed and assuredly well calculated toundly corrupt, a society which in to keep us constantly in touch with fact though not in name is rapidly becoming pagan. And for the purify- so that if, with the right dispositions strength and the good in her, to fence | ing of such a society nothing short | and with such frequency as our cir of a very strong and powerful leaven | cumstances may allow, we avail our and plenty of it, can possibly be adequate. We cannot afford to put our trust in half-hearted efforts, in a selfcomplacent, respectable and contented mediocrity, in that kind of mediocrity of which the unexpressed the kindness, the compassion and the mercy of Our Divine Lord and May this Holy Sacrament man that is exactly like his neighbor | be to each one of us the very leaven for he shall be as middling as the of our lives, that we in our turn may rest." Mediocrity will win no vic- be, as Our Lord Jesus Christ would tories, in the social or in any other a moment, you cannot kindle a flame with lukewarm water. To this end there is need of the fire of char-ity and zeal. And who shall tell what victories may be achieved by a

order. To change the metaphor for strong body of representative Catholic young men, every one of whom should be imbued with the spirit of generous self-sacrifice for the com-mon good? Who shall say what unlooked-for results might be attained if only it could pass into a common proverb in the practical order, that such a man must needs be a desirable employer, because he is a Catholic, and can therefore be relied on to treat his dependents from the high-est to the least with a full measure of justice and of charity; that such another must needs be a worker whom it is desirable to employ, because he is a Catholic, and therefore is so urgently needed where numbers of work people of both sexes are thrown together, I mean the char-acteristic Christian virtue of purity, with all the self restraint which it implies; and if, lastly, it were true that every Catholic man in a parish could be relied upon by his parish priest for the most thoroughly loyal and unstinting co-operation in any

bught to be, a standing example to the rest of their fellow countrymen, and would exert an influence, powerful out of all proportion to their numerical strength, for the social regeneration of society. Is it too much to hope that the time is approaching when such things may be truly said of at least every member of our Catholic Young Men's Socie-

I will not pretend to believe that praise so high has been earned in the past by all of those whom you their chosen delegates - represent. Such a pretence would be the merest flattery. It is to be feared that the taint of worldliness, the blight of a misplaced contentment with mere mediocrity, still infects too many of our young men, even among those whose names may be found on our lists of membership. But we hope for better things, and Our Holy Father Pope Pius X. has given us a solid ground for such hopes, by placing within our reach a means whereby we may emancipate ourselves from the frivolity of worldliness, and the unacknowledged selfishness of sloth, and by exhorting us with urgent iteration to make the fullest use of this means, which is the frequent reception—nay, if possible the daily reception—of the Holy Eucharist.

If Catholics, individually and as a

body, should be the leaven of the world at large, the Holy Eucharist as one of its ancient and venerable titles, "Fermentum," implies—is titles, "Fermentum," implies — is intended to be the leaven wherewith our own lives are to be leavened. But in order that this divine gift the full exert its leavening influence, its use should be that which is prescribed (as a matter of counsel, not of precept) by Christ Our Lord Himself and by His Vicar on earth. And our Holy Father the Pope has made it abundantly clear ideal, that we deprive ourselves of an invaluable boon, unless we receive the Body of Our Lord as often as our opportunities allow us to do so.

This is not, perhaps, a suitable occasion on which to repeat, to explain, to emphasize the cumulative and convincing arguments and considerations in favor of daily and fre quent Communion which have been o authoritatively set forth in that Magna Charta of our Christian liberties and privileges, the great Decree of December, 1905, known by its initial words as "Sacra Tridentina Synodus," though it may be out of lace to suggest that every member of Catholic Young Men's Societies would do well to possess a copy of this decree and to make himself familiar with its every paragraph. But just now, taking for granted the advantages of frequent or daily Communion to the individual. I am con cerned, more especially, to point out and insist upon what I have called the "social value" of this practice. The Sacrament of the Holy Euchar-ist is the sacrament of purity—that

virtue the uncompromising practice of which is so fundamental a condiion of true social beneficence for if a man be not pure, the mischief which he will do by his private conduct, will far outweigh any good which he may achieve by public action; that the Holy Eucharist is the Sacrament of remembrance, designed and assuredly well calculated to keep us in mind of which the vicissitudes of life here and in particular to remind us of the sacrificial quality of a true Christian, life; and lastly that the Holy Euchar ist is the Sacrament of Union, designed and assuredly well calculated Our Lord and closely united to Him, by little learn to be humble with the humility of Christ, patient with His have us to be, a true and efficacious leaven for the leavening of the so ciety in which we live.

THE TEN

COMMANDMENTS

THE DIFFERENCE BETWEEN CATHOLIC AND PROTESTANT EXPLAINED

The difference between the Catho-Ten Commandments is a periodical topic of discussion, an ever recur ring contribution to the "question box." Here is the explanation of the matter, furnished to an inquisitive correspondent by Father Hull, S. J. the editor of the Examiner, Bombay

In using the Ten Commandment as convenient pegs on which to hang the whole of her morality, the Christian Church never regarded that text as its formal charter, and therefore never felt any need of producing the whole wording of it—as was the custom among the Jews. It knew that there was no necessity of producing the text at all, because its moral code stood on a divine basis.

During all the early and Middle Ages this was fully understood. It was only the Protestant reformers who introduced a note of discussion. Eager to catch up any point which would tell controversially against the Church they were antagonising, they included this one: that the Papists had tried to cover their cor-ruptions by tampering with the text of the divine law, especially on one

point—namely, the clause concerning images. The result is, we have been forced to defend ourselves against the charge ever since; but in point of fact, the charge ough never to have been framed. In this back to "beggarly elements," a reversion to Judaism. But they were not consistent. Had they been so, they would have been obliged to give up the Sunday and return to the Sabbath instead. They would have been obliged to give up enting have been obliged to give up eating have been obliged to give up eating black puddings, or any meat "with the blood." They would have been obliged even to break a pot into which a spider had fallen, and to stone to death a woman taken in adultery. But their reversion to Judaism was not sincere. They merely used the Old Law as a cat'spaw in controversy where it suited them, and left the rest severely

As usual, the Examiner goes to the root of the matter and furnishes that not too common reply to an in-quiry—an explanation that explains.

#### LOURDES IRISH CROSS

HOW IT CAME TO BE CARVED-DESCRIPTION OF IRELAND'S BEAUTIFUL MEMORIAL

A beautiful standing memorial of Irish devotion to the Blessed Virgin is the Irish cross which has just been unveiled near her hallowed shrine a

The distinguished honor of being commissioned to supply an Irish cross for Lourdes fell to a Waterford stonemason. Mr. William Gaffney, says The Irish Catholic, of Dublin. Some years ago Mr. Gaffney conceived the The Irish Catholic, of Dublin. idea of making a cross after the model of the Great Cross at Monasterboice It was a work of labor involving thought and taste as well as time, and some who are competent to judge have pronounced this new Irish cross as great as its model, and as one that has no equal in modern times. Near the sacred shrine it will stand for centuries to come as a testimony of Irish Catholic faith and the Irish ove for the Blessed Mother of God.

or for human praise. For some years of his life, as he humbly confesses the artist and maker of this Lourdes cross was addicted to the vice of intemperance—a vice that has de-stroyed many a gifted Irish mind and body and soul—but having once taken a pledge he promised, if Mary would help him to keep it, he would put forth the best effort of his intelshould live to show his gratitude to God and to Mary. Since he made this promise twelve years ago he is giving to God and to Mary, not a drop of intoxicating drink has ever passe his lips. Mr. Gaffney has told the writer of this notice that it was always the round of the Stations that he received guidance when difficulties cropped up in depicting the numerous subjects treated with such skill and Scriptural correctness on the twenty-one panels and crown of

by the busy priest.

The gender endings are also clearly indicated. indicated.

For those who for the edification and better understanding of the laypeople present at the ceremony, wish to repeat certain of the prayers in the "Vernacular," the cross.

No description of the work can convey the impression it makes on one who sees it. Sufficient to say here it stands 17 feet high from base to cap. It was carved out of a huge block of Kilkenny limestone. The Fifteen Mysteries of the Rosary are depicted in wonderful and harmonimitted.

It contains the Rev. Dr. Hueser's, Editor of the American Ecclesiastical Review and Professor at St. Charles' Seminary, Philadelphia, Commentary and brief Summary of the Administration of the Sacrament of Baptism in English.

A list of Baptismal Names, for boys and girls as well as a list of corruptions of Baptismal Names, compiled from various approved sources, will be found very handy.

Mechanically, as far as quality of paper, style of binding and size of type is concerned, the book is gotten up in a manner becoming a volume of liturgy. ous order on the panels, which are divided and adorned by the distinctive Irish interlacing, coils and spirals—with the crushed head of the serpent symbolic of the struggles of the

oughness is our metto in our up-to-date Belleville Business College Belleville, Ont. Limited

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LETTERS OF RECOMMENDATION

LETTERS OF RECOMMENDATION

Apostolic Delegation,

tomas Coffey: Ottawa, June 13th, 1905.

Dear Sir—Since coming to Canada I have

teader of your paper. I have noted with

ction that it is directed with intelligence and,

and, above all, that it is imbued with a

Catholic spirit. It strenuously defends Cathiniciples and rights, and stands firmly by the

ags and authority of the Church, at the same

romoting the best interests of the country,

ring these lines it has done a great deal of

or more and more as its wholesome influence

or more Catholic homes. I therefore earnestly

nend it to Catholic families. With my blessyour work, and best wishes for its continued

Yours very sincerely in Christian

Donatus, Archbishop of Ephesus.

Apostolic Delegate

University of Ottawa, Ottawa, Canada, March 7th, 190 omas Coffey:
Sir-For some time past I have read you ble paper The CATHOLIC RECORD, and cor paper THE CATHOLIC RECORD, and con-rou upon the manner in which it is pub-matter and form are both good, and a blic spirit pervades the whole. Therefore are, I can recommend it to the faithful and wishing you success, believe me to you and wishing you success, believe me to Yours faithfully in Jesus Christ, D. Falconio, Arch. of Larissa, Apos. Deleg

LONDON, SATURDAY, JANUARY 17, 1914

OUR BOYS AND GIRLS THE ENTRANCE EXAMINATION

That the Entrance examination in its day served a useful purpose will hardly be questioned by those who are familiar with the development of our school system. In a great measure it raised the schools of the province to a pretty uniform standard of work. Practically all the schools and all the teachers felt its influence. In the majority of cases its influence was stimulating and uplifting. Doubtless in some cases it tended to hold exceptionally cap able teachers down to the uniform standard. It served also in the early days to direct the attention of pupils and parents to the advantages of secondary education. We have no hesitation in saying, however, that in its present form it has outlived its usefulness.

As we have more than once pointed out it labors under the radical defect of our whole system, primary and secondary. It is undemocratic. It is cenceived in the interests of the few. Only 10 per cent. of our elementary school pupils enter secondary schools, private and public. The Entrance standard is practically the limit of elementary school work. There are a few fifth classes, but the effort to extend the work of the primary school beyond the Entrance examination has signally failed. Fifth classes were very much more general thirty five or forty years ago; and, something unheard of to-day, young men and women in large numbers attended the rural schools during the slack winter season. All efforts to extend the work and influence of elementary schools will prove abortive while the Entrance examination blocks the way and remains the terminus ad quem to which all elemen tary school work is directed.

Correlative with this dominant position of the Entrance is the determination and limitation of the curriculum of elementary schools very largely with the interests of the 10 per cent. who enter the secondary schools paramount to the free and intelligent consideration of the best interests and requirements of the 90 per cent. whose education, so far as our school system is concerned, is completed in the elementary schools.

It is quite true that passing the Entrance examination, in addition to entitling the pupil to enter on the secondary course, is a convenient and useful proof that he has made the elementary course with a fair degree of thoroughness. With many intelligent people it is the only such proof that is accepted or accept. able. It is, so far as it goes, practically a leaving examination for the primary schools as well entrance examination to the secondary schools. As such, Entrance is an evident misnomer. Exit would be better. The misnome is not only evident; it is misleading and pernicious. Pupils who do not intend to go to the High School regard not only the Entrance examination as superfluous but the last and best year of the elementary course

On one of the previous occasions when we pointed out the desirability of words. if not necessity of substituting for the High School Entrance a Pub-

received a letter from a rural school teacher who heartily endorsed our position. "I had," she wrote eight good pupils in the Entrance class at the beginning of the year; now I have three. The others dropped out as they or their parents thought it was no use for them to go on since they would not go to the High School anyway." That is the trouble. The term entrance restricts the utility of such an examination even if in all other respects it was

free from all objection.

Our experience with the Entranc examination plainly indicates that there should be a Leaving Examination that would be looked upon by pupils and parents, by trustees and inspectors, by the people and the Education Department as the evidence of having completed satisfactorily the elementary school course. Whether this examination should simply cover the same ground as the present Entrance, or should be based on a curriculum more broadly conceived in the interests of the whole elementary school population, does not, for the moment, matter. Neither does it enter into the question whether this be a written examination, or partly written partly oral and partly based on the recommendation of the teacher and report of the inspector. All or any such modifications could be made in the present Entrance examination without removing from it the radical defects under which it labors; while a Leaving examination would freely follow the unhampered development of a public school curriculum, conceived and carried out primarily in the interests of the public schools, and consequently, of the whole of our school population.

Our experience with the Entrance would also justify the Department of Education in making this examination a basis of awarding generously the legislative grants. This Leaving examination would be a much more reliable and comprehensive test of the character of the work done in the schools. And grants based on such results would help materially all concerned to appreciate the test. For such grants should be based primarily on the proportion of the pupils who successfully take the examination. In other words the object of the grants should be to encourage, to compel by inducement, as many as possible to complete the full elementary course whether they intended to go further or not. This Leaving examination would, of course, entitle the success. ful pupil to begin High school work.

At present pupils drop out anywhere and everywhere during the course. And sometimes we boast that 75 per cent. or 90 per cent. or 100 per cent. of our candidates take the Entrance examination successfully, disregarding the fact that those who write are less than one-half of the number that should have written if we carried a reasonable proportion of our pupils to the end of the course. To remedy this state of affairs should be one of the chief objects of the Leaving examination which should replace the Entrance. Another, and one that is fundamental, is that the determining consideration with the educational authorities, where elementary schools are concerned, should be exclusively the educational welfare not of 10 per cent. but of 100 per cent. of the Public and Separate school population of On-

To those who have written us on this subject and to those who may vet do so, we are grateful for their intelligent and sympathetic interest. We shall give their views due consideration at some later date when we return to this subject of schools which concerns us all so deeply and on which we may all exert intelligent influence.

