Catholic Record. Christianus mihl nomen est Gath ro Cognomen."-(Christian is my Name, but Cathelic my Surname)-St. Pacian, 4th Century,

VOLUME XXXIV. The Cry of the Souls

IN THE MORNING

When the pure air comes unbreathed,

And the fresh fields lie untrod,

In the time of earnest praying, In the hushed and holy morn,

Have pity ! you at least,

Have pity you my friends !'

Hear those voices softly pleading, Hear those low words interceding

FOR THE NOONTIDE

When the hot earth almost slumbers

When the calm breeze softiy cools you And the grateful shade invites

While the hot skies far are glowing Think of pain no respite knowing And those prison fires appalling

And those piteous wails still calling

IN THE EVENING

When the long day's cares are ended, And the home group soon shall meet While the silent twilight deepens And comes rest for weary feet In the time of sad remembrance Give a prayer for old friends gone Some regret, some feelings tender To nast days and scenes surrander

To past days and scenes surrender Let your heart with mournful greeting Hear the sad refrain repeating.

IN THE NIGHTTIME

"H ve pity ! you at least, Have pity you my friends."

" Have pity ! you at least, Have pity, you my friends."

When the stars are set in ether,

And the white moon in a cloud, When the children's bands are folded

Reach Christ's throne in sweet implor

By those smiles to greet thee never By the memories of past days, And the kindness of old ways ;

By the love in life you bore them, And the tears in death shed o'er the

h! hear those plaintive voices crying: Have pity ! You at least

A STORY FROM IRELAND

In his entertaining volume of stories

and personal reminiscence, Lord Ross-more gives a pleasant and unaffected account of his family, the Westenras,

lordship's discretion. Fortunately for

the title owing to an extraordinary and

Peerage which is but due to our readers

and while such a noise is being made in the North of Ireland about Ulster's ob-

jection to Home Rule, we take this op-portunity, apropos of the Rossmore vol-ume, to tell now that title came into ex-

drums in Ulster.

By their words and looks in dying

Have pity, you my friends !"

And the golden heads are bowed ; Tell them of that fearful burning

Of those souls in torture dire

By those faces lost forever

Let their sinless hearts adoring

And the tree-tops scarcely stir, When the bee sleeps on the lily, And the hare pants by the fir ;

And the lark's song rises upward And the wet flowers deck the sod

LONDON, ONTARIO, SATURDAY, NOVEMBER 23, 1912

1779

CATHOLIC NOTES

Lady Ellen Lumbart, convert daugh-ter of the late Earl of Cavan, is devot-ing her spare time to the teaching of wood carving to English Catholic boys.

Recently a new school for 1,600 children, constructed by the Holy Father under the shadow of the Vatican, was solemnly opened.

A fourth century chapel, with a bap-A fourth century emperation of the set of the set of the former Pope's house. It is in a well preserved condition, and is of the utmost historical and archaeological in terest.

The American Citzens (A. P. A.) is giving us half-page anti-Catholic caricatures made years ago by the bigoted Tom Nast. It is interesting to know that Nast's son, Conde Nast, of New York, and his nephew, Charles A. Nast, of Denver, are to-day Catholics.

German papers report the remarkable crusade for total abstinence waged by a Franciscan priest, Father Elpidus. Within a few months he has brought thousands into the "Kreuzbund" or League of the Cross." More than 10,-000 men in Silesia have pledged them selves to total abstinence.

It is gratifying to know that the Catholic Church is meeting with such success in her missionary work in Finland that the Catholics have petitioned for the erection of a Vicariate Apostolic. At the present time there are over 2,000 Catholics in Finland and every year the number is increased through conversion olic Church is n number is increased through conversions.

It was at the beginning of 1889 that the first Redemptorist Fathers went to Congo. To-day they have charge of seven missions that number 16,000 neophytes or catechumens. During the last thirteen years, sixty-four members of their congregation came to Equator-ial Africa, fourteen of whom have already died, the victims of their apostolic zeal.

On the evening of a national Presidential election William Jennings Bryan, Jr., on Nov. 4, is celebrating a victory that his distinguished father failed to win, for the son of the Nebraskan is now president, although it be only of the freshman law class of Georgetown, the oldest Catholic University in the country.

Among the most prosperous countries of the world is the kingdom of Belgium. Except about 32,000 Protestants, 4,000 Jews and several thousand churchless persons, its population of about 7,200,000 is Catholic. There is but one ecclesiastical province in Belgium, namely the Archdiocese of Mechlin with five suffragan sees, Burges, Ghent, Liege, Namur and Tournae.

Father John Redman, S. J., who has recently been preaching in Birmingham, England, was, like his father, a Methodist until early manhood. He was born in Howarth, in Yorkshire, the home of the Brontes, and after joining the Church he went several miles across the moors every Sunday to practice his religious duties. Two brothers and two sisters likewise became Catholics.

Abbot Gasquet has returned to the Benedictine House of St. Anselmo, on the Aventine Hill, to start his winter's work on the revision of the Vulgate. When he presented to Pius X, the ac-counts for this year he was able to inform the Pope that, thanks to contribu-tions from French, and still more from American sympathizers, all expenses have been paid so far, and that he was have been paid so far, and that he was not obliged to ask His Holiness for any nometary assistance.