DEMOCRATIC AND SENSIBLE

The State of California has a Superintendent of Education who has a just conception of that much abused term, democracy; and he has a multitude of the most objectionable forms of class distinctions may be covered by platitudes about a democratic school system.

If there is much gain in the gen eral diffusion of what we are wont to call education it has some effects not contemplated by its advocates One is the general use of terms without adequate or indeed definite grasp of their meaning; consequently a great deal of slip shod thinking, misconception of principles, and misuse

Superintendent Hyatt seriously

views the innovation sympathetically and sensibly says:

" A neat and tasteful uniform o some modest design and unobtrusive color would be much better than the outlandish costumes that are at present the prevailing 'fashion' fogirls in High school. At an ag when tastes and moral qualities ar being formed for life it is unfortun ate that costumes in excessively bad taste, modelled on extreme mature fashions, elaborate and costly beyond all reason, should prevail."

Vulgarity and extravagance are bad enough and constitute a sufficient justification for compulsory uniform; but in these days of bad taste and downright immodesty in dress, as well as weak and silly indulgence on the part of mothers of the whims and fancies of immature girlhood, there is a stronger reason still. And if a school system boasts of being democratic it should not tolerate the social distinctions that, at the most impressionable period of life, the vealth of the parents is able very effectively to impose. The daughter of the honest laborer should not feel humiliated in the presence of the daughter of the honest merchant or dishonest saloon-keeper or political grafter.

But in the name of liberty some esent the proposed uniform as unwarrantable interference. Liberty is one of the many words found in everybody's vocabulary; but is there one in a hundred who has any definite notion of its limitations? It has limitations that are just and necessarv.

Superintendent Hyatt may or may not succeed in his commendable proposal in a community that boasts of democracy and liberty. If he does succeed the community will have learned something of the meaning of terms that are often worse than tion to all the students and of great meaningless. Is it not worthy of note that the reform advocated by the Superintendent of Schools in California has been in force for ages in our convent schools? Many there are who will admit that the Catholic Church is a great school of authority; but few recognize the fact that she is the great school of democracy and liberty in the true and permanent sense of the terms.

#### OUR SISTERS AT THE TRAINING SCHOOLS

When it was decided that the nembers of our religious teaching orders must conform in all respects to the requirements of the law regarding teachers' qualifications, the decision did not meet with the unanimous approval of Catholics. Without entering on a needless dis cussion of a question now settled, it may be useful to consider some of the good results of that decision.

The sisters of our various teaching orders now attend the Normal Schools and Faculties of Education.

One of the Sisters, an excellent eacher even before she attended the Normal, told us of her experience as a teacher-in-training. It is imposde to transcribe the story told with native Irish sense of humor and Irish sympathy as well; but the bare facts are illuminating. In the beginning when the Sisters in their sober garb entered the waiting room, a sudden and solemn silence held the buzzing if not boisterous groups of girl teachers. Not a little embarrassing, one may imagine, for the Sisters, who after all are sensi tive young women as well as religiious. They felt that the silence now slowly giving way to low toned conversation held something of suspicion and distrust. It would probably never cross the Sisters' clean minds that some of these girls were daugh. ters of mothers whose religious zeal battened on "escaped nun" literature published with the pious imprimatur of their sects.

This was in the beginning and only in the beginning. Soon the good wholesome womanhood of these young teachers-in-training recognized in the religious their sisters. A year's work and intercourse deepened their respect and sympathy the common sense to recognize that and dispelled from minds and hearts the unholy heritage of suspicion and distrust of the noblest of their sex, the Catholic Sisterhoods. It is Protestants, Protestants having the opportunity of knowing our Sisters, who are most emphatic in saying that the world is not worthy of them. Many hundreds of Protestant teachers after their Normal school experience will go out to all parts of the province every year with personal knowledge of our teaching Sisters. This will, in time, very effectively lessen the number of the prurient minded readers of salacious recommends a uniform dress for literature. And it will make it more

lic School Leaving examination, we High school girls. A writer who difficult to indulge such tastes under the cloak of religion.

> Moreover, though we naturally take it quite as a matter of course. the fact that religious teachers are more capable than others is impressed on the surprised consciousness of their fellow student-teachers. In one Normal school a year ago, in a class of nearly 150, one was graded A in teaching ability. That one was a Sister. Nine were graded B; 6 of them were Sisters: there were 11 Sisters in all. Three B's went to the lay teachers; the others ranked C, D, E, and F; A, of course, being the highest grade.

The religious habit, in time, losing all traditional sinister significance, is no barrier to respect, esteem, even friendship between kindred souls. Earnest Protestant student-teachers are seen seeking advice and suggestions from the erstwhile distrusted Sister on the subject, all-important in Normal schools, of the lesson assigned for practical teaching.

Altogether we are inclined to think that the presence of our Sisters amongst the other teachers in training is desirable, because she is living refutation of hereditary pre indice.

These reflections are suggested by a clipping from the Renfrew Mercury which tells of Renfrew's pride in the success of Sister St. Irma, who was awarded the medal for highest standing in the Ottawa Normal School presented by His Royal Highness the Duke of Connaught.

In sending Sister St. Irma the pleasant news that she stood highest in a class of 160, Principal White closed his personal congratulations with these words:

"Let me say, too, that we are under obligations to you because your excellent work was an inspiraencouragement to all the staff.'

The Renfrew Mercury thus concludes its notice:

"The more efficient every teacher is, so much more chance is there for efficient citizenship on the part of those who come under the teaching Hence all Renfrew can well join with those more closely concerned in congratulating Sister St. Irma on her marked success and on the distinct tion she has thus conferred on what has been for some years her home

We may not always like the views of the Montreal Star, but its financial resources puts it almost in a class by itself as a great newspaper. It has just begun a series of articles that promises to be exceptionally in teresting and informing. Frank G. Carpenter is touring the Southern continent of America for the Star and writing a series of articles that will embody the first hand personal impressions of this keenly observant journalist:

I am just starting out on a tour of 25,000 miles through our great sister continent, to write a series of letters for this paper. I expect to visit the principal countries of South America, going down the west coast from Panama to Patagonia, travelling for the possibilities of the South American desert, and writing of all the countries which face the Pacific. Later in the year I shall go around brough the Strait of Magelian, or over the mountains to the great republics which lie on their eastern slopes, traversing the mighty plains and travelling up and down the principal rivers.

During this journey I shall describe the countries as they are to-day, and the mighty changes now go ing on in their civilization and industrial development.

When it is remembered that the first shipment of Argentina cattle was sent to England in 1889 and that the results were not encouraging; and then try to realize the enormous meat trade of Argentina to-day, we may be prepared to accept in sober earnest Mr. Carpenter's apparently incredible prediction that in the very near future South America may to s great extent solve the civilized world's pressing and omnipresent problem of the high cost of living. The actual production of meat and grains gives promise, with increasing transportation facilities, of stupendous development.

With the development of its agricultural resources and possibilities South America is becoming also a

continent of great cities: When I travelled over South America fifteen years ago the biggest town on the continent was not larger than the Baltimore of to day. Since then many of the cities have been increasing more rapidly than any United States municipality and now there are two cities of over a million. The largest Latin city of the world is Buenos Aires, the capital of Argentina, and there are

1,800,000. At its present rate of growth t will soon surpass Chicago, and it promises to be one of the most beautiful cities of this hemisphere. Within the past few years tens of millions of dollars have been spent upon city improvements. The congested busito make wide avenues, and magnifi cent public buildings have erected. The city has one erected. The city has one news-paper building which is said to have cost \$5,000,000, and it has fine resi Rio de Janerio has now more than

a million population and it has with in a very few years spent more than \$100,000,000 on municipal improve-ments. It has taken advantage of our health work at Panama, and wiped out every vestige of yellow fever, so that it is now as safe for the traveller as any town of the world. Santiago de Chile is growing, and its famous public park, situated on a little table mountain in the heart of the city, is one of the wonders of landscape gardening. Montevideo is a gem, and there are other cities which can give points to us in mod ern civic improvements and in muni

South America give points to us in modern civic improvements and municipal government!

cipal government.

We shall have to take the first opportunity of attending a lecture of a South American "missionary" on a collecting tour in order to recover our selfsatisfied northern sense of superiority and retain our self-respecting contempt for Latin America.

There are two great facts about South America that we should bear in mind.

First, that instead of exterminat ing the aborigines the Latins civilized and Christianized them. That South American Indians have not yet surpassed the whites of the North, who have a thousand years more of civilization behind them, is not really so great a reproach to the Catholic Church as our pharisaical

'missionaries" would have it appear. Secondly, the United States of America during the last hundred years absorbed the great bulk of European emigration. To this fact is due the enormous development of the United States. Immigration and immigration alone made it possible. Now that the States have little land left for the newcomers, Canada and South America are both getting their share of immigration. And the development of South America is no less marvellous than that of Canada. It might do us Canadians no harm to remember that a short while ago Americans looked on us with contempt as stagnant and incapable of American progress.

American restriction of Latin immigration will deflect the tide largely to South America. Already Buenos Aires has a larger Italian population than any city in Italy.

A quotation or two from the Envelopedia Brittannica may be not inappropriate:

(In Buenos Aires) "every rate payer, whether foreigner or native, has the right to vote in municipa elections and to serve in the munici-This fact is commended to the en-

lightened consideration of the Torquestion as a municipal labor bureau comes up for discussion. "The excess of births over deaths

is unusually large (about fourteen per thousand in 1905)."

This as a subject of meditation for pious evangelicals whose self-righteous perturbation over the hopelessly corrupt Catholic Church of South America, blinds them to the sordid sensuality of Puritan race suicide.

And lest our Evangelical friends should consider the subject unscriptural we furnish a text for the meditation :

"I will bless thee, and I will multi ply thy seed as the stars of heaven, and as the sand that is by the seashore: thy seed shall possess the gates of their enemies."

#### AN OLD TALE Lecturing on Great Preachers Arch

deacon Armitage of Halifax, N. S. said among other things that Cranmer. Ridley and Latimer were perhaps the greatest men England had ever seen. Dr. Littledale, on the other hand, styles the worthies of the Reformation utterly unredeemed villains. He maintained that Danton, Marat and Robespierre stood on a higher moral level than Cranmer, Ridley and Latimer. And Littledale was no friend of the Church. The Reformation which they effected Macaulay has described as a " political job," done, we may add, by apostate and perjured clerics at the behest of Henry, the murderer of his wives, of Somerset the murderer of his brother, and of Elizabeth the murderer of her guest. Sorry materfew places in the world which compare with it in richness and beauty.

It is estimated to contain more than murderer of her guest. Sorry material indeed to reform the Church of cide whether Baptism necessary for salvation. ial indeed to reform the Church of cide whether Baptism is or is not

wonder that an up to date divine should shut his eyes to the verdict of history. Cranmer was a very prince of time servers. He carried his subserviency so far as to divorce Henry VIII. from no less than three wives-in one case deliberately trying to deceive the world with a eigned course of honor and decency; in another solemnly confirming and soon afterwards as solemnly annulling his own decision; and in the third exhibiting the basest obsequiousness to his master who "never spared woman in his lust nor man in his anger."

Our readers will remember that

Cranmer, after dissolving the marriage of Henry with Catherine, officially declared that Henry and Anne Boleyn were and had been joined in lawful matrimony. Two days after the condemnation of Anne Boleyn Cranmer pronounced definitely that the " marriage contracted and consummated between Henry and Anne Boleyn was and always had been null and void." Then when Anne of Cleves did not suit its more remote causes they are, Henry's taste the obliging Cranmer pronounced this marriage null and misery, that beggary, that everlastvoid. He thought it right and lawful to execute Catholics and burn Reformation has given us in ex-Protestants under one master, and Protestants of another shade under and Christian charity enjoyed so a second for not trimming their re- abundantly and for so many ages by ligious opinions by his. When he our Catholic forefathers." And towas brought to trial and to condemn- day English Protestantism is in ation as a traitor and a heretic he professed himself ready to recant. consistent answer to the questions of He signed six different forms of re- the soul. With its dismantled precantation, each more ample than the cincts, echoing the cries of warring former. When he found that his divines the sounds of incompatible accustomed duplicity availed him and mutually irreconcilable opinions, nothing he recanted his recantation | Englishmen are beginning to study in melodramatic fashion and so went the doctrines of the Church of St. to his place. And this man, insa- Hugh and St. Richard and St. Thomas tiable in cruelty when his star was and many of them are finding peace in the ascendant, cowering ever under Henry VIII, ready to carry out ism is moribund the Church which any design however unjust, was per- nurtured and taught generations of haps" one of the greatest men Eng. Englishmen is throbbing with vitalland has ever produced." Of him ity and demonstrating that she alone Cobbett says that "of the sixty-five is dowered with the crown of docyears that he lived and of the trinal unity. And earnest men who thirty five years of his manhood have cast aside the fetters of prejudice twenty nine years were spent in the pray daily that England may come commission of a series of acts which for wickedness in their nature and for mischief in their consequences are absolutely without anything approaching to a parallel in the annals of human infamy." Latimer and Ridley were perjurers and plunderers. Archdeacon Armitage might read history to some advantage and so spare us the trouble of trying to understand the mentality of a man who makes such statements as he is credited with.

THE REFORMATION MYTHS Much of this Reformation rubbish is borrowed from John Foxe, "a rampant bigot." according to Dr. Arnold, and "like all of his class, utterly unscrupulous in assertion : the falsehoods, misrepresentations and exaggerations to which he gave mentary proof convincing to all were wasted upon him. But all who wish to be conversant with the causes and men of the Reformation in England canofind knowledge indisputable and received from the works of Dr. James Gairdner. Our own Lingard gave it to the world years ago, but he was accorded scant courtesy from those who were enmeshed in prejudice. He was dismissed as a special pleader; but the Anglican Dr. Gairdner is not treated so summarily.