The Abbe Gasquet,

to his title, he was to receive a special remainder in favour of the descendants of his wife s sisters a remainder which probably has never had a parallel in the annals of the Peersge, as it sent the athals of the Feerage, as in who had not title eventnaily to a person who had not a drop of the blood of the grantee in his veins. That is how the Westenras came into the Rossmore Barony. King George cursed and swore when he saw Lord Castlereagh's list. But

From the green graves lonesome lying Evermore in sad tones crying :-death ! THE PRICE OF THE UNION

> Lord Castlereagh did not achieve his hope. He never got out of the sink of imfamy in which he had involved him-Initially in which he had involved him-self, and he committed suicide at the age of thirty eight, and his name has gone down to posterity covered with shame. Lord Cornwallis at once placed Ireland under martial law, and wherever Irishmea met to discuss popular questions they were met by the troops, and many foul massacres resulted. Meanwhile, toul massacres resulted. Meanwhile, Castlereagh proceeded energeti-cally enough with his amazing proposals for buying up Ireland regard-less of cost. This was mainly by the complete corruption of the Irish House of Commons by filthy lucre. Castle-reagh started with the Speaker. He was a Mr. Foster, and he deserves a monu-ment. Castlereagh offered him a Peerage if he would vote for the abol-tion of his (the Speaker') House. the Royal assent.

tion of his (the Speaker's) House of

Commons. Mr. Foster scornfully refused. He was ordered to proceed to London, which he did, with Sir John Parnell, who had succeeded Mr. Foster as who had succeeded Mr. Foster as Chancellor of the Exchequer, and the Prime Serjeant, Mr. FitzGerald, a very high official in Ireland. Pitt en-deavored to bribe them with the offer desvored to bribe them with the affer of Peerages if they would vote for the Uuion, but they still scorned to be traitors to their country. "Then you are instantly dismissed from your offices," said Pitt, "and the same summary treatment will be dealt out to all of your fellow members who adopt the same attitude !" This frank method of carrying his point was by no means possible, however, and the Union had to be carried by votes in the Irish House of Commons, at however great a House of Commons, at however great a

cost. HOW THE UNION WAS "WORKED" At that time the number of members of the Irish Parliament was three hundred. Of these, sixty-four were returned by the counties and two by the University; the cities and towns possessing an open franchise sent sixty-two. The remaining hunwhere returned by closed boroughs, in which the nomination rested either with the Parliament or the Crown. Obvious-ly, what Lord Castlereagh had to do was to capture this number, and the way he did it was this. In the Irish Parliament the method of resignation of but he wisely says very little about the man upon whom the Rossmore title was conferred. We cannot but admire his way he did it was this. In the Irish Parliament the method of resignation of a seat was somewhat similar to that in England. In this country a member who desires to quit the House can only do so by applying for a nominal office, which is known as the Chiltern Hun-dreds. In Ireland there were four of these nominal offices, the Escheator-abins of Ulster. Munster. Leinster. and Lord Rossmore, the first of his line was no kin of "Derry's," so the obligation to account for the Rossmore coronet was not upon him. The Westenras came into unprecedented special remainder in the patent, and they make no excuses for the origin of the title. Which, of course, is as it should be. But in these pages we pre-erve a frankness in regard to the these nominal offices, the Escheator-ships of Ulster, Munster, Leinster, and

Lord Castlereagh offered all the members of the then House of Commons in Ireland bribes to vacate their seats, but they were only paid their money upon giving a guarantee that their suc would vote for the Union. This was no very difficult job, as in many cases a squireen was so paramount in a hand-ful of little boroughs as to be able to do

"I know of no blacker or fouler trans-stion in the history of our country than

hate myself for engaging in such dirty work !' And Lord Castlereagh (to his honour be it said) writes : " The polit-ical jobbery of this country gets the better of me. It has ever been the wish luckiest of the lct, for, in addition of my life to avoid all this dirty business, yet I am now involved in it beyond all bearing. I trust I shall live to get out of this most cursed of all situations. of this most cursed of all situations. How I long to kick those whom my prob-lic duty obliges me to court! If I did not hope to get out of this country I would certainly pray for immediate the latter protested that he had had dirty work to do, and that was the only

way to do it ! So the patents had to be signed, and the only one His Majesty signed willingly was a Marquisate for the Earl of Clanricarde. Aithough no less than twenty-two new patents of Peerage had to be made out for the scallawags who sold Ireland. Besides these, five Irish Peers received English titles and seats in the House of Lords; while twenty other Peers received higher rank. Sixteen of the new patents were all dated July 16th, 1800, wo days before the Union Bill receive

> FATHER FINN'S CHOIR ITS GLORIOUS TRIUMPH IN EUROPE

From a Paper read before the Catholic Woman

The week of May 26, 1912, was the very heart of a gay springtime in Paris. The streets were thronged with people, and bright with the picture que touches and oright which the picture-que touches of color furpished by the costunes of all the nusic-loving people of the old world. The days were filled with the spirit of holidays and holiday crowds, with gayety and fetes and concerts with-out end. Literally hundreds of bands, or bustness choice and other musical out end. Literally hundreds of bands, orchestras, choirs and other musical or ganizations of every description, were gathered in Parls to compete in the grand International Music Festival of 1912. There were societies from England, from Germany, from France, from Spain, from Italy and from the North countries. In fact, all of Enrope prac-tically was there! But, in the buge concourse of voices, only one was lifted up to defend the musical honor and re-

putation of North America. It was the brave, but mere handful of fifty from brave, but mere handful of htty from Chicago-our Paulist Choristers. On Sunday morning, May 26, our choristers saug the High Mass cele-brated by the Cardinal Archbishop of Parls, at that glorious Gothic temple, Notre Dame! And this, sfter a night spent in crossing that horrible English Channel packed into small, ill ventilated

quarters, like peaches in a basket. I need not dwell upon the well knewn re-putation of the English Channel. On Monday, the 27th of May, the president of France, Monsieur Fallieres, reviewed the assembled musicians. The line of march lay along those famed boulevards of Paris and the roadsides boulevards of Paris and the roadsides were banked solidly by throngs of Pa-risiens who greeted the parade with thunderous applause. It was a magni-ficent and inspiring spectacle. Fortyfive thousand musicians passed in that review. And, at the head of all that army of "Pan," walked the valiant fifty from Chicsgo, while over them waved the white and blue and crimson of our

glorious Stars and Stripes !