DEPARTMENT OF CIVIL SER. VICE

Cambridge Modern History, Mr. Pollard, one of his collaborators, writes: "The Reformation in England was mainly a domestic affair, a national protest against national grievances, rather than part of a cosmopolitan movement towards doctrinal change. . . Its effect was to make the Church in England the Church of England, a national Church recognizing as its head the English King. From the time of the submission of the clergy to Henry VIII. there has been no instance of the English Church successfully challenging the supreme authority of the State." It became a mere department of the Civil Governmenta ready and submissive dependent on the State. To a Catholic it seems a mystery that the same judicial body that decides such questions as the construction of railways should, with the King at its head, de-

IRONIC PLEASANTRY In beginning his lecture Archdeacon Armitage referred to Arch. bishop Benson's phrase, "The bright and blissful Reformation," as one of

the best descriptions of a period which had possibly been more pregnant to England than any other. This Archiepiscopal statement is an ironic pleasantry. It was bright indeed with the flames which burned those who refused to surrender their faith at the command of despotic monarchs, and blissful to a rapacious aristocracy who filled their hands with the wealth of the monasteries. and churches, and thus robbed the poor and introduced the workhouse. It was blissful to unprincipled ministers and to venal and slavish parlia ments.

Toquote Cobbett, "the Reformation in England was engendered in beastly lust; brought forth in hypocrisy and perfidy and cherished and fed by plunder, devastation and rivers of English and Irish blood; and that to some of them now before us, in that ing wrangling and spite, which the change for the ease and harmony ruins. It is worn out, with never a within her borders. While Anglicanonce more under the sure and paternal sway of Peter. That is the prayer of the converts who, after being buffeted by the waves of doubt, have found shelter within the fold of the Church Catholic and Roman.

#### MADMEN

A paper called the Canadian Commonwealth is published in Baddeck, N. S. The editor is Rev. Edwin H. Burgess and the contributing editors Rev. John Pringle, D.D., Rev. D. M. Gillies, D.D., and Rev. J. F. Tupper. In its last issue one of the editors appeared to have become very much exercised in regard to the Knights of Columbus Oath. The article he prints is evidently from the pen of a coward. He publishes the oath but wants it distinctly understood that he will not vouch for its authenticcirculation are endless." Froude is ity. The reverend editor adds that also responsible for misrepresenta. he does not hesitate to say that the tion due to the fact that argument thing is so horrible that he will be onto City Council when next such a and criticism and evidence and docu. highly pleased if the Knights are able to disprove it. He does not cultured intellects except his own keep pace with public events else he would know that the so-called oath was circulated in St. Johns, Nfld, The Knights of Columbus brought action and the person responsible for its circulation made the most abject apology to save himself from going to gaol. It matters not how often the Knights of Columbus deny the authenticity of this oath there will be found men, like the editors of the Canadian Commonwealth, who will still give it currency. The publisher of the CATHOLIC RECORD is a Knight of Columbus and he is intimately acquainted with everything concerning it. The Knights of Columbus take no oath whatever, and the so called In "The Reformation," in the

oath is the creation of some undesirable citizen who possesses a satanic hatred for the Catholic Church.

#### 'FATHER RALPH" AND PULPIT POLITICIANS

We ask our reader's indulgence whilst we again refer to some of the grotesque charges the author of the above book makes against the Church in Ireland. We do so, not because we think that Gerald O'Donovan's masterpiece deserves further notice, but because the abuses of which he would convict the Irish Church are mainly identical with the crimes of which critics in every land pronounce her guilty.

With "Father Ralph" it is not a question of there being "something rotten in the state of Denmark," but rather a case where everything is rotten, and this because the Irish Church is simply "a monstrous organization, self · seeking, material,

thinking only of itself \* \* an ironbound autocracy drunk with power wedded to a philosophy and a theology divorced from religion as well as from life." The author gives us as a typical Irish Bishop a man who is merely a clever politician working to increase the temporal power of the Church. He paints in lurid colors the contrast between the richness of the ecclesiastical foundation and the poverty of the people who are being bled for its maintenance. The priests are so many political intriguers, whereas all the terrors of the Inquisition are constantly employed against laymen of "undoubted sincerity and ability " who refuse to become mere pawns in the political game. The purpose of "Father Ralph" is to paint the Irish Church as a huge political machine "thinking only of increasing and perfecting its strength at the expense of its spiritual power and its devotion to of the way the Roman Catholics progressive truth."

In all this there is nothing new,

any more than there is anything new in the heresy that "Father Ralph ' would have the Irish Church sponsor in the name of "progressive truth." But there is a method in the author's madness. "Father Ralph" is part of the propaganda of the Philosophy of Bluff, which would escape the odium of its own unsavoury record by fixing it upon another. If there is a political church in Ireland it is the Protestant church that deserves the bays. The Catholic Church, "Father Ralph " to the contrary, never meddles in purely political matters. The Priest in Politics" has no foundation in fact, but it has been used to advantage to cover up the ignoble part played by "The Parson in Politics." When Gladstone proposed to disestablish the Protestant of his famous "Catholicity and Pro-Church in Ireland, the parsons, in gress in Ireland." His opinion of the interests of spiritual truth, of course, were active in opposition. When the Protestant Church enlisted the whole force of the Crown held to outwefgh that of Gerald to enable it to exact tithes from a O'Donovan. Sir Horace is one of the people to whom its message was anoutstanding figures in Irish public athema, it did so in the interests of life of to-day. The unknown author spiritual truth. But we need not reof "Father Ralph" has in all probafer to ancient history. It is in the bility become intimately acquainted interests of spiritual truth, of course, with conditions in Ireland through that the Protestant church has dethe pages of Michael MacCarthy and graded itself into a mere adjunct of F. H. O'Donnell. Carsonism. It is in the interests of spiritual truth that Pope Sir Edward took upon himself to order Bishop and moderator and cleric to observe "Ulster Day" in the way that seemed best to himself. " Re-Synod of the Presbyterian Church of Ireland " at its recent annual meeting in Belfast, unanimously adopted a "protest against Home Rule," in interests of spiritual truth. "Ulster Covenant" was read and signed in the Protestant churches-in the interests of spiritual truth. This is not the complete history of the part played by the Parson in Politics," but of course we must never attribute a potitical motive to such activity. It is all in the interests of spiritual truth. I only the author of "Father Ralph ' could quote such concrete cases against the Catholic Church he would indeed have framed a damning indictment. But when the boot is on the other foot we must not draw any such conclusion. When

they are defining the Scriptures. We make no apology for "the priest in politics." He was not there to promote his own interests, as the parsons were and are, but to obtain some measure of justice for his persecuted people. He was the only educated man whose advice they could obtain, or to whom they could against oppression. England took good care that there should be no educated Catholic layman to whom the people could go for guidance. She did not put a price upon the head of the schoolmaster for nothing. from the people and with the struggle against oppression he knew look to the priest to lead them in be just as ready to condemn it as any

example of their devotion to the re-

ligion of the gospel. And when

Synods and Assemblies take sides in

political Times have matters. Ascendancy of a class has passed for ever, and the soggarth aroon has no need to be ashamed of the part he played in hastening its passing.

take a hand in politics can it be said of them that they abused their power? Let Sir Horace Plunkett, who is anything but an apologist for the Catholic Church in Ireland, be their judge. Says Sir Horace, "I have come to the conclusion that the immense power of the Roman Catholic clergy has been singularly little abused The evil, commonly described as 'The Priest in Politics,' is, in my opinion, greatly misrepresented I believe that the overactive part hitherto taken in politics by the priests is largely the outcome were [treated in the past, and that this undesirable feature in Irish life will yield, and is already yielding to the removal of the evils to which it owed its origin, and in some measure its justification \* am convinced that if an anti-clerical movement were to succeed in discrediting the priesthood and lowering them in public estimation, it would be followed by a moral, social, and political degradation which would blight, or at least postpone, our hopes of national regeneration." Plunkett, as we have said, is anything but an apologist for the Church in Ireland. His book, "Ireland in the New Century," from which we have quoted, showed him to be such a partizan critic that it drew from Monsignor O'Riordan, the learned rector of the Irish College, Rome, a reply in the form

COLUMBA

#### NOTES AND COMMENTS

"The Priest in Politics" is on that

account all the more remarkable

and gratifying, and can be safely

Presumably the editor of the Christian Guardian would not credit himself with an adequate days' work if he failed during the course of it to rescue from the "muck heap' some ill-natured reflection upon Catholics. This time he is to the fore with a jibe at the Church in Spain for the imprisonment by the State of a " Protestant " naval officer for his refusal to attend Mass. It of course matters not to the Guardian that that same government has distinguished itself in Methodist eyes by sundry acts of manners of its people. And in this sentences, persecution (including imprisonment) particular the people of Spain, as and know how to die," and the great against Catholic prelates and priests, for no other reason, too, than that they put fidelity to God and to their own consciences before adhesion to unwarranted State enactments. In such contingencies, whether in Spain, in Portugal or in France, State tyranny came in for its due mead of praise from the edipreachers and parsons meddle in tor of the Canadian organ of politics we are to see in it a sublime Methodism. It is convenient to forget these things sometimes,-just as easy as to?forget that it is by no means an unheard of thing, even in purely political matters we are to Canada, for a military officer to be bow down in holy awe and believe disciplined for neglect or refusal to attend church on State occasions.

As TO THE particular incident of which the Guardian finds it convenient to make so much, would it not have been wiser to have had something more reliable than a mere press despatch to go upon before expressing itself so look for a lead in their struggle glibly? Apart from this we know no more about the affair than the Guardian's editor does - that is, nothing at all. We have had some experience, however, of the artless ways of the cable correspondent. especially where anything Catholic The priest was of the people and is concerned, and have had numerous illustrations of that simple people in their sufferings and little twist which can make white sorrows. When he took his look black at a distance, and black place at their head in their white, green or any other desired color. We have no doubt that somethat the only reward that awaited thing of the kind has taken place in him was the plank ,bed and the the instance referred to, and that a prison cell, but he did not shrink word of authentic explanation is all from the consequences. The day that is necessary to set it in its that made it necessary for him to be proper light. If not, and the Spanish a politician has all but passed, and Government has really been guilty in the new era that is dawning for of an act of unjustifiable aggression, Ireland the people need no longer no matter against whom, we shall

Protestant zealot can be. But, unchanged in Ireland. The day of the like the Christian Guardian, we are not in the habit of stampeding on the mere wild cry of a fanatic.

THE EXCITEMENT endeavored to be But when circumstances made it created out of this doubtful incident necessary that the priests should is all of a piece with the ordinary English-speaking Protestant idea of Spain. We are treated every little while in such papers as the Guardian to dissertations on the illiteracy of the Spanish people-an impression founded on pure ignorance or malice, or both. We also hear much of their "subservience to the priesthood," and other similar claptrap. The moral influence of the Spanish clergy and the responsiveness of the people to the same, we have no thought of denying. It is one of the glories of Spain, and while faith elsewhere has been streaming through a sieve, in the land of St. Teresa and St. Peter of Alcantara, of St. John of the Cross and St. Ignatius, it remains practically in its pristine freshness and simplicity. That this is so is largely due to the fidelity of the Spanish priesthood, and, the sneers of Protestant zealots notwithstanding, we pray God that it may long continue to be the predominating characteristic of the Spanish people. That this spirit has not always distinguished the Governments of Spain is matter of history, but a broad line should be drawn between rulers and people.

> SOME INTERESTING side-lights have recently been shed on this subject by an English lady, Mrs. C. G. Hartley, who has travelled much in Spain and written some charming books descriptive of the country and its inhabitants. In an English periodical she has just been commenting on the common British delusion that the great majority of the population are illiterate and that education there is universally defective. This idea she condemns out of her own experience, and controverts vigorously such sweeping statements made by writers who do not know the country or understand the people. They have drawn pictures, she say 2, "untrue to the high intelligence of the Spaniards." She then goes on to recount her visits to the schools of the nation, primary, collegiate and technical, whose work, she adds, "compares favorably with that done in the most advanced schools in the largest towns in England." One testimony such as this is worth more than countless tomes from bigoted, shallow and irresponsible writers who find such favor in the Protestant Sunday schools of Great Britain and America.

drawn by interested scribes from the to be judged so much by its "booklarnin" as by the moral habits and test well. We have no intention of enlarging upon the subject here, but from the writer named. As she travelled about Spain it was, she says, a continuous astonishment to her how the secular and religious lives overlapped. "To the ardent and simple hearts of the people all things relating to earth merge naturally into the things relating to Heaven. . . the people." Or this, from a Scottish member of Parliament: "I cannot country of Canada, we may ask, be the better for the transplanting of a little of that spirit here? That it saying of a great poet : "Culture's chill disdain

Did keep the vulgar Reformation out of Spain."

ONE OF THE outstanding features of the Reformation, as remarked by historians, was that as faith departed from the nations of northern Europe it blossomed into flower in outlying portions of the earth. The glory of the missions in North and South America, and in far Asia, brought consolation to the hearts of those who wept over the destruction and desecration at home. What happened in the sixteenth century shows signs of repetition in the twentieth. As the governing authorities of Catholic countries have turned upon their

Mother, the Faith has shown re newed vigor in other parts of the world. Witness the extraordinary success of Catholic missions in China, India and Africa. A late summary states that whereas in the year 1800 there were in India 475,000 Catholics governed by 2 Archbishops, 2 Bishops, and 2 Vicars Apostolic, there are to-day 1,700,000 Catholics, 27 Archbishops and Bishops, and 1,336 priests. The figures for China are even more remarkable. In 1800 there were but 202,000 Catholics in that country, whereas to-day there are close on 2,000,000 with 1,450 mis sionaries, 700 native priests, 1,886 nurs, and 8,000 catechists. So with Africa. As against 15,000 Catholics in Northern Africa and a few scattered settlements on the East coast. that continent can now show over 1,000,000 Catholics, with 3,381 missionaries. A consoling result surely. but yet the harvest still unreaped is

IT WAS A Presbyterian, not a Cath olic, who thus gave expression to his feelings in contemplation of the piety and reverence of the people of Ireland. The passage may be found in "Home Life in Ireland," by Robert Lynd :

great beyond description, and as al-

ways, the laborers too few.