Shortly before 5 o'clock in the after-noon of Tuesday, May 28, gowned in cassock and surplice, the Paulist choristers were nervously waiting in the wings of the stage of the Chatelet Theater. On the stage itself, the contest of the High-est Division was being held-the Divis-ion of Honor. In this division only

istence. The story may not be without its moral for some of the human kettleas he liked with their representation. Where a small man had to be bought he received a cheque for £7 500, and a once availed himself of the Escheator-ship of his province, and sent back an-other man who had shared the spoils with him, and who was nledged to vote fo the Union. But when the member held several rotten boroughs he was too crafty to be satisfied with mere cheques, and he demanded a Peerage as well. And Lord Castlereagh had to give him one, too ! HOW THE WESTENRAS DIVIDED THE One of these squireens was the first Lord Rossmore. He was a soldier, who had sat for the rotten borongh of Tulsk, and for forty-five years had been a thick and for forty-five years had been a thick and thin supporter of the Irish House of Commons. He also represented other boroughs, and this is how the swag was divided. Lord Rossmore had to go shares with three other gentlemen in the proceeds of his treachery, and these three happened to be his lordship's brothers-in-law. Earl Olermont got £3,700; T. Jones, £3,750; Henry Wes-tenra, £3,750, and the new Lord Ross-more himself, £3,750. With such a pro-gramme as this, and unlimited capital to back it up, it is not to be wondered at that Lord Castlereagh experienced no great difficulty in doing his selfno great difficulty in doing his self-styled "dirty work."

none but royalty may mount. They were banquesed and feted and the Di-ploma of Honor was formally presented in the chamber of the city council. Father Finn was decorated with the

But

City. On the following day, Sunday, June 2, we greeted the first Americans we had seen since leaving home. They were the students in the American Col-lege. They tendered us a splendid re-ception, and the Choristers gave them a

ception, and the Choristers gave them a concert in return. On Tuesday, the fourth of Jane, we were admitted to a private audience with His Holiness, Pope Pins X. The audience was held in the consis-torial chamber, where the Supreme Council of the Church meets in conclave. His Holiness was delighted to greet this Catholic choir which had gained such high distinction. He asked them to sing for him. The program consisted aimost wholy of the simple but effective Gregorian music, to dear to His Holiness, Gregorian music, so dear to His Holiness, and which he legislated for in the Motu He was enraptured with their sloging. At the end be delivered a short address from the Papal Throne, in which he conferred on Father Finn the

Americs. Then he insided, as you all know, on being photographed, standing in the midst of the boys, and under the folds of the Stars and Stripes. And, after the audience was done, he turned to the choir master of the famous Sistine Chapel, and said, with a merry winkle chapper, and said, with a merry twinkle in his kindly eyes: "Your boys do not sing like these little Americans ! Why is that ?" History does not record that the choir master made reply.

AN ILL-EQUIPPED CHAMPION

Written by Rev. Ambrose Coleman, O. P., The riary, Sligo, Ireland, for the London, Ont., CATHO IC RECORD

To refute arguments and combat misrepresentations that have been shattered again and again, and are for the hundredth time brought forward in a feebler form than usual, is a sorry task. All along one is pursued by the idea of the hopelessness of bringing the truth to minds blinded by prejudice and unholy passion. Some weeks ago a Mr. Tebbs. of Hespeler, Oatario, wrote a rambling letter to the Globe of Toronto, about the well-worn topics of Protestant Ascendancy in Ireland and the persecu tion of his co-religionists in that country. It may seem late in the day to take him up, but as there are thousands of his kind in Canada who keep on repeating the same tune in more or less strident tones, an answer for one is an answer for all. Mr. Tibbs, evidently an Orangeman of the usual self-confident and inflated type, suffers the disadvantage of being out of touch with Ireland,

self. His arsenal for forging his arguments is badly equipped. If he had applied to me I could have supplied him with most eminent and right reverend authorities to prove that the Protestants of Ireland in the south and west are not "outlawed and boycotted." I could have sent him quotations from Unionist leaders, and, what would have pleased ders, and, what would have pleased him most as a good Protestant, quotations from addresses delivered by

though he may not be aware of it him-

ploma of Hohor was formally presented in the chamber of the city council. Father Finn was decorated with the Palms of the French Academy. It is a literal fact that the Choristers were the talk of Paris that morning. The next day we set out for Rome ! Pauses in the journey were made at Tarin and at Genos; and the morning of the first of June found us in the Holy City. On the following day. Sunday and the res of the subtraction of the subtraction of the first of June found us in the Holy city. On the following day. Sunday and the more of the bible clover of savagery displayed by these supporters of religious liberty has the tacit approv-al not alone of the higher classes of Unionists but even of the Protestant higher None here the relation bishops. None have thought it their duty to denounce it. And all the while a malignant campaign of slander against the West and South has been pursued

the West and South has been pursued by these very bishops and other leading men, the pretext for which was the isolated cases of partial boycotting and cattle driving which have taken place, every one of which was diligently taken up by the Unionists and exposed to public view with gross exaggerations. These are all cases of the usual agrarian type. The cases of the usual agrarian type. The operations have been directed against holders of large tracts of land for grazing purposes which the people around were impatient to see sold and divided with farms, as has been done over a great part of the country. It is not a question of religion, Catholic graziers having unfered as well as Protestant. Taking the south and meet as which is which he conferred on Faber Finn the interval is originated as well as Protestant. Taking the south and west as a whole it honor extraordinary of appointment as the head of the Catholic Church music in America. Then he insisted, as you all know, on being photographed, standing in the mids of the boys, and under the folds of the Stars and Stripes. and many other Protestants in the North by the Unionists with regard to

the signing of the iniquitous Covenant, let alone the savage intimidation of the poor Catholics of Belfast. By shutting their eyes to the stupendous crimes of the North East and making wholesale misropresentations of the South misrepresentations of the

misrepresentations of the South and West, the Tory party in Ireland, in-cluding the right reverend bishops, have shown little regard for truth and justice in their frantio and futile endeavours to stave off Home Rule. Mr. Tebbs, as is quite natural, is an ardent defender of Pertostant ascendarcor. He lot bis Protestant ascendancy. He lets his ardour, however, carry him too far, when he makes the bold assertion that to Protestants owing to their merits and superior intellectual attainments and not because of their political colour. That argument might have passed mus-ter a generation ago, but it would be laughed out of court now in Ireland owing to the fact that Catholics have for a long time proved themselves the intellectual equals of Protestants in the Intellectual (quais of Fro'estants in the intermediate and university examina-tions. Intellectual proficiency counts for nothing in a country where jobbery has always been the rule. George Birmingham, an Irish Protestant clergyman and a well known writer, does not show a very high appreciation of the Irish official in his "Lighter side of