"If you are in a little town in any part of Ireland-except the northwest-about noon, when the chapel bells ring for the Angelus, you will see all the men suddenly taking off their hats and crossing themselves as they say their midday prayers. The world loses its air of work or of commonplace idleness, and streets take on an intense beauty for the moment as the old people and the young half hide their murmur a prayer to the Mother of God. The boy walking by a loaded cart stands still with bared head or stumbles forward, praying as he walks. In the doors of the houses, in the entries on the bridge over the river, the town assumes a multitudinous reverence as the tide of prayer weeps through it to the music of the bells. Even the policeman, udicrously stiff in his military uniform, lowers his head with a kind salute and offers homage to heaven. I confess I like this daily forgetfulness of the world in the middle of the day. It brings wonder into almost every country town in Ireland at least once every day.'

In this particular Ireland and

#### MORALITY OF SUICIDE

ATHEISM AND MATERIALISM FROM NURSERIES FOR DIS. CIPLES OF THE COWARD SCHOOL

In the well known Stonyhurst Manuals of Catholic Philosophy (Longman's), Rev. Joseph Rickaby, S. J., devotes a chapter of his "Moral WE CONFESS never to have had any patience with the arguments many minds ever since the beginning of human history, and anent which assumed illiteracy of such countries | Hamlet has his say in the famous as Spain. A nation, after all, is not monologue, beginning, "To be or not to be." Parenthetically the opinion of Napoleon on the same matter was summed up in one of his cogent 'We must will to live those of Catholic Ireland, stand the warrior who had been familiar with leath during all his life was altogether against self destruction as a "way out" of pain. "There is not," before leaving it for the present, he once said, "sufficient of the Old cannot forbear a further quotation Roman in me to suggest suicide, and ing absolute assent, allowing of no I will work out my destiny without the aid of self-administered poison." Accordingly many refuse to accept the story that he attempted to commit suicide at Malmaison on the night before his second abdication.

However, to come to Father Rickaby. Suicide, he says, we understand as the direct compassing of one's own death, and this is an act never law-The churches remain the homes of ful. He then refers to the hard cases that put the moralist on his mettle in order to restrain them by but remark how kindly are the manireason. Why should not the solitary an immortal being whose soul God invalid destroy himself? Why should alone had the power to create. That ners of the people. Manners, did I not death be sought as an escape say? Everyone has the manners of a from temptation? Or why not have gentleman. Even the countrymen suicide licensed? The Jesuit quotes the philosopher Caley as in effect working in the fields would pass for saying that if every disgust justified courtiers." Would not this thriving suicide, then the fact of being alive would constitute justification, the melancholy (a word which comes from the Greek, meaning "black disposition") mind being naturally prestill thrives in the Peninsula should disposed to take as bad and insupcause us to thankfully repeat the portable that which is a least toler

There is a moral crookedness, in ordination and unreasonablness that is intrinsic to the act of suicide apart from its consequences. It is natural to every being animate, and unanimate to the full extent of entity and power, to maintain itself and to resist destruction as long as it can. This is the struggle for existence, one of the primary laws of nature, and man has intelligence and power over himself that he may conduct his own

struggle wisely and well. It may be objected that man is only bound to self-preservation so long as life is a blessing-that under stress of adverse circumstances it is sometimes answered that whereas death is the greatest of evils, it is foolish and wicked to resort to dying as a refuge against any other calam. ity. But this answer proves too much. It would show that it is

never lawful even to wish for death whereas, under many conditions such as those now under consideration death is a consummation devoutly to wished, and may be most piously desired, as Ecclesiasticus says: Better is death than a bitter life and everlasting rest than contin-

Jesuit, that there are many highly good and desirable in them selves which become evil when com passed in a particular way. may be a blessing to the universe, but his death by the hand of an assassin is an intolerable evil. So is death in facto esse (in itself), as the schoolmen say, an everlasting rest; but no death in fleri (to be done) when that means dying by your own the irrationality come in. A mother, watching the death agony of her son may piously wish it over; but it would be an unmotherly act to lay her own on his mouth and smother him. To lay violent hands on one self is abidingly cruel and unnatural more so than if the suicide's own mother slew him.

In view of modern tendency on the

part of certain prisoners to go on "hunger strikes" and so invite death Father Rickaby's view is interesting. He says: "A man's taking food per iodically is as much a part of his life as the coursing of the blood in his

It is doing himself no less violence to refuse food ready to hand when he is starving, on purpose that he may starve, than to open a vein on purpose to bleed to death—especially when the food is readily accessible. Again, to destroy a thing is the exclusive right of the owner and master of the same

If, therefore, man is his own master, in the sense that no one else can claim dominion over him, may he not destroy himself? physician will say that man cannot be his own master any more than he can be his own father. Yet the Cath. olic who knows his Master and Maker will not need to have resourse to any other argument than that which the simple catechism teaches him. Even among the Greeks it was taught (by Aristotle for instance) that the citizen belongs to the State and that suicide constituted robbery

The great deterrent against suicide most. Men are wonderfully imita tive in killing themselves. practice is come in vogue, it become materialism form the best nurserie to renounce the protection of -Catholic Bulletin.

#### THE CHURCH AND MARRIAGE

said Rev. Father Sheppard, O. S. B. recent sermon on Revelation of God to man, demand life, the union of man and woman for offspring, made up of body as well as cultivation, lest they might be marred and frustrated by neglect and evil

HUMAN LOVE A PRECIOUS GIFT

Human love, the love between husband and wife, youth and maid, was indeed one of the most precious gifts of God, but it an affection de liberately ignored or overrode the laws of God and the imperative needs of the souls of parents and of offspring it was no longer worthy of the name of love, since it flowed not from the source and fount of Love : it was a spurious imitation unworthy of the esteem of rational men.

There could be no doubt, the preacher went on, that Our Lord's reason for raising marriage from the low state into which it had fallen among the Jews and Gentiles to the dignity of a sacrament lay in the tremen dous responsibilities involved primary end of marriage was the begetting and rearing of children that they might become first and above all else "fellow citizens of the saints and members of the household of

ESSENTIALS OF THE SACRAMENT Accordingly, it was for the Church to define the essentials of the sacra

primary purpose of marriage was not endangered or frustrated by the ca-price or blind passion of man. The Church could not allow the right of The truth seems to be, says the sphere secular enactments were valid in conscience as in civil law. But when the State went beyond death of a great tyrant or persecutor after divorce, when the lawful spouse was still alive, or to proand. There the unnaturalness and any reasonable man. Laws there

in cases where misery meets with recklessness, is thought of Hamlet "In that sleep of death what dreams may come,"—above all, the fear of being confronted by an angry God. Apart from belief in God's judgment and a future state our arguments against suicide may be good logic, but they make poor rhetoric for those who need them rage, an epidemic. Atheism and for the contagion of suicide. It is a shrewd remark of Madame de Stael: Though there are crimes of a darker hue than suicide, yet there is none other by which man seems so entire-

The work which the Son of God began upon earth continued unto all time in the Church, which speaks in ity, and with a voice that, in the things of the Spirit, can never err, The Church and Marriage. He continued: Her doctrines shine forth as the infallible dissension convicting the rebel and the doubter of hateful treason against the veracity of the Most High. It is not children, whether parents or off spring, might be preserved in Chrissurprising—that the most wonderful of the natural operations of human the continuance of the race, should engage in a special manner and de gree the attention of the Saviour and final, how could it be a matter of inthose who entered upon His Church. For though he called it a natural operation, yet it was also in riage contract and brought forth a very real sense above the natural; since the offspring of the union was children? It was only an age of loose thinking, of shallow scepticism, and of criminal indifference that could find fault with the Cathosoul, was a compound being endowed with faculties, powers, instincts, which required sedulous care and tion for the worthy reception of marriage by her children.

A HUNDRED NEGROES ARE CONFIRMED BY CARDINAL FARLEY IN COLORED CHURCH

Cardinal Farley officiated the other day at the confirmation exercises of St. Mark Church, (colored) at 65 West 138 street, New York. Assisting him were Mgr. Wall and Fathers Carroll, Donlin, Stewart, O'Keefe, Deevey, Sullivan, Larkin, McGrath, Byrne, Fullerand Father Christopher Plunk ett, pastor of the church.

One hundred negroes wers confirmed, of whom seventy-five were children. Thirty-five were converts. In the middle of the Cardinal's address he stopped and asked all under twenty one years old to stand up.

ment, and to lay down the condi-tions of its worthy reception; it was hers to make laws to ensure that the

any secular government to trespass in that department. The state

might legislate concerning the tem-

poral good of matrimony, such as wealth, property or title; and in this sphere secular enactments were

this province and sought to allow

nounce upon essentials of marriage

proclaimed that such laws, in so far

as they were at variance with her

own enactments, held good only in

regard to their legal effects, and had

no validity in the domain of con-

It was strange that these laws of the

be if marriage is the sacred

Church should present a difficulty to

thing the Son of God had declared it

to be, and there could assuredly be

no more competent legislator than the Church. Secular states and

governments by their low ideals of

marriage and by the inconsistency of their laws had shown how utterly

unsafe they were as guides in a ma-

was the Catholic Church alone to b

held up to execration for maintain-

ing the sublimity of this great sacra-

THE CHURCH IS INTOLERANT

claimed. "The charge is in a sense

absotutely true. The Church is in

tolerant and is arrogant in the face

of all systems (as distinct from in

dividuals) that are at variance with

her own essential teaching. In this

anyone who studies the Gospels im-partially, it must be evident that Our

and humble of heart,' was at the

son that ever trod this earth : and

whatever that if Jesus Christ and

His Apostles were walking on Eng-

lish soil to-day they would be pil-

loried in the newspapers by a sec-

tion of the broad minded public as

intolerable bigots and fanatics, and

indignant citizens would write to the

daily press demanding if there were

no redress against these disturbers

of domestic tranquillity, who brought

not peace but the sword ' into law

HIGHEST CONCEPTION OF CONJUGAL

The Church was the only Christian

body. Father Sheppard added, that without dissension, without hesita-

tion, and without compromise up

held the sanctity, the inviolability of

the sacred obligations of the mar

riage bond. And what were the re

sults? Whereverthelaws of the Church

were most faithfully obeyed there was

found the highest conception of con-

jugal life, the most dazzling domes

tic purity, and the fewest instances

of divorce. If one sought to know

laws were scouted and despised, let

him look to the results of our Eng-

parts of America, and the pagan

parts of France. Yet the Church

was reproached because she would

not permit the gratification of every

the unformed mind of youth and

maid, because she would not

acknowledge that every attachment

between man and woman came from

God, and insisted that reason as well

as sentiment must enter into love.

She wondered how the souls of her

tian faith and Christian morals

difference what was the religion of

lic Church for demanding the prac

tice of the Catholic faith as a condi-

whim and caprice that might enter

lish divorce courts, to the Protestan

what happened when the Church's

abiding English homes."

imitators. I have no doubt

His Apostles were in this His faith

same time the most intolerant Per

To

she is like her Divine Founder.

Divine Lord, though indeed

about the

ter so vital to the human race.

then the Church uncompromisingl

example, Christians to remarry

"I want you all to pledge that you will take no intoxicating liquors until you are twenty one," he said.
"If you live until then without getting the drinking habit, the chances are that you will never become addicted to the use of intoxicants. you start now your life will be made inhappy.

#### THREE HUNDRED YEARS AGO

In a lecture recently in London on "Some Modern Dangers to Religion," Mr. Benson, M. A., remarked that:

"Three hundred years ago it was proclaimed that the Catholic Church was the enemy of the Bible, and that it was Martin Luther who discovered the Bible locked up in the monas teries. The only guardian of the Bible to day, as always, appears to be the Catholic Church. Three hundred years ago non-Catholics justified faith without works. Now they justified works without faith. It did not matter what people did to-day so long as their heart was in the right place That was one of the most comfortable and consoling doctrines ever heard. Three hundred years ago, at the Reformation, certain feasts of the Catholic Church had been abolished. What had they got in their place? For the feast of Corpus Christi had been substituted the Harvest Festival: for the Midnight Mass which ushered in the birth of the Saviour they had a watch night service on New Year's Eve, the opening of the secular year."

Back to paganism, in short. That is "We have heard much of late bout the "Intolerance and Arrohat we owe to Martin Luther and private judgment." gance of the Church of Rome in these matters," Father Sheppard ex-Jeurnal.

#### IRELAND AND ITS PRIESTS

"Once a statement becomes generally accepted as a fact it takes a lot of killing," says the Dublin Leader. Ireland is written up as a country over run with priests and so generally is it accepted that even Catholics who ought to know better believe it. The contrary is the fact ; Ireland is rather over run comparatively with parsons and ministers, as Mr. way Rigg has shown so often in these pages. To go no further back than the last two counties that he dealt with-in Sligo the non Catholic parsons and ministers are 1 to every 187 Protestants of various sects, while the priests are only 1 to every 1,093 Catholics; in Mayo the Protestants of various sects have 1 clergyman to 111 persons, whilst the priests are only 1 for every 1,580 persons. Yet Ireland is believed by millions to be over run by priests As far as we can see, Dublin certainly could do with a large addition of priests. In such populous parishes as Marlboro Street and Westland Row the number of priests, in comparison with the population of Cath ics, is so very small that it must be impossible for the clergy to keep in personal touch with their congregations. And yet Ireland is held up as a country over run by priests! The circumstances of the times appear to us to call for more priests, and particularly for a large number of priests equipped by temperament and training for taking an active part in social work, including labor and economic questions."

There are times when it is hard to know what it is that God wants us to dc, when we stand perplexed at the parting of the ways undecided as and pray but without receiving, or appearing to receive, any help. only thing to do in such cases, if a decision must be made, is to make it in God's name and trust in Him to do the rest.

#### THE JOURNEY

Christ's religion being so sure and By many a way and many a day I am come home again; Home by the heart-remembered way Whereof my feet were fain.

> For many a day, by many a way I wandered at my will.
>
> My will: God smiled to hear me say, Shaping, directing still.

In many a garden I sat down With heartsease and content. he hand upon my shoulder laid Still pushed me that I went.

By many days, and many ways Praise God I come again Home to the mountains in a haze, And the same shining rain. Now when I would sit down and rest. Nor yet the table's spread: The chamber for the welcome guest. The pillows for his head.