Irish Life." He savs : "For the higher official positions no qualifications of any kind are required. We insist that a laun-dress shall pass an examination in washing collars before we turn her loose with £80 a year to teach other people to wash collars. We do not asl a Local Government Board Inspector t convince anyone that he can inspect anything. We give him his 2500 to 2700 a year if we feel reasonably sure that he is not actually blind."

As regards the County Councils, we are all aware that a democratic fran-chise tends to the election of men who cannot boast of much in the way of eduthodox.' tants in favour of men who are elected because they are Catholics, though according to Mr. Tebbs "they can only sign their names with the greatest o difficulty." As regards this difficulty of the signing of the name, Mr. Tebbs gives us no proof. Now I can quote from a us ho proof. Now I can quote from a man who was on the spot, a canny Scotchman too, who, like Mr. Tebbs namelees friend, was going about for in-formation, that a member was returned to Parliament, because he was an Hiber hian, who could not sign his name at all A certain Councillor Young, writing to the Aberdeen Courier an account of his

when thousands of Catholics and some hundreds of Liberal Protestants were driven from their work in terror of their railways are packed with Protestants, railways are packed with Protestants, not to speak at all of the Government offices. They hold an undue amount of offices. They hold an undue amount of the business of the country in their hands and not always by fair and honest means. Their traders are to be found in every Catholic town of the South and West almost entirely supported by Cath-olic custom. And I have personally known traders, who, though living on Catholic custom for a great number of Vears, never allowed a Catholic assistant years, never allowed a Catholic assistant

seats, hever allowed a Oktholic assistant to stand behind their counters. As long as this scandalous state of things exists there will be always plenty of openings for Protestant youths in Ireland. It may seem strange that I should notice Mr. Tebbs' more or less inco-herent letter at such length. I do so because he acts as the mouthpiece of many thousands of prejudiced Canadian Protestants under Orange influences who cherish a deeply-rooted contempt and dislike of Irish Catholics. The Orangeman is the same ignorant and truculent bigot wherever he is to be found. He carries his hatred of Catholics with him to Australia as well as to Canada. And so when he has the tem-erity to spread the ugliness of his soul At the present time, while the fate of Ireland lies in the balance and her enemies are pouring out their visis of wrath against her to blast her hopes of obtairing flows Pale no missterments obtaining Home Rule, no misstate

should be allowed to pass unchallenged. Every untruth should be pilloried, every misrepresentation exposed, every calumny refuted. And this should be the course taken even with such insignifi-cant slanderers as Mr. Tebbs.

"THE HUNGRY SHEEP"

"The Protestant clergy of to day are sadly weakened by a spirit of comprom-ise. They are afraid to preach Chris-tianity partly because they do not believe in it and partly because they are afraid it won't draw." This is the charge that Professor Phelps of Yale makes in the November Cen-tury against the ministers of his Church. Then by way of illustration he cites the case of one clergyman who no longer considers the Bible God's word, of an-other who does not believe in a future other who does not believe in a future life, and of a third who rejects the divinity of Christ. Does the Professor

The second class of ministers that the writer describes is one with which the public has long been familiar. It is com-posed of those who unsuccessfully "attempt to beguile men into the church by announcing secular themes, by the discussions of timely political or literary

topics," or "who substitute lectures on Socialism for the preaching of the Gospel." The subjects selected for their sermons by many city preachers, it must be owned, do swack of morning paper head-lines; and we often marvel at the proclivity that the rectors of even the most fashionable churches evince to become purveyors of "Christian Social ism," so called, while we have observed

with sadness that some of the leaders of radical Socialism were once ministers. The readiness, too, with which Protest-ant clergymen, and they the most "or-"leave the word of God and serve tables" by taking up with zeal ng fads like eugenics and neglecting the Gospel of Christ cannot but make the judicious grieve. But has Professor Phelps no correct But has Professor Phelps no correct-ive to suggest for these regrettable tendencies? Yes, an admirable one. "The tremendous strength of the Catholic Church," he writes', lies in its fileilty to principle, its relig-ious vitality, and in its hatred of com-promise. It should be an object lesson to all Protestant ministers." They will learn from her, he implies, "that the chief duty of a preacher is to hold forth Christianity, and not to discourse on sanitation, political economy, or litera-ture." sanitation, political economy, or litera-ture." We devoutly wish this excellent ad-vice may be followed. No thoughful Catholic can view without concern the ever diminishing numbers of those who attend Protestant services. The main cause of this, in Professor Phelps' opin-ion, is the neglect of the ministers to preach what the people are eager to hear—the Gospel of Christ. That is one reason, no doubt, why pews are empty, but not the only one. For a minister who firmly believes the truths taught in the Bible and preaches them zealous-ly in season and out, though he cannot, of course, speak with the authority of the Catholic priest, can preach at least with the eloquence born of conviction. Bat if he neglects the Gospel for "top-ies of the day," the hungry sheep will grow tired of departing Sunday after Sunday unfed, and ceasing to come to church at all, will eventually be found in the ranks of those either indifferent ture. in the ranks of those either indifferent or hostile to religion, who are already far too numerous for our country's good. -America.