By many a way and many a day He leads me still for sure, Where life continueth in one stay, And the good days endure.

shall sit down beneath the trees Where living waters spring. And in the country of Much Ease Forget my wandering. KATHARINE TYNAN, in London Tablet

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NATIONAL SECURITIES CORPORATION LIMITED

#### FIVE MINUTE SERMON

REV. J. J. BURES, PRORIA, ILL. SECOND SUNDAY AFTER EPIPHANY

CHRISTIAN MARRIAGE "At that time there was a marriage in Cana a Galilee, and the mother of Jesus was there. And Jesus also was invited." (John II, i, 2)

The presence of Jesus and Mary a the marriage feast of Cana sanctified the Christian family and Christian

marriage.
The Christian family is the founda tion of Christian society and Chris-tian marriage is the basis of the Christian family. Without marriage neither the family nor society could exist. Society did not institute marriage. It was instituted before all society by God Himself for the propagation ond preservation of the human race. Hence it is to be governed not by the laws of society but by the laws of God and His

The fundamental law and absolute condition of Christian marriage is its unity and indissolubility. It is the union of one man with one woman for the purpose intended by the Creator, which union is to last forever. Such was marriage in the beginning and to such it was restored by our Saviour when He also made it a Sacrament of His law and a type of His union with His Church.

On account of false teaching and unrestrained passions many have lost the true notion of the institution of marriage. Hence we see family ties loosened, divorces on the increase, family honor stained, parental authority disrespectfully treated, domestic quarrels the order of the day, the sacred obligations of wife and mother often cast aside, shame ful crimes common and the laws of nature unblushingly trampled under

If the teachings of Christ and His Church regarding marriage were obeyed these and other evils would

The words of Christ regarding matrimony clearly sustain the teaching of the Church that it is the union ity of the marriage tie, live in peace of one man with one woman and it is to last during the lifetime of both. He says in the v chapter of St. Matthew, 32 verse: "But I say to you that whatsoever shall put away his wife excepting the cause of fornication, maketh her to commit and together they meet again beyond that is put away committeth adultery." These words clearly teach the doctrine of the Catholic Church that there is no such thing as a divorce which will permit either party to marry during the lifetime of the other. In the xix chapter of St. Matthew, 5th and 6th verses, he says 'A man shall leave father and mother and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two but one flesh. What therefore God hath joined to gether, let no man put asunder." Can language be clearer? No human power can break the bond of matriony. It is the work of God. And

let no man meddle with it. St. Paul taught the same doctrine. In the First Epistle to the Corin thians, vii chapter, 39 verse, he says:
"A woman is bound by the law as long as her husband liveth; but if her husband die, she is at liberty, let her marry whom she will." By these words St. Paul clearly states that marriage is indissoluble, that the woman is bound to her husband as long as he lives, and that no state, no human law can loose the bond that binds them together.

Such was the doctrine taught by Christ, such was the doctrine taught by St. Paul and the Apostles, and such is the doctrine ever taught by Christ and the Apostles to the pres-

In defense of the unity and indishad many a severe conflict. And had she not fought this battle bravely for the sanctity, the unity and the indissolubility of marriage, Europe would be in as degraded a condition to day as are the Mahometan nations.

History tells us of the conflict be-

All are acquainted with the con-flict between Pope Clement VII. and Henry VIII. of England, who wished to discard his lawful wife and marry another. The Pope could not grant him permission to do that which was contrary to the laws of God and His Church. The lustful monarch, disre-garding the laws of God and His Church, married Ann Boleyn while his lawful wife Catherine of Aragon was still living. Soon tiring of the charms of his new wife, he had her beheaded and married another and did not stop until he had married and murdered or divorced five or six. By the refusal to grant a divorce to Church, but the divine principle of the unity of marriage was not and could not be sacrificed. The Popes ever guarded and defended this fun-

mental principle. And if Christian woman is respected and honored; if the Christian mother is holy and venerable; if the Christian home is dear to the heart of every true man, it is due to the trine of the Church on Christian

marriage. The system of divorce is threaten-ing to destroy this holy institution. When governments attempt to dis-solve the bond of marriage which Christ declared indissoluble, then we can look for nothing in the future better than Mormon degradation.

But Christians of all denominations are beginning to realize the value of the teachings of the Catholic Church, and are waking up to the alarming growth of the curse of divorce. They growth of the curse of divorce. They are beginning to see that if the marriage tie is loosened the family is destroyed; and if the family is destroyed, society, the state falls to ruin. Divorce destroys the mutual love which should exist between man and wife. It causes unhappiness and often leads to the foulest crimes. If a person know there is crimes. If a person know there is no such thing as divorce which will permit one party to marry during the lifetime of the other, he will naturally be more careful in choos-ing a life-companion. This fact will also cause married persons to cultivate mutual love, to support each other's defects, to overlook many imperfections and to overcome little dislikes and disagreements.

Divorce encourages quarrels. If a married person believes that her

married person believes that by quarrels and crimes marriage can be broken, is it not a powerful in-ducement for one with evil inclina-tions to quarrel with his spouse or to fall into foul sins?

Divorce, besides, renders the proper education of children impossible. The proper education of children requires the teaching and influence of both father and mother.
God made Christian marriage the

basis of the Christian family, and the Christian family the foundation of Christian family the foundation of Christian society. With its unity and indissolubility marriage is a powerful safeguard of our best and dearest interests. Let divorce creep in, and society is soon flooded with countless evils. Divorce instead of promoting the happiness of the discontented species of the dis contented spouses as is claimed, diminishes it. He who has not been a comfort to his first wife will confe little happiness upon a second spouse. Nor will he be a gainer. Comparing his second with his first spouse the balance, after some time, will always favor the former. His affections are

divided, and he is unhappy.

The Christian husband and wife. and honor together, together they rear the issue of their union, teaching them to be good children, and together they meet again beyond adultery, and he that shall marry her the confines of the tomb—yes, they

#### TEMPERANCE

LAYING THE ALCOHOLIC DEMON The scientific and practical trea

tise, entitled "The Cure of Alcoholism," by Austin O'Malley, Ph. D., LL. D., has to day a world wide application. Books have been written on the subject in the thousands, and advertisements of absolute cures in the hundreds of thousands; and our legislatures have been filling their records with speeches and their codes with prohibitory enactments on this very disturbing politico-social theme—with the result that the sale of alcoholic liquors have doubled in decade. Most of the books were written by zealots without scientific knowledge or balanced judgment; the patent cure all but added new diseases or intensified the malady; and the prohibition laws, resting, on and the promotes.

a merely legal and not a moral basis, and often on a party motive that continued to provoke partisan opposition, have lamentably failed to prohibit. Dr. O'Malley has an inspiral of alcoholism, and as dislike of alcoholism, and as dislike of alcoholism, and as advertised by the second of the most rabid prohibitionist; but he has made a scientific study of the pathology, history and statistics of solubility of marriage, in defense of the subject, its causes, consequences, the doctrine of Christ and His varieties, degrees and environments. the subject, its causes, consequences, Apostles that marriage is the union of one man with one woman, to last sician and well informed Catholic, while both survive, the Church has had many a severe conflict. And cal remedies that are efficient, and in how far they are applicable. His statements and inferences are, there-fore, neither far fetched nor one-sided, and as he covers as much of the entire ground as the lay reader can travel with a medical expert, he tween Gregory VII. and Henry IV. of Germany in behalf of Henry's wronged and banished wife.

All are acquainted with the contact of the travel with a medical expert, he has produced the most thorough and satisfying review of alcoholism in all its phases that has been given to the general public. It has the addithe general public. It has the additional advantage of a directness and pithiness of style and a wealth of illustrative information that makes

illustrative information that makes the reading easy and inviting.

The first part, dealing with the medical aspect of the disease, explains the nature of alcohol, its proportions in liquors and patent medicines and its physical and mental effects: its relation to infectious diseases, insanity, imbedility, crime, payments and climate. pauperism, occupation and climate; the transmission of alcoholic ten-dencies through heredity; the history and inefficacy of restrictive leg-islation; the treatment of alcoholism in English and American institutions and finally the most approved physical prescriptions for its cure in the cal prescriptions for its cure in the various stages and degrees. Of the prescriptions' efficacy we do not presume to judge, except in so far as they are the result of the wide experience of a keen and conscientious physician; but not a few of his con be questioned. His theory that the white, brown, yellow and black races flourish and multiply only within zones marked by definite degrees of latitude or isothermal lines, would make most Americans, except the tropical or near-tropical negro, in-capable of development. He instances as proof that Northern Europeans decay in a hot climate, that the

Gothic, Lombard and Norse conquerors of Spain, Italy, Sicily, ulimately disappeared. But the same is true, of the Franks and Burgundians, the Normans in England and Ireland, of all the dynasties of the period, and of all conquerors who were not num-erous enough to absorb or exterminate the native peoples. Their disap-pearance, as an entity, was due not to climate, but to gradual absorption into the larger numbers of the general population. Another instance is the dying out of a Norwegian colony in Texas. A single instance is not convincing. French families have died out in France, and have lourished in Canada, far north of the isothermal zone our author would assign them; and we happen to know several Norwegian families in a southernmost Texas city that have multiplied healthily to three genera-tions. The progenitor in one of them had recently a golden jubilee that was attended by seventy two vigorous descendants. The fact that they were all Catholics might have been the factor differentiating them from their decadent compatriots.

It is a factor that Dr. O'Malley by no means overlooks. He believes strongly in the force of heredity sometimes overlooking in his ap praisal several counteracting ments—and he holds up as a deter-rent to bibulous parents the certainty of transmitting the alcoholic tendency to their offspring for many generations. He also insists that the physical craving must be elimi nated from the system by medical treatment before the patient's will ower is free to act; but when this is done he prescribes a course for physician and patient that has sellom found its way into medical Chronic and occasionally confirmed drunkards have been known to conquer the habit without recourse to religious aids; but Dr. O'Malley has little faith in the frequency of such cures, and less in their permanence. Holding that the supernatural helps which strengthen and reinforce the will and illumine the intellect are normally the only efficacious remedies he devote somewhat more than half of the 312 pages to this phase of the question It will astonish many of his medical readers, opening up to them a new world that they would do well to take possession of. They will find an excellent summary of the moral and dogmatic theology on the subject expressed with pulpit force in the more rigorous and homely idiom of the medical lecture room.

Having explained the moral re-sponsibility of the drunkard for his own act and the evil done to his offspring, and the general uselessness or danger of alcohol as a medicine even in the case of snake bite it but adds one poison to another—the author gives an extended and useful chapter on the control of the passions, the correlation of which is such that the mastery of one conduces to the mastery of all, and vice versa; on the fundamental virtues of prudence, temperance, justice and fortitude that bring the concupiscent and irascible emotions into harmony with reason; and on the allied virtues and opposing vices, which are treated with theological accuracy, but with a spice that is not used in formal treatises. For instance, speaking of effeminancy as opposed to the fortitude that makes man or woman valiant: "The dawdling, mincing, simpering, candy munching, that flabby jellyfish, the effeminate woman, possible. . . . Did you ever know a romantic woman that

was a good housekeeper?' Having treated the drunkard medically according to his type and degree and, if necessary, confined him in a well governed house of restraint from which "the politician, the police, the professional saint, the female agitator are to be kept out, except as patients," Dr. O'Malley would strengthen the moral muscles of the "flabby willed alcoholic"—and over drawled. and every drunkard is essentially a weakling, "too flabby to be a vigorous scoundrel." If he is an ordinary pagan he must be taught the natural moral virtues, for they all form a chain that is no stronger than its weakest link; and to this end there is a valuable dissertation on natural virtues and the practical method of acquiring them, and a striking description of the evils of drunkenness which thus concludes:

"It breaks vows binding before God. The worship due to the Creator the drunkard, who may go through the forms of worship while his eyes are turned back to offal. It wrecks the drunkard's body; and if he is a fother it indicate bornish and a second control of the se father it inflicts horrible suffering on generations born and yet to come idiocy, imbecility, neurosis, tendencies to disease, stupor of mind. The drunken father or mother spills blood that clamors for vengeance to the powerful and just God, and He will and must get full satisfaction if it takes all eternity to settle the

The natural man can acquire the noral virtues and be cured, but he has not half the chance of the pati-ent who has recourse to the supernatural; hence, with the floods of supernatural graces at his gates, the modern pagan who choses to remain a merely natural man is so in the sense in which an idiot was wont to

# FROM THE PAIN

#### Suffered Ten Years Until "Fruit-a-tives" Cured Him

ST. THOMAS, ONT., May 22nd. 1913.
"I was troubled for ten years with the most distressing Constipation and Indigestion of the worst form.

No one could have been worse with these troubles than I was for this long time.

these troubles than I was for this long time.

The pain from Indigestion was so severe that many times, I have had to stop work and lie down until the acute spasms passed away.

I took a lot of medicine—in fact, I guess I took about everything that was advertised—and gave them all a fair test—but got no relief. About a year ago, however, I was advised to try "Fruit-a-tives". I am mighty glad I did so for they seem to be made exactly for me.

or sae.

They gave results in a very short time and I am now free from these diseases and enjoying perfect health.

My wife also used "Pruit-a-tives" and we both think they are the best medicine

ever made." Z. J. EDGEWORTH.

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

drunkard and his doctor are provided with a sketch of these in "Super-natural Control," a thirty-five page chapter, which is really an accurate and strikingly up to date epitome of St. Thomas and St. Augustine on Grace, and of the proofs of the truth and divine origin of the Catholic Church. Sacramental grace is the spiritual anti-toxin that will complete the drunkard's cure, but he must take it in large doses, frequently and regularly. "An occasional Sunday dinner will not restore his strength; it must be "daily bread." The following extract on this subject illustrates the style and thoroughness of the writer:

'The patient must arrange with a

priest in his neighborhood so that he may be able to go to confession any morning before Mass, and so leave no excuse for putting off Communion Soon these morning confessions will not be necessary. . . . All this is unintelligible to those who are not Catholics, but the drunkard that has been a Catholic has enough faith left to understand what is meant. A confirmed drunkard is not a Catho lic, of course, except in the State census. The method described is absolutely scientific as a medical process; so scientific that as a physician I should advise a drunkard who is not a Catholic, but who is serious in his desire to reform, to become a Catholic in order to make sure of his cure. This motive would require considerable purification before it could pass the examiners, but the procedure in itself is reasonable. He must not be deterred by the example of drunkards who are set down as Catholics in the census, for 'drunk, ards belong to no church, except to the text that some of them pay pew-

There is a useful appendix on opium and kindred drugs, and a particularly helpful index. While exception may be taken to some views and theories embodied in the volume, there can be no hesitation in commenting it to priest, physician and intelligent layman as an admirable and most instructive exposition of the only effective remedy for one of the most deep rooted and far reaching evils of our day.—M. Kenny

#### ENGLISH BISHOP RE-BUKES NARROWNESS

In his monthly message to hi

Bishop, "a strange thing 'at this it know is the Christian life." NECESSITY OF RELIGIOUS ED of the Christian era,' to borrow Dear Welldon's own expression, that a citizen who has merited the esteen of his fellow townsmen and received from them the highest honor they can bestow, should be rebuked by a professed Christian minister for folowing the dictates of his conscience Everybody knows that had Alderman McCabe accepted the Lord Mayoralty on the condition of attending service in the church of a religion to which he does not be-long, he would have knowingly disobeyed the law of his church and so have violated his conscience. The Dean may lament that the law is so, but that does not alter the conscientious obligation of one who believes in the authority of his own religion.