South and "The Protestant clergy of to day are

wish these men to be taken as types of a large class? It is not clear. Certainly the "advanced" the log in many of the books that prominent ministers are writing to day would indicate that the Protestant clergy hold but fow of the tenets dear to their grandcothers and grandfathers.

action in the history of our country than the making of the Union between Eng-land and Ireland," says Mr. Lecky. "The Union was a crime of the deepest turpitude!" And this is no exaggera-turpitude!" And this is no exaggeration, as the following narrative will show. It was in 1798 that the first snow. It was in 1790 that the first Parliamentary proposition for the Union of the two countries was made in the Irish Parliament. Lord Fitzwilliam, who had been Lord-Lieutenant, found Ireland completely in favour of Catholic Emancipation, and dead against the Union. In face of this solidarity in Union. In face of this solidarity in Ireland he sided with the feelings of the people, and was quickly recalled. The dragooning of Ireland at once began, and it is one of the worst stories ever told of British stategraft. Lord Camden was sent to Ireland as the minister of cor-ruption willing to create the Union, let the cost be what it might.

THE MOST CORRUPT PROPLE UNDER HEAVEN"

It at once became apparent that the Union could only be achieved by the Conquest of Ireland, and so Lord Corn-wallis, who had recently returned from a vistorious career in India and America, cont to Dublin and the America, a victorious career in India and America, sent to Dublin, and the troops were quickly called out. Not only were the Regulars mobilised, but volunteers were brought from Lancashire. Along with Lord Cornwallis was Lord Castlereagh

Lord Cornwallis was Lord Oastlereagh as Irish Secretary, and these two "noblemen" at once devised the atro-cious campaign which brought about the A tremendous programme of ale corruption was inaugurated and Lord Castlereagh sent to London for $\pounds 5000$ to bribe the Press of Ireland. He got it in bank notes (the numbers of which are still preserved in the State which are still preserved in the State Paper Office) by the next available boat The conspirator behind King George III. in London was a Duke of Portland who had been Lord-Lieutenant a few years before.

ant a few years before. All the nanseating proceedings of Lords Cornwallis, and Castlereagh in Dublin were sanctioned in London by this Duke of Portland. And the task that Cornwallis and Castlereagh had set themselves may be best judged by their own admissions. Wrote Lord Cornwallis to the Duke offer a few months of to the Dake, after a few months of office: "My occupation is now one of the most upleasant nature-negotiat-ing and jobbing with the most corrupt people under heaven. I despise and created "Baron Rossmore," was the

THREE MILLIONS STERLING IN BRIBES

Naturally enough, all this was not done as obvious bribery. Certainly not. It was done under the pretence that after the Irish Parliament had ceased after the Irish Parliament had ceased to exist, the squireens who had con-trolled the boroughs would lose their seats in that Parliament, and that they should be compensated for their lost places. And the plot succeeded, although right up to the very day the Union was carried Lord Castlereagh was fearful as to whether his myrmidons, having cut their money would describ having got their money, would describ his banner and refuse to vote for the Union. Although, Lord Castlereagh dispersed three millions of bribes of one

sort or another. KING GEORGE III. ANGR

No sconer had the Union been pas than Lord Cornwallis sent home a list of

own country could compete and this only invitation from the authorities

directing the Festival. The singing was magnificent? A splendid English choir was on shead of the Paulist Choristers. It was the combined choirs of Leeds and Sheffiald numbering three hundred voices. Their volume of tone, precision of attack and refinement of interpretation

made them an opponent to be feared. They sang their very best and left the stage amidst prolonged applause. Then our own choir, from far away Chicago filed slowly on. In their heart of hearts these fity men and boys were just a bit dismayed at the task that confronted them. They were to match their mere fity against that great Leeds three hun-dred 1 But when Father Finn mounted the conductor's stand all fear vanished. They had faith in him, and were eager

to prove their loyalty by gaining the prize they had crossed the set to win. It was a dramatic and a crucial moment — everything depended upon success. In half an hour they would either be the first choir in the world or else a failure ! The splendid training that their di ector's genius had given them was manifest in the very first number. The singing was all "a capella"—without accompaniment—the

hardest test a choir can meet. The beautiful strains of Gounod's "Ave Maria" came floating out as if it were but one voice singing. At the end of their third and final selection, almost before the last vibrant plaulasimo had died away, the house burst into a storm of applause. It rolled up on the stare like waves breaking men the stage like waves breaking upon the beach. It was an ovation that only the victor is given-it was the sknowledg-ment that the prize was won !

ment that the prize was won i That night we were all at dluner at the hotel when Father Finn walked into the dining room and told us the glor-ious news. The boys burst forth into a wild "huzzah" that actually sent the excitable French waiters scurrying into kitchen in a panic of fear! It and almost too good to be true!

I shall leave to your own imagination to picture the happiness and wildly enthupicture the appiness and whity enhance siastic joy of that evening 1 The next merning the choir and its director were showered with honors at the Hotel De Ville of Paris. They were even admitted over the stairways that the Liberal Unter Professants who are the sufferers and the Unionists and Orangemen the persecutors. In certain districts of Beilast a verifable reign of terror has existed for several months. The savagery displayed in the shipyards

right reverend Irish Protestant bishops in solemn synod to the same effect. Failing these, the only authority he brings forward for his venemous generalities is that of an unnamed friend of his who motored all through Ireland of his who motored all through treasure last summer. This observant tourist found that the Protestants did not get a "fair deal." There were "so openings for the Protestant youth." They were "outlawed and boycotted, their cattle feared. driven off their pastures." In one driven off their pastures." In one county where they were only 15 per cent of the population, they paid 75 per cent of the taxes. Suchwas the startling information supplied by Mr. Tebba. Taking it as true, which it is not, is it not curious that after all the load agitation which has been count on for thirty access and after all the loud agitation which has been going on for thirty years, and has been going on for unity years, and after all the persecution, boycot-ting, outrages and villainy, which is alleged to have accompanied it, the position of the Protestants in this mythical country should be still so good that though forming only 15 per cent of the population they should still have three fourths of the wealth in their In rese fourths of the weakin in their hands, for we are all aware that taxes are levied in proportion to weakth? Now in answer to Mr. Tebbs and his friend and the right reverend bishops who have woofally abused their sacred calling by publicly calumniating the excepts amongst show that live it is