. . I cannot understand why a Noncomformist mayor may not if he feel it the right thing to do, prefer to attend service on Mayoral Sunday in the church or chapel of his own denomination—as a matter of fact, I notice this has been done occasionally in other town—nor why a Jew, under the same circumstances has not a perfect right to prefer at tendance at the Synagogue. . . . I observe Bishop Welldon declares 'it is no part of our duty to criticize the motives and actions of others.'

same time uttered what the Bishop of Salford very rightly describes as an "attack upon the Catholic church, evincing an amount of prejudice of which perhaps few of his fellow-cit-izens had judged him capable." On this point his lordship same. "His this point his lordship says: "His claim for the Anglican Establishment as a 'more Catholic church' will merely cause an amused smile: whilst his effort to make capital out of the presence of the Greek Archimandrite and some of his flock is almost pathetic This, however, is a matter beside the subject. What I do feel I ought to say is that I am rather ashamed to think that, whilst London, on two separate occasions, and Newcastle, last year, elected Catholic citizens as Lord Mayors, and, like Manchester, had the good sense not to endeavor to force them to attend service in a non Catholic church, it has been reserved for our city to see a high Anglican dignitary criticize and affront the new chief magistrate and his co religionists on account of the former's acting according to his conscience and his religious convictions.

#### RETURN TO FAITH

CHANGE IN ATTITUDE OF MANY MEN OF WORLD WIDE NOTE

President George R. Grose, of De Pauw University, in a recent book entitled: "Outlook for Religion," reverts to the fact that scientific men have of late not shown them-selves hostile towards revealed religion. Of course, we are not sur-prised at this change of attitude; we are rather surprised that men who call themselves scientists should ever have placed themselves in opposition to the Author of nature Their trained and scientific minds should have convinced them that the wonders of nature were so many proofs of the existence of God, tha nature itself is but the work of God. the footstool of God, the touch of His hand, the hem of His garment. I am glad to see the leaders of scientific thought returning to sit at the feet of humble belief. I hope that Mr. Edison will one day do some real thinking along these lines and himself retract his foolish statements FACTS OF RELIGION ARE FACTS OF

I believe that the statement of President Grose will be read with interest: "The science of our day is recognizing the fact of religion a one of the facts of life that must be reckoned with. The master intellects of the present generation are on the side of the Christian faith. The two great poets of the nineteenth century — Browning and Tennyson— strike a clear note of returning faith and hope.' A stu-dent of modern philosophy in a recent article says: 'the era of doubt is drawing to a close.' Three of the most prominent scholars of Harvard University of the past decade, one a philosopher, another a phychologist, the other a geologist, began their career as materialists and agnostics, but before the close of the century were avowed Christian theists.

CHANGES OF A GENERATION

A generation ago the majority of men of the medical profession educated in Europe were agnostic; the exact opposite is true to day. Fifty years ago the drift of philosophic thought in the universities of Europe and America was toward the side of unbelief; to day the great leaders in education and the large majority of the student body are Christian believers - Professor Tait wrote an article not long before his death, in which he declared that there is not one skeptic among the greatest me of science to day, calling the lists of scientists one by one. A few years ago in London Lord Kelvin declared in the face of the scientific world that it is all nonsense to say that science has ever thrown any doubt upon divine creative power and energy. On the other hand science People in the current number of the Catholic Federationist, the Bishop of Salford, England, deals effectively with the Anglican Dean of Manches once said with great earnestness; I once said with great earnestness; I think I have some right to speak on the cathedral on Mayoral Sunday.

"It seems," writes the Anglican Bishop, "a strange thing in the strange than the strange than the strange that the strange than the strange that the strange than the strange that the strange than the strange that the strange that the strange than the strange that the s

NECESSITY OF RELIGIOUS EDUCATION In this same book which we have been quoting President Grose points out in no uncertain terms the necessity of religious education. He places religious instruction above scientific teaching; and he does not fear to say teaching; and he does not fear to say that this question of religion in the schools is the greatest "national problem" that we have to solve. Rightly does he put it before tariff or income tax, or the fortification of the Panama zone. We can only wonder that our separated brethren, who see so clearly the need of religious in-struction, and who forecast the terrible consequences of leaving thousands of the youths of the land ignorant of the most elementary truths of religion, take no measures to introduce religion into the school curriculum. If they wait for another half century it will be too late—if they wait for another half century, they will have to withdraw their missionaries from foreign lands to convert back to Christianity the millions of pagans of this land, President Grose writes:

PERIL IN NEGLECT OF RELIGIOUS EDUCATION

"Now no definite form of Christian instruction is given in the Public schools of the nation. The result in the Protestant population is a very general neglect of religious teaching. be called a "natural."

Therefore, since ordinarily the conquest of drunkenness demands the use of supernatural forces, the

Church has made no adequate pro-Church has made no adequate pro-vision for their religious training. The result is that there are millions of our youths to day who have prac-tically no religious education. This is the greatest national problem which we face. In France every Thursday is set apart as a holiday for religious instruction of the youth; in Germany provision is made for Christian teaching in the curricula of the schools and colleges; but in America reverence, obedience to conscience, the recognition of God in history and nature, the place of Christ in civili-zation, the value of the Bible both for literature and life, the relation of Christianity to other world religions, are nowhere taught with thorough ness. It scarcely needs to be said that the teaching of these things is far more vital to the character of our citizenship and to the future permance and peace of the nation than are scientific studies and patriotic

Well said, President Grose. I hope that many, very many of our separated brethren will read and ponder these words. Our Protestant friends seem to agree with us that religion is an essential part of education. Time and again of late have individuals and the whole bodies of Protest ant churches assembled in convoca tions reiterated the absolute need of religious education. But our testant friends seem to shrink from any solution of the difficulty. Our Catholic people on the other hand have met the difficulty with a clear and definite solution, with a noble generosity. The faith of the Catho-lic child has been saved, saved at a great sacrifice, it is true, yet saved ! trust that some day, and at date not too late, our separated brethren will face this "national problem" with an equal devotion and generosity .- H. S. Spalding, S. J. Loyola University In New World.

Half of those who do nothing for other folk, act so because they think of nothing to do. But tell us what is to be done and how to go about it. and you shall see some hearty work ers indeed. - Rev. E. F. Garesche

Encouragement is a great deal like mercy in the poet's saying: plesses him who gives and him who takes." To be truly encouraging one must keep his own soul in an atmosphere of cheer and healthy optimism. To exorcise the imp of lejection from another, one must first shake free from his dark and ugly sway one's self.—Rev. Edward F. Garesche, S. J.

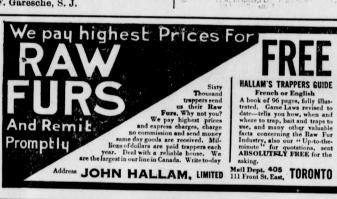
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#### CHATS WITH YOUNG MEN

PROTECTING THE FACULTIES YOU ARE USING

The man who is determined make the most of himself will be very jealous of the faculties which he uses in his specialty, because upon them depend his success and happiness. It makes all the difference between success and failurebetween happiness and misery— whether he keeps these faculties lways in perfect condition for doing the maximum of which they are capable, or abuses them by overwork. by driving them when they need rest, or by injuring them through dissipation. Faculties which are lagged, demoralized by a vicious life, or whose excellence is cut down in any manner, will only cripple a man's achievement and mar his career. No doubt it is possible to accomplish a greater amount than the average man does, by the scientific shifting

of the exercise of faculties. The sense of fatigue applies only to the faculties you have been holding on a stretch for a long time. You may often rest as effectively by shifting to some other faculty as by

absolute quiet. If one weary of his work will pick up a book he likes, he will feel an tonic which acts like a cooling breeze from the ocean on a hot, sultry day.
All the faculties are never tired at

one time, and by the systematic changing of one's work so as to use a different set, one can work many hours without fatigue or injury tion, work nearly all of their waking

hours without fatigue.

Men in the swirl, the rapids, of our modern strenuous life, need to have some fad, by which to gain relief

from the terrible strain.

A prominent New York lawyer recently showed me, in the basement of his home, a large workshop with turning lathes for wood and iron, and all sorts of tools for working out mechanical devices. When he gets into his shop he is a boy again.

If you want to accomplish a great

amount of work and practically lengthen your life, you can do it by a thorough, systematic habit of thought control, by learning how to thing, and then, when certain faculties show signs of fatigue, shift to another set, and still another.

HEADED TOWARDS A GOAL

There is nothing more evident in the construction of the human body than that we were not only intended for action, but for forward movement towards a goal. Every flor of our body, every mental faculty, everything about us, indicates that we were not intended for an idle, aimless life, but for a definite forward purpose, that we are headed towards a goal. Ambition itself is a mere forerunner, a forward looker, a courier running ahead, pointing the way to the goal predestined in every fiber of our being by our peculiar fitness to do that one thing. The man who ceases to progress, who has lost this forward movement, is abnormal.

WHAT HE WANTS TO DO

Is there nothing that Christ, as your friend, your Lord, your Saviour, wants you to do that you are leaving undone to day? Do you doubt one instant that it is His will that you should honor and help and bless all the men about you who are His brethren? And are you doing any worked very, very hard at cleaning thing like that? Do you doubt an instant that His will is that you should make life serious and lofty? Do you doubt one instant that He looks, became very sick just as the house, became very sick just as the ho Do you doubt one instant that He wants you to be pure in deed and word and thought. And are you pure? Do you doubt one instant that His command is for you openly to own Him, and declare that you are His servant before all the world? These are questions which make the whole matter clear. No, not in quiet lanes nor in bright temple courts, as once He spake, and not from blazing heavens, as men sometimes seem to expect—not so does Christ speak to

And yet he speaks. I know what He —there in all His glory, He is here in my heart—wants me to do to-day, and I know that I am not mistaken in my knowledge. It is no peculiar way. That is, such a guess of mine; it is His voice that sickness is very seldom attended by mistaken in my knowledge. It is no tells me.

A REMINDER

If you choose to remain ignorant of your duty you are to blame; if it, you are to blame again; if you find your duty too hard you should secure help. Hence the necessity of prayer. There is more than this. Some people are very indifferent about learning the laws of God and the Church, but they should know that in such cases, their prayer is an abomination before the Lord. Other people seem to think that duty once known is known for ever, whereas the truth is that duty once known is soon forgotten. — B. C. Orphan Friend.

Small kindnesses, small courtesies small considerations, habitually practiced in our social intercourse, give a greater charm to the char acter than a great display of talents and accomplishments. — M. A. Kelty. will be out of school and able to

Pray for the poor souls, especially for those who have no one to pray for them; for those who have dropped out of this world suddenly, perhaps died in some distant forest. or a shipwreck at sea; or many who, unfortunately, are forgotten by their friends and the world.—Bishop Cur-

#### OUR BOYS AND GIRLS

HOW HENRY PASSED THE EX

AMINATION A big board stood at the door of the venerable old school house. The boys as they passed into the building stood and gazed, for on that board there was a paper, tacked there by the good Brother Superior himself, and the paper told of the coming examinations that would close the spring term and such examinations would tell whether the boys tions would tell whether the boys had applied all of their time to study while the lessons of that term wer

in progress.

Now Henry was among those little chape who stood with awe gazing at the wonderous yet awful news of the approaching exam., as the boys would abbreviate the long word ex-amination. In truth, Henry and some others were given to the ab-breviation of their study hour inasmuch as they cut the prescribed time rather short of the true mark and gave the greater part of their energies to baseball and kindred sports that have a tendency to develop healthy bodies and envelope healthy minds in a shady ignorance of that particular study that had been thrown aside for the more interest-

ing games.
You may think that Henry was both sickened and annoyed by the unwelcome examination. On the contrary he was not; he rather felt that he could squeeze through in some which way, and in the long run that was all that was expected of any of the defenders of the school's athletic heroes.

Squeezing through life is some-times harder and more difficult than just passing tame examinations, but Henry was young, too young to know the truth of this saying. His father should have known that his boy was not liable to pass the great test with glorious colors flaunting and with his 100 per cent. mark pinned on the sleeve of his coat, but to tell the sad truth Henry's father did the sad truth Henry's father did expect his son to pass with all of these noble honors. Alas, Henry's father had allowed Henry to play too to his own liking and not to the liking of his father, therefore it will not behoove the father to look to him for greater things.

But Henry; have you helped your father to train you along those noble lines that would be the surest path to the fulfilment of what he expects of you? Have you not played base-ball when he said not to? Yes; I know he let you disobey without punishing you, but what of that? Is it honest for a horse to run away because the driver leaves the horse untied? No, and no honest working norse would treat a kind master se but you have done these things and you are one of God's creatures bred in the faith of Holy Mother Church and taught by the noblest and truest and most learned men of that

"Henry, my boy, I suppose you are prepared to pass the examination, are you not?" his father asked him as he returned from school that

'Sure," Henry answered, as he went to get his ball and bat, for there was to be a big game in the lots and he, Henry, was the captain of his side and could not very well allow an old examination to keep

him away. Yet he was kept away and he gave up the idea of baseball for some time come, for his mother having

trust when the doctor announced that she was far too sick to get up or even to move or to talk much She knew than the hand of sickness comes only at the command of Him who commandeth the waves to recede and they did His bidding. Henry's mother was very religious and she knew that there was some reason for God's visitation of sickness upon her. She lay propped up on her pillowed bed and thought of what it could be.

She lay thus for a long, long time, being rather more fatigued than sick, but over-work and too much a worry, as a rule, makes one sick in fever or is the patient even morose yet the person so afflicted is sick in every sense of the word.