people amongst whom they live, it is ufficient to call attention to the chalsufficient to call attention to the chal-lenge made by Sir John Simon, the Attorney General for England some time ago. He asked that a single Protes-tant victim of Catholic intolerance

should be brought forward as proof, yet up to the present nobody has dared to reply to the challenge. The whole truth of the present situa-tion in Ireland, which Mr. Tebbs prolesses to be so auxious to see bron forward, is that persecution and boycot-ting and refusal of fair play on account of religion are rife in Ireland, but the exhibition of them is confined to North East Ulster. It is the Catholics and the Liberal Uister Protestants who are

experiences in Ireland. savs :--

"From Newry the party went to Dundalk which used to be represented by Mr. Tim Healey, It was pointed out to them that because Healey refused to fall into line with the policy of the Na-tionalists, the Hibernian' Society put up another candidate in conceition to bis another candidate in opposition to him and ous:ed him, and it was found that this man could not even sign his own name.

Now this important fact which proves Now this important fact which proves the illiberacy of the Irish quite escaped the notice of Mr. Tebbs. I said at the beginning that his arsenal was badly equipped. Unfortunately, however, the fact is not true; Mr. Richard Haselton, M. P., the candidate resurced at that election caudidate returned at that election being one of the most cultured men of the Irish Party, having passed a bril-liant Intermediate course at Blackrock College, where he carried off many dis-tinctions. But true or not true, it was tinctions. But true or not true, it was a real miss for Mr. Tebbs. Would it not have been a splendid thing for him to have been able to quote Councillor Young from bonnie Scouland instead of

for his circulation of the untruth told b an unnamed Protestant schoolmaster to his unnamed motoring friend and ther nis unnamed motoring friend and then passed on to him. It was that since the creation of the County Councils there were no openings for Protestant youths in Ireland. Thank God, the County Councils have been able to redress the openings for the Cataolics who form the vast majority of the country. Protes-tants cannot expect to be always on top everywhere as they were before. But there are plenty of Protestant preserves

My God, how sad a thing is time whether it goes or comes; and how right was that saint who said: "Let us throw our hearts into eternity."

Canon Troop said, as reported by the Star, that "Mohammedanism and the Roman hierarchy were the two greatest enemies which Christianity had to en-counter." If that be so, how is it that the founder of Canon Troop's church, Henry VIII, did not reject the prac-tices of both. Henry VIII, was genuine-ly Turkish both in his filthy way of liv-ing and in his manner of dealing with those who crossed him.—Casket.

and with consent of the Holy Father, to lecture in America next year on his great work of the translation of the Vulgate. The lectures will be illustrated with dissolving views, showing the in-tense interest of the work and the many wonderful adventures which have occurred in searching for illuminated manuscripts of the past, often discovered in the strangest ways and places.

Completed plans have been announced by the building committee of the Spo-kane Knights of Columbus for the new \$100,000 building which the order will build in the near future on the southwest corner of Seventh Avenue and Washington Street. Julius Zittel has drawn the plans, which call for a build-ing to cost \$60,000. The site, siready secured, cost \$21,000 and the balance of the \$100,000 will be devoted to furnish-

It is stated in a St. Petersburgh news paper that large numbers of Roumanians are about to leave the Russian Orthodox church, and to embrace Catholicism. church, and to embrace Catholicism. This, it is said, is partly on account of a recent law issued by the Orthodox Roumanian Bishop excluding the Bal-garian tongue from the liturgy. The people have written to the king and also the Catholic Archoishop announcing their intention, and asking for a Catho-lie Bishop to be appointed for their dis-trict. A few years ago theor accounts. likelihood that practically the whole country would become Catholic, but the ent was stopped by Russian in novem trigue.

Rev. Cyprian Marchant, O. P., a con-vert from the Episcopal church, has been ordsined by Bishop Foley, of Detroit. Father Marchant was formerly studying for the Episcopal ministry at Bexley Hall, Kenyon College, when he chanced to attend Lenten services in the church in Glenville, O. He was so impressed by them that he sought to impressed by them that he sought to know more about the ceremonies and then about the doctrines of the Church. His conversion followed. He, at first, met with strong objection from the members of his own family; but soon had the happiness of seeing his parents and his butthers and sister all cere and his brothers and sisters all con verted. One of his brothers also has entered the Dominican Order and was deacon at Father Marchant's Mass.

Finally, I must take Mr. Tebbs to task

balance to a certain extent. For the first time in history there are plenty of openings for the Catholics who form the 2

TALES OF THE JURY ROOM

By Gerald Griffin THE FIRST JURYMAN'S TALE

SIGISMUND

It was a peautiful summer evening It was a beautiful summer evening, that fell on the mountains to the north-east of Poland, but those vast tracts of country lying at their base were then almost uninabited, and the traveller, who on this evening found himself slone who on this evening found numeri sione on the hill-side, felt sensations very different from those which might result from the beauty of the scene. He was young and fair and habited in the siding continue of Massavy A

the riding costume of Muscovy. A sword hung at his waist, which from the aplendour of its carriage seemed rather intended for dress than warfare, and although it had not been so, the slender although it had not been so, the slender figure and delicate appearance of the youth who bore it would have acquitted it of any suspicion as to the latter design. His bright yellow hair was twined up under his bonnet, and as he placed one hand over his brow, in order to shade his eyes from the sun, while he looked anxiously down into the plain, the dark attone of its shadow formed a striking contrast to the siddly naleness of his contrast to the sickly paleness of his

"He is not there," said the stranger, "and the night will have failen before we have left these crags behind us. Mother, why have you advised me to

A loud and shrill "Ujaja!" from be A loud and shrill "Ujaja!" from be-nesth the cliff where he stood, made him start and rush toward it edge. "Clarin, is it you ? is there any hope ? where are our horses ? what shall we do?" said the youth. The person whom he addressed now stood forward upon the point of a rock which jutted out from the base of the liff on a nearly with

which jutted out from the base of the cliff, so as nearly to form an angle with that and its summit, and yet was itself no bigger than a spear's point in the eye the distant valley-dweller. He leaned upon his gold-headed staff and waved his arm to the querist to descend, at the same time pointing out his left a safer path than that which the latter was shout to choose. He conas about to choose. He con latter was about to choose. He con-tinued, while his companion was descend-ing, looking along the hillside and down the vale with a ludicrous expression of dismay painted on his broad counten-ance, and uncessily shifting his bonnet from side, to side, twirling his mustache between his finger and thumb, and mut-

"Oh! merry-merry Castile! that ever the Evil One should have put it into the head of poor Clarin that he might find a pleasanter spot on the earth than that of his birth. I was not content with good, without looking for better, and I have lost both. I would I had never heard of Muscovy when I was in Castile, or that I had never heard of Poland when I was in Muscovy.'

His companion was now by his side, breathless and exhausted. He repeated

"It is Clarin truly enough, and sorry "It is Clarin truly enough, and sorry he is to say it," answered the Castilian; "and as to whether there is any hope, I know nothing about it since we came hither. Our horses have very wisely hither. Our horses have very wisely taken care of themselves, seeing that we could not do it for them, and as to what we shall do, I leave that to your judgment, since the enterprise is of your planning. What we must do, I am afraid I foresee very well." They began to descend, the youth leaning on the arm of Clarin, who while he assisted him with the most anxious

leaning on the arm of Clarin, who while he assisted him with the most anxious solicitude, bearing him in his arms whenever a difficulty arose in the path, and dashing away with his foot the brambles which lay cross it—took all the trouble in the world to assure him that his conduct had driven all esteem and regard from his heart, avering

the most trusty of his guards, and blind-folding them one after the other, placed the prisoner in chains between them, and conducted them himself at midnight and conducted them himself at midnight to the entrance of the daugeon, or rather burying ground which was no less than a mile from its interior. After his death, the secret for many years remained unknown, until in the reign of Eustoraius III., the young Prince Bassilue, who was then devoting himself deeply to the study of the occult sciences, issued a proclamation offering a large reward for all the antique manuscripts of whatever kind they might be, which should be pre-sented to him. The nobility of the kingdom were auxious by such a trifling

sented to him. The hobility of the kingdom were anxious by such a trilling sacrifice to procure the favour of the heir of Poland, and amongst many others who supplied him with the docu-ments of their families for centuries, were the descendants of the cruel baron. Basilius, among the writings of this house, discovered one giving a descrip-tion of the site and manner of the build-

tion of the site and manner of the build-ing-the entrance to it-the date of its construction—and a long roll contain-ing the names of those whom the builder had there compelled to wear out their existence. The young prince having privately ascertained the truth of the scorel, was wise enough to conceal the privately accertained the truth of the scroll, was wise enough to conceal the discovery from all, (even his father) until he came to the throne, and he in-trusted it only to his confidential friend and agent, the aged Clotaldus. As Clarin and his companion, sitting on the brow of the cliff above looked anyionely into the cheam hemath them

anxiously into the chasm beneath them they observed the light again glimmer from the recess under the rock. The younger of the travellers was standing in an instant. 'Clarin, there it is again in an instant. 'C —let us descend."

-let us descend." "How shall we descend over the rock," said Clarin; "I see no other way, and for that manner of seeking succour, I had as lief even wait here till it

comes. "I see," said the other, "a little rill which drops from rock to rock, and flows across the centre of that small level space before the light; and look there is that Clotaldus ?" stream at our fe

"And one may bring us to the other," said Clarin, rising, "but we can neither burrow like conies, nor bound like the stream—nevertheless have a good heart tionally overheard your complaints." -we will try it." They followed the course of the

stream as long as it continued to flow on passable soil, and had nearly pro-ceeded a furlong gradually descending, for I will not suffer you to go hence with the story of my weakness." The youth flung himself at his feet. "Mercy," he when by a sudden turn it brought them before two large rocks, which meeting above, formed a kind of rude archway your own threshold. under which the water continued to

gurgle onwards. "We shall be buried alive," said Clarin, in answer to the proposal of the Muscovite youth that they should enter. "We shall never see the day

enter. "We shall never see the day break again." They had scarcely proceeded forty paces, still following the hollow mur-mur of the rivulet, when they could per-ceive that they trod on artificial steps. In a little time they saw the water bounding into the moonlight, and pleas-antly enjoying enfranchisement by de-scribing frolic mazes on the sandy plain before the clift whence it had emanated. Clarin descended on the platform, and then assisted his companion to rushing to his soul. "Thy volce," said he, "has moved me-thy person astonishes me-thy glance troubles my senses; who art thou? For I know so little of the world that this tower has been my cradle and my tomb. Ever since my birth, if this can be called life, I have only beheld this rude desert, where I drag on my wretched existence, a lump of inactive earth, a breathing corpse. I have never seen or spoken to more than and then assisted his companion to follow. On looking up they perceived themselves in front of the secret dunhave never seen or spoken to more than themselves in front of the secret dun-geon. They turned their eyes to the clear heaven and perceived at an im-mense distance above them, almost directly over their heads, the rock from block bar heads the rock from the light one man who, alone, knows my misfor-tunes, and who, as if to make my slavery more miserable, tells me daily and hourly of a free and glorious world with-out—of the wonders of the heavens, of which they had first seen the light. They had found the little plain much more extensive than they had concluded the changes of kingdoms and empired and myriads of beings like myself, in al They had found the fittle pish much more extensive than they had concluded it to be from that distance. The stream which had conducted them winded across through its centre where but my chains and dungeons, and yet, amidst all my griefs, and amidst all the wonders that have at times delighted the trouble in the world to assure him that his conduct had driven all esteem and regard from his heart, averring that it was as hard as that of his enemy, Astolpho himself. Before they had reached the base of the mountain, the sun had long since been hidden from their eyes, and they were left almost in utter darkness; the youth then resting his head on the shoulder of Clarin dewonders that have at these dengited and smazed me, thou art the only thing whose glances ever calmed the fury of my rage. I look on thee and wonder, and look again and wonder still more-my eyes feel as though they would never be satisted with gazing on thee, art the concertion which ther course to yet the sensation which they convey to my soul resembles what I have been