Henry was very much alarmed but he had a little tete-a-tete with tempta-tion, before he at last gave up the idea of playing baseball. It was his love for his mother that won out in the battle and he put his ball and bat away and crept softly into the room where she lay still, thinking.

Mother, deary, I will stay at home this afternoon and help take care of

His mother did not hear him so he repeated his proposition.

Thank you, my dear Henry, you are very good to think of mother and I will remember you for it when I get well and strong again.

Oh bother rewards. You always promise a reward for everything you isk me to do, but I do it no better nor no worse. Now there's the examina work for you and father. Poor dad doesn't do much at law lately; I sup-pose he's down and out with the party in office now and they give

their cases to more favorable lawyers. Yes, but, deary, you are annoying me by talking so much. I know you forgot that I was sick, but please don't talk any more; I am sure you Catholics is something like this:

will not when I tell you that I have

a very severe headache.

Henry, crestfallen, left his mother to her thoughts and pains.

He was a willing chap and good was Henry. He did not think it womanish to set the table for tea. nor did he stop there, for he made a batch of the lightest, most wholesome biscuits, his father secretly told him he ever ate. But father didn't know that Henry had made a mess of the first batch by using tooth powder instead of baking powder. The youthful cook was obliged to throw the biscuit dough away. The second try was more successful and joyously so when his father saw fit to compliment the substitute cook on

After supper Henry had a long talk with his father, and as he had thought of many things while working at the oven that afternoon, Henry greatly surprised his father by many expres-sions of his that bad both good sense to them and real ambition as well. Yes, my boy, it wouldn't be bad at

all. You could study nights and work perhaps a little during the day. Lawyers get big pay nowadays when they are good and honest with their

But how do you stand in class now my lad? I notice you are not read-ing grammar and translating Latin, yet I suppose it is quite unnecessary as you apply yourself to the work at school.

Henry looked at his father with an almost pitiful stare. No, he neither worked at school nor outside of it. He knew nothing about his studies, that is, not half of what he should know in order to pass the big test. Father I feel that I have loafed

good deal too much this term and in of hell shall not prevail against her." the three days to come I will have to If once the true Church, she is bound study like the mischief to get back in my class. I want you to help me, dad, will you? I know it wouldn't have been necessary had I studied each day, but truly I did not and I must pass, I realize it all now when it is too late.

Yes it would be well for you to get

out of school this term and earn a little money for us. We need it now, Henry, with the mortage and the poverty stricken aspect of my law for you to help us along. Mother and I have worked for you a long time and now it's your turn; so pass that examination if possible and pass it with the highest mark you can get, for you know what a good chance there is for a high honor graduate. So they went to work. Henry's

mother was abed for many long days,

but she was sitting up in the morris

chair on the day of the examina-

How pale and weak she looked. Henry was very sorry for her and as he kissed her goodby, he murmured to himself; I'll pass the examination to day if I never pass another. He prayed all the way to school, he prayed in school, he even prayed as he wrote the answer to the questions. He prayed when it seemed as though no answer was ever fitted for the ques-

tion asked on the paper.

He had studied late with his father every night for the past three days. Perhaps it was this cramming of knowledge that had helped him, or rather was it because he prayed to the Blessed Virgin to assist More likely the latter; and in my heart I feel that it was nothing but the love he had for God's Mother that enabled him to bring home the high. est average per cent of any in his

Henry had won. His heavenly Mother had helped him to make his Like the repentant thief,

sick and weak mother happy. Henry did help his father in many ways and to-day he is one of the county judges, having studied law and in his practice had won the esteem of his fellow citizens, so they elected him to a responsible position. It was his devotion to the Blessed Virgin that showed him the way to pass his examination. If you are in need do as he did and in your faith so shall you be aided by Her who is the interpreter of our wants, to Her who is the aider of mankind.—F. E. Byrne in Sunday Companion.

#### WHY I AM A CATHOLIC

I cannot answer as an old-time Democrat did, and say I am one be-cause my father and grandfather were, for my paternal ancestors were Presbyterians and my great grandather was a Presbyterian minister.
I am a Catholic, first, because I could not be anything else. By the process of elimination after investi-

gating all the other creeds, the Cath-olic Church is the only existing religion that possesses the marks or attributes of the one true Church ounded by Christ.

Every earnest Christian must ad-

First-That Jesus Christ founded

some Church. Second—That the Church of which He was, and is, the head was to last for all time and therefore must exist

on earth to day. Now, accepting my premises, the one Church of Christ cannot be divided into many branches teaching different doctrines. Many good Pro-testants say that if we believe in Christ and keep His commandments, it matters not with what denomina tion we affiliate, unless—Oh, shades of logic—we are Catholics! If Presbyterians are right then Baptists and Lutherans are wrong, for each sect teaches different things; and Unitar-ians certainly cannot be included in

Yes, we admit that during the seven or eight centuries after Christ there was a Church which was founded by Him and which taught truly the things He told His apostles to preach But in the course of time errors crept in and a large part of the Church became corrupt. Then the good members of this Church withdrew and united together to continue the early Christian Church and perpetuate Christ's original command ments as laid down in the Bible."

Without admitting the accusation. will acknowledge that if all Pro testants had united together and formed one Church, and if all the members of this Church believed the same things, their position would at least be more tenable. In this respect the Greek Church has an advantage over Protestants.
Following their argument, how-

ever, there is on earth to day one Church, one form of divine worship founded by our Lord Jesus Christ, and only one. Which is it? If it is not the Catholic Church, which Church did He found? Which of the many creeds and "isms" is the one true branch that perpetuates the Church which is to continue the end of time? Unless ar until the end of time? Protestant can answer this question positively and at least to his own satisfaction, he has no excuse for re-

maining what he is.

The Episcopalians, I believe, are the only Protestants who seriously even claim a direct succession from the apostles, but they are obliged to trace through the "Roman Catholic Church," and they themselves in so doing admit that during a certain period the Roman Catholic Church was the true Church. "The ga and low Church, one claiming to acknowledge the Real Presence, and the other denying it. Can Christ's Church be divided against itself?

The direct apostolic succession has always seemed to me the simplest and at the same time the most vital test of any Church claiming divine authority. Strange to say, most Pro-testants admit the claims of the Catholic Church in this regard.

One thing has always impressed me. There are of course exceptions, but in almost every case of which I have had personal knowledge this rule apply. Lukewarm or bad Catholics are the ones who leave the Church, but our converts are good, earnest Protestants who are seeking truth and their eternal salvation.

Again, "By their fruits you shall know them." Look back through the pages of history and count, if you an, the mighty names upon the rol of the Catholic Church—just to mention a few-St. Vincent de Paul, St. Francis Xavier, St. Ignatius Loyola, Thomas A'Kempis, Fenelon, Michelangelo, Raphael, Dante, Dryden, Newman, Manning, Spaulding. Is it not a privilege to be brothers in the faith o such as these! Is it possible for such men to have been wrong in their method of serving God?

Protestants sometimes say: "I can not understand how Catholics believe this or that." Of course they cannot otherwise, if in earnest, they would become Catholic. Right here we come to the main point; faith is not understanding, but believing what we cannot understand.

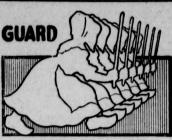
Help thou our unbelief,

Yea, help us to believe And hope-to love Thee, too: est we at last ourselves deceive. Our failing faith renew.

We do not ask to see, Enough that we may know The path that leads to Thee, The way that we should go. Enough that Thou hast said: Believe, believe in Me, And ye shall even raise the dead,

Cast mountains in the sea

As a rule, non Catholics do not seem to realize that if one acknowledges a Church of God through which He still speaks and teaches, that whatever His Church teaches is divine truth and, even if certain doctrines cannot be entirely understood by men's finite minds, they must accept them, and faith says "I believe." On the other hand, however, many of the devotions and practices of the Catholic Church help to strengthen our belief in her divine institution. I have always found institution. I have always found that, even from a human standpoint, the more we study and investigate the Church the more we see how logical are her teachings. What is more natural and beautiful than to believe that the Mother of God was the ever Virgin Mary? The mind revolts at the non Catholic attitude toward the Blessed Virgin. Again, how can Christians dislike the crucifix emblem of Christ's death for sinners? What a consolation to man kind is the sign of the cross, the pledge of our salvation. Or take the sacraments, viewed merely as tem-poral benefits. Like a loving mother the Church takes us in infancy, and from the day the waters of baptism are poured over us she never relaxes her watchful care. She leads us gently along the path of life, ever ready with a shield in each emer-gency, and a balm for every pain. Are we wounded? She offers us the sacrament of penance, in which we may be healed. Then she strengthens us with confirmation and the ens us with continuation and the Holy Eucharist. When we are grown and choose our state in life, there, awaiting our coming, are holy orders or the sacrament of matri



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light begins to fade, when the weary spirit falters and we long at last for rest; then, when death approaches strives to claim us for his own, does she stands by our side, gives us the bread of life, anoints us with holy oil, and as she has led us from th cradle to manhood, and from youth to old age, she now leads us to the gates of that heavenly city which she has taught us to seek. Believing, therefore, that Our Divine Lord established a Church which exists to-day, I must either believe in and accept her teachings, or doubt the truth of Christ's own words.

So if you ask me why I am a Cath-olic, I answer: "Because I must be either a Catholic or an atheist.'

#### A PAGE FROM A CATH-OLIC CLASSIC

From The Nun by Rene Bazin

The five nuns of St. Hildegarde lived together in a house, noisy by day, silent at nightfall. All were overworked. The daily recitation of the office after the evening school. the meditation and Mass every morning, the care of a certain number of pupils, who took their mid-day meals within the convent, the correction of school exercises, and then—for the elder ones, especially—the innumerable affairs of the poorer quarter of the city to which they ministered (Lyons), and in which their good will was called upon to excess, to exhaustion—these things filled all days, the months, the years. Throughout this incessant occupation, in this forgetfulness of self, in this poverty, they enjoyed the sweet-ness, little known outside convent walls, that comes of companionship albeit often silent—with elect ones. being entirely worthy of love, whose energies are all at the command of charity. They formed a group more closely united than a family; none the less had they gathered from dis similar places and conditions, and for causes that differed also; Sister Justine, urged by her faith and by her love of action: Sister Daniele fection and drawn by the invisible; sister Edwige, called by her love for Sister Leonide, by her Ferrand, said the superior. 'You save to take their property distrust of herself and by her desire

that among saints, and in fact of their example, her days might be counted in unassailable security.

The home of Sisters, working for therein a peace beyond understanding. But this human love-cote was situated in a country dominated by savages, wild, uncivilized creatures who had returned from the refinement and culture of centuries to the barbaric immorality of the stone age. could deck themselves out in gold that the glitter of gaudy adornments and the fierce lust for blood and per secution made up the necessary qualifications of manhood. We can imagine these nuns in the dead of night, kneeling in constant apprehension behind their close-barred doors, the prayer for protection upon their lips; for the savages were without, roaming the street in thirst for their blood. So, in early days the settler in Amerdoor, his wife and children clustered around him, while without the wild Indians prowled, seeking the moment for springing upon that devoted home and doing its occupants to death.

The days came when the savage of France approached the door of this sanctuary of St. Hildegarde, armed with their weapons of war. The strong government of France was about to bring the battle into Lyons, and with a cowardice unexampled in all historic records of war or peace, the strong men were to march forth valiantly to engage a company of women. Oh, the shame of it! bravery? The nation that was whipped in 1870 by men has gained a victory at last—over women. France! weave the laurel garland, and let the spirit of Zola place it reverently upon thy brow! Let the throngs of degenerates assemble around the eand shou thy glory forever—great is thy glory.

O France! thou hast conquered

— women! France has descended

so low in the ranks of the nation that she is no longer fit to battle with men. Give her an army of women and you will see how valiant ly she will fight and whip.

This was the government that sent its emissaries to the convent of St. Hildegarde one pleasant evening in springtime. "At that moment there was a sound at the bell. Sister Justine arose, very pale, and gave the order to the others to follow her. She treaded the corridor, and with a firm hand opened the door of the school and convent.

"Two men saluted, the one by lifting his bowler hat with a bow, having an obvious desire to bear himself correctly; the other by a mere nod of his bilious and sinster head. They were the commissary of the police and his clerk. Sister Justine drew back. You will allow me to come in?

asked the commissary, upright in his frock coat. He entered without waiting her answer, pushing one shoulder forward, on account of the vast amplitude of his bust. He did not wish to come to an explanation at the door, where passersby might be attracted, for a group or two were gathering.

have come to take their property from them.'

" 'As I told you before, that is not

my business.'
"In their name, sir, I protest.'
"But you will cut your protest short, I hope,' said the man, who had done the same work before.

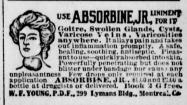
"Sister Justine silenced him with a

gesture.
"'I shall not make a speech,' she said, 'but I shall tell you, and you may repeat it, that you are doing three illegal acts; one in the destruc-tion of my school, which was a school for the poor; another in the seizure for the poor; another in the services of our property; and a third in expelling us from the place where we have a right to live. And now you carry out the eviction. Do what can carry out the eviction. Do what you have to do, said the superior to the representative of the law. With a little genuine shyness he laid his shoulder of Sister Justine and with that hand upon her she went down the steps, her daughters following. The crime was done, and out into a world, a little sympathetic, but apparently drugged into stolid indiffer ence, the five Sisters were thrust to begin a new and strange life. was not the life of other women in France, for the Sister, once dedicated to God, can never become really a votary of the worldly ends and aims. Out into the world they went first to be despoiled of their nun's habit, and to clothe themselves like the women of the world then to be separated, each one to seek out individually home for herself.

When we consider too much our selfish desires and think too blindly of expediency we make mistakes. The first question to ask before we act should be "Is it right?" When the truth is plainly before you, take a definite stand. More harm may be done by a half hearted friend than by an openly aggressive enemy. Be sure that your conducts is always courageous and that your influence

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#### THE CHURCH'S ACCUSERS

A recent issue of a French dioces A recent issue of a French diccs-an weekly quotes from that distin-guished writer, F. Brunetiere, the following pointed and pithy characterization of the kinds of people who go to make up the main body of the critics and accusers of the Church:

Who, then, are they who reproach religion with being too wearisome

Those who do not practice it.

Who are they who reproach the
Church for exacting faith in her
revealed doctrines? Those who believe in the worst fooleries and in the

most absurd superstitions.
Who are they who reproach the Church for not recognizing the dignity of man? Those who claim the monkey from their father, chance for their master, pleasure for their law, annihilation for their end.

Who are they who upbraid the Church with being a religion of money? Those despoil her of her goods with the utmost cynicism. Who are they who accuse the Church of being intolerant? Those

who cannot allow any one to hold ar opinion differing from their own. Who are they who charge the Church with being an enemy to light? Those who, despising liberty, have closed Catholic schools and driven

out the nuns and the religious teachers. Who are they who reproach the

Church with being the enemy of the people? Those who, ignorant of history, are persecuting the charitable tory, are persecuting the charitable institutions established by religion (hospitals, creches, workshops, etc.)
Who are they who indulge with the

utmost audacity in violent tirades against the Church and her teachings? Those who know nothing whatever of religion or of what its precepts require.

We are not afraid, then, either of

the number or of the fury of those who attack us, and dare rather to congratulate ourselves. They know what they are doing, and that we are what the world calls "a force." Their anger is aroused by the knowledge that they are able neither to slight, nor to despise nor, above all to ignore us.

We overawe them by our number our doctrines, our ideas, the progress we are continually making, the fear they have that we shall achieve ever greater things, by our confidence and our hopes. Out of reach as we are of their anger, it is their indifference that we have to dread.

Born under persecution, growing up amidst heresies, strengthened by controversies, if the Church had no longer adversaries we would need to despair of the promises of her Founder. But as long as struggle and opposition continue, she will live.

#### THE SPIRIT OF COMMERCIALISM

BISHOP HICKEY DEPLORES IT AS ONE OF THE GREATEST EVILS OF OUR DAY. THE SINS OF SOCIETY

At the Cathedral in Rochester on a recent Sunday, Bishop Hickey spoke of the object and aim of human life, namely the salvation of the soul. He deplored the excessive commercialof the age and declared that while we are in society, we must not forget the final object of our crea-

SPIRIT OF COMMERCIALISM

"If we review society to-day," said Bishop Hickey, "and observe it with an unprejudiced, unbiased ey what would come home to us? I think it would be the existence of the spirit of commercialism, which has invaded all ranks of life. The more men have to-day, the more they seek to have. After all things have only a relative value, and what may please in one case may in another give very little of enjoy-

If we look back to an age and time of our own country, when men lived and moved more slowly, can we say that we are happier to-day than our forefathers of a hundre years ago, who knew few of the advantages we have, because in very truth they did not exist? To be sure, we cannot change the cycle of time, but are men happier because they possess a thousandfold more than their ancestors?

"This is not a pessimistic view of life, but the point to be made is this, that men to-day are working by the spirit of commercialism to gain the things of time, and is it not true that the effects of it all is to destroy in themselves and society the higher and better ideals of life? Yes, commercialism has invaded the home, has destroyed the peace, has broken friendship, has made men forget the young, and their obligations to-wards the aged—in a word has held up before the view a God whom men would follow to the forgetting of the nobler and more beautiful things in life.

"Closely allied with that spirit of commercialism is the love of excessive pleasure. It is true that we are social beings, and need legitimate recreation, but we should never forget that pleasure of recreation is not the essential thing in life, but only the incidental of it. It may be comne incidental of it. It may be compared to the seasoning of the food. It is a question, then, whether it shall be God, work and then pleasure, or pleasure, work and God last of all.

SOCIETY INDICTED

Society to-day is indicted in cer tain spots for its very commercial

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izing of vices. It is bad enough that izing of vices. It is bad enough that pleasure should lead and control men, but to day, without doubt, vice is bought and sold, so that it is reported of one, who did not hesitate to say, that he would serve the public with filth until the public revolted. And right here I want to say that our fathers and mothers cannot stand too strongly or too positively before their children to protect them. What we want is men and women strong enough in conviction to stand up and as soldiers of the cross, fight these evils of to day. God help society when men buy and

soil vice.

"Side by side with this spirit of commercialism and love of pleasure there is found a forgetfulness of God. What is to protect us? I answer purity of life. And that will be determined by our associations in life. Our thoughts are the seeds of our words and actions, and if what I see and hear is pure, my thoughts and words will be pure. Purity in anything is so lovely that we all seek it, whether it be in the flower, in the atmosphere, in the water, or in the associations of life. Ah, how beautifully did that virtue come into the world, through Jesus Christ, from His Virgin Mother, and ever since the Catholic Church has held this type up to the world in her sons and daughters, so that there is no atmos-phere where it is found more beautifully than close to the tabernacle of Christ."

#### DIED

McCarthy.—At Toronto, Ont., on December 31, 1913, Mr. Daniel Mc-Carthy, native of Cork, Ireland, aged eighty two years. May his soul rest

#### THE FOOL'S PRAYER

Edward Rowland Sill

The royal feast was done; the King Sought some new sport to banish care, And to his jester cried: "Sir, Fool, Kneel now, and make for us a prayer!"

The jester doffed his cap and bells, And stood the mocking court befo They could not see the bitter smile Behind the painted grin he wore.

He bowed his head, and bent his knee Upon the monarch's suken stool: His pleading voice arose: "O Lord! Be merciful to me, a fool!"

"No pity, Lord could change the heart From red with wrong to white as wool The rod must heal the sin; but, Lord, Be merciful to me, a fool!

"'Tis not by guilt the onward sweep Of truth and right, O Lord! we stay; 'Tis by our follies that so long We hold the earth from heaven away.

These clumsy feet, still in the mire, Co crushing blossoms without end; These hard, well-meaning hands we thrust Among the heart strings of a friend.

"The ill-timed truth we might have kept— Who knows how sharp it pierced and stung! The word we had not sense to say — Who knows how grandly it had rung!

" Our faults no tenderness should ask, The chastening stripes must cleanse them all But for our blunders -oh! in shame Before the eyes of heaven we fall.

"Earth bears no balsam for mistakes; Men crown the knave and scourge the tool That did his will; but Thou, O Lord! Be merciful to me, a fool!" The room was hushed; in silence rose-The King and sought his gardens cool, And walked apart, and murmured low, "Be merciful to me, a fool!"

#### DIOCESE OF HAMILTON

CEREMONY OF RELIGIOUS RECEPTION AND PROFESSION "Greater love than this no man hath, that a man ay down his life for his friends." These words of Creater love than this no man hath, that a man lay down his life for his friends." These words of Scripture are being constantly verified by the young ladies who so generously devote their lives to the service of the sick in hospitals, who care for the poor and the afflicted, the orphan bereft of earth's brightest joys, and whose talents not left 'to lie unburnished,' gleam with renewed brilliancy as day by day and year by year these instructors of youth go forth to implant in the hearts of others a knowledge of the good, the beautiful and the true.

On Saturday, Jan, 3rd, a solemn ceremony of reception and profession took place at 10 o'clock in St. Joseph's Convent chapel. Right Reverend Monsignor Mahony, V. G., officiated, in the absence of His Lordship, Bishop Dowling. The clergy present in the sanctuary were: Rev. T. Valetin, London, Kev. J. F. Cox, S. J., Guelph; Rev. T. J. Clohecy, Brantord and Rev. Fathers Leyes, Englert, Hinchey, Walter, and Maloney of Hamilton.

The sermon was delivered by Rev. J. F. Cox, S. J., who took for his text." Blessed are the eyes that see the things that you see, for I say unto you many kings and prophets have desired to see the things that you see and have not seen them, to hear the things that you hear and have not heard them. The things that you hear and have not heard them. The things that you hear and have not heard them. The things that you hear and have not heard them. The things that you hear and have not heard them. The things that you hear and have not heard them. The those present at the creeroopy who we desireleged to witness such a solemn sight, of the great honor conferred upon the pasents whose daughters were about to conservate their lives to the service of soot, in the religious state and lastly of the happiness of the young ladies themselves, who with Magdalen, in the words of their Divine Master had chosen "the better part' and were now prepared after careful training to enter upon a magnificent life's work for the good of humanity.

The following young ladies received the habit of the order: Miss Kate Butler of Brantlord, now Sister Mary Hilary; Miss Agnes Kelly of Arthur, Sister Mary United and Miss Josephine O'Donnell of Arthur, Sister Mary Crescentia. The Sister Mary Dronounced their final yows are Sister M. Jeanne d'Arc, formerly Miss Dorothy Ducas of Ottawa, Sister M. Adrian, Miss Rose Smith of Hamilton, Sister M. Boniface, Miss Deitner of hepstow; Sister M. Cyprian, Miss Stella Droste of Hamilton, and Sister M. Suchariotte Rooney of Hamilton.

The altar was artistically decorated with lights

on.

The altar was artistically decorated with lights and flowers, befitting the occasion and during the eremony the bisters' choir rendered special music.

#### DIOCESE OF PETERBOROUGH

DEAN KELLY HONDRED.—On Christmas day the Catho ic people or Powassau presented a very complimentary address to their beloved pastor Kev. Dean Kelly. The address was accompanied with a handsome persian cap and a pair of persian gauntlets. Dean Kelly repiled in the most feeling manner and thanked his parishioners for their kindness towards him and for the friendship which he had always experienced at their hands during the care of the mission for the past weaty-four years. The address was on behalf of the parishioner by Messrs. E. Gough, J. D. Healy, F. Beachler, G. Holifoster, P. Burns, A. Guilbault, L. Legassie, D. Cushman, O. Gough, John Hogan, J. B. Rich and L. E. F. Roberts.

J. D. Healy, F. Baechler, G. Holtfoster, P. Burns, A. Guilbault, L. Legassie, D. Cushman, O. Gough, John Hogan, J. B. Rich and L. E. F. Roberts.

Religious Ceremony.—At the ceremony of reception held on Tuesday, Dec. 30th, at Mount St. Joseph, Peterborough, nine young ladies received the holy habit.

When His Lordship Bishop O'Brien entered the sanctuary, the procession of aspirants in bridal costume and followed by the Rev. Mother of the c.m., munity and her assistant, approached the altar; the chapel was filled with friends of the community from all parts of the diocese and from far beyond its limits.

The ceremony was begun by Holy Mass celebrated by His Lordship assisted by Right Rev. Mon. Casey of Lindsay. In the sanctuary were the following piests: Rev. J. J. Co Brien pastor of the Sacred Heart church, Peterborough, Rev. Father Kelly of Norwood, Rev. Dean McColl rector of the cathedra! Rev. C. J. Phelan chancellor of the diocese, Rev. J. J. McCauley, of the Sacred Heart church, and kev. Fathers Meagher, Calvin and Cole of the cathedra! Rev. C. J. Phelan chancellor of the diocese, Rev. J. J. McCauley, of the Sacred Heart church, and kev. Fathers Meagher, Calvin and Cole of the cathedra!

At the conclusion of the Mass, Rev. Mons. Casey addressed those present in a very touching discourse taking for his text the words of the Maste.: "If Thou wouldst be perfect go sell what thou hast and give it to the poor and come follow Me." The rev. speaker dwelt at length on the obligations and numberless advantages of the religious state, and on the joy of the soul who had left all earthly joys for the lowe of her Saviour. The sermon concluded, His Lordship in cope and mitte questioned the postulants regarding their motives in embracing the religious habit. While the choir sang the beautiful anthem "Go Ye Forth O Sion's Daughter," attended by the dainty little flower girls, they passed slowly from the chapel and returned presently, clothed in the habit of the Sisters of Miss Stella Motoney of Chapeau, Q. Sister Marcham

He then imparted his blessing to the novices and the ceremony concluded with the singing of the Te Deum.

Added interest was given by the fact that this was the first time since his consectation that Bishop O'Brien had occasion to officiate at a ceremony of reception; the already much-esteemed Bishop was for ten years Chaplain at the Mount and has therefore auditional interest in his diocesan community. On this occasion also, Right Rev. Mons. Muray and Casey, both well-tried and much interested friends of the community made their first visit to the Mounts since their investiture in the purple.

The Mount, exquisite and inviting as it always is, was especially attractive on this occasion, decorated, as it was for the Christmas festivities. The sanctuary was a picture of perfect taste and beauty and the music of the choir, significant both of the ceremony and of the season, was devotional and thrilling in its sweetness.

#### DIOCESE OF PEMBROKE

The following important clerical changes have been announced by the Eganville Leader: "At Renfrew on Saturday, Dec. 20, His Lordship Bishop Ryan made several important announcements to the clergy assembled for the ordination of the Rev Father O'Gorman. In effect, that Bishop Ryan will remove to Pembroke, the episcopal See, where he can administer to better advantage the affairs of the diocese. ister to better advantage the affairs of the diocese. The venerable and respected head of the diocese. Right Rev. Bishop Lorrain, continues in ill-health, and is unable at present to actively engage in the duties of his office. As parish priest of Renfrew. Rev. F. L. French, for eighteen years the zealous, popular and energetic pastor of Brudenell, has been named, and succeeding Father French, as parish priest, in his present, assistant, Rev. J. N. George, who will have with him the newly ordained priest, Rev. Father O Gorman.

with him the newly ordained priest, Rev. Father O'Gorman."
Rev. Father O'Gorman who was ordained to the holy priesthood by Right Rev. Bishop Ryan, of Renfrew on the 20th, ult., celebrated his first Solemn High Mass in St. Michael's church, Douglas, in the presence of many relatives, on Sunday, Dec. 21. Rev. P. J. Hammersley, O.M.L. of Ottawa University, and Rev. M. Doyle, of Amprior, were deacon and subdeacon respectively, with Rev. J. R. O'Gorman, P.P., of Cobalt, master of ceremonies. It was most appropriate that another native priest of the parish, Rev. W. P. Breen, should deliver the sermon for the occasion. It proved a splendid discourse, with expressions of congratulations to the priests and people of Douglas and to the young priest's bothers and sisters, Father O'Gorman received many costly gifts and offerings of money, a substantial purse being given by Douglas parish, accompanied by an address.

#### ARCHDIOCESE OF TORONTO

The Christian Brothers' Novitiate at Toronto was formally opened on the 6th, inst., the feast of the Epiphany by Rev. Brother Edward of Mary. Provincial of the Order for Mary Brother Edward of Mary. Provincial of the Order for Mary Brother Edward of Mary. Provincial of the Order for Mary Brother Edward of Mary. Provincial of the Order for Mary Brother Edward of Mary. Provincial to the Order for Mary Brother Bro

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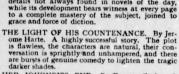
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