creatures that I see around me, pun-ished for an offence of which they are no less guilty than I. The bird that visits me in my solitude no sooner feels the budding down upon its wings, than springing forward, it is borne like a winged flower upon the wind, now dividing the blue heavens in its rank the stranger as figurand anflared him to replace creatures that I see around me, pun-ished for an offence of which they are no less guilty than I. The bird that

springing forward, it is borne like a winged flower upon the wind, now dividing the blue heavens in its rapid flight, and now returning to nestle in its former home, while I, with a greater capability of appreciating the joys of freedom, am doomed to chains and slavery. Nature has no sooner tinged with her magic pencil the soft and spotted fur of the beast that provis among the crags and heath of yonder mountain than, starting boldly and fereely from his lair, he flies to the free desert to shun the tyranny of map. more

dessert to shun the tyranny of man, more dessert to shun the tyranny of man, more flerce than he. I have more cause to have that tyranny, and less liberty to avoid it. The fish beneath me, the thing that breathes not the abortion of At this moment he was interrupted by a voice from within. "Guards of the tower!" it exclaimed, "Awake, ho " Guards of the tower !" it exclaimed, "Awake, no ! Your trust has either been neglected or betrayed. The precincts of your keep-ing have been entered. Come forth, hol and speedily !" The youth started and weeds and foam, no sooner sees his scaly sides reflected in the wave, than darting from the light he measures the vasi

and speedily !" The youth started and turned yet paler than before. "It is Clotaldus," said Sigismund. "But fear not you ! I will guard you !" The aged Clotaidus now appeared in his coat of mail, and increated helmet, followed by a guard, all of whom wore masks, while in the presence of the pris-oner. The youth clung to the latter as Clotaidas annroached. "You" said ing from the light he measures the vast profundity of its liquid centre, while I with more will to fly to the shelter of darkness, have less power to indulge it. I see the streamlet leave its bed and gliding like a serpent among the flower, break its silvery side against the pebbly shore, while, with s sweet murmur the meadow opens its painted bosom to re-ceive it, and I with more need of such a friend have none to give me aid or succour. When I think of these things, my bosom swells and burns, as though a Older. The youth chang to the factor and Clotaldus approached. "You," said the leader, "who have had the hardi-hood to despise our king's prohibition, and entered this prison on the psin of by bosom swells and burns, as though urnace were labouring at its centre, an death, surrender your arms and quied submit, or make the forfeiture at once could in the anger of my soul tear it sounder to give the passion room. What law, what justice, what reason is

Sigismund stepped, between his ex-ended weapon and the fearful stranger. "They shall do neither," said he. "Ho i ho !" said Clotaldus, " art thou there in denying to man the sweet priv-ilege the Almighty has given to the creatures of the air, the forest, and even his defender then ? And how shall I be prevented ?"

creatures of the sir, the forest, and even to the inanimate waste of water ?" "Have you heard him, Clarin ? said the Muscovite, "his appearance strikes me with terror, and yet his speech has filled me with compassion." The strange inhabitatt of the dun-geon here suddenly turned and ex-claimed, "who heard my speech ? Is that Clotaldus ?" "Get thee hence—shrunken snake ! begone. Before thou shalt harm these, I will gnaw my chains and make these rocks my meanons. Get the hence I rocks my weapons. Get thee he say

Clotaldus signed to an attendant, who walked toward the larger gate and touched a spring on the right. In an instant Sigismund was dragged by his chain within the tower, and the double "Alas I no," exclaimed the terrified youth, "it is only a wretched being, gate shut to with a loud crash, leaving gate shut to with a loud crash, leaving him within, foaming with rage. Clotal-dus mocked at him. "I think," said he, "it were as well for your dependants that you did not boast so loudly; why do you not come forth and aid them. But he spake of *them*. I see but one— guards search the prison." In a few minutes Clarin was dragged from his hiding-nace, and hrough the whose ill-fortune has conducted him to your old vaults, and who has uninten "Then," said he rushing flercely on and seizing him, " your fate is certain,

from his hiding-place, and brought be-fore Clotaldus. Both travellers fell on exclaimed, " if you are a man you will not despise the prayer of a stranger on fore Clotaldus. Both travellers fell on their knees, snd in one voice begged for mercy. He bade them surrender their arms; Clarin's staff was on the ground in an instant? The youth was silent, and did not even offer to ungird the light sword which hung at his side. "Youth," said Clotaldus, "you seem nuwilling to submit, guards, seize him." "Hold !" said he. "To your chief alone will I submit my sword;" then placing it in his hands he continued, "wretch that I am that I should be compelled to yield, that sword before I your own threshold." Sigismund (for such was the name of the prisoner) pansed and relaxed the sternness of his grasp. At the same moment the moonlight fell upon the up-turned countenance of the kneeling stranger. It was the first sight of beauty he had ever known, and he won-dered at the influence which he felt rushing to his soul. "Thy voice," said he, " has moved compelled to yield, that sword before have proved its virtue. Take it ; if

must die preserve it carefully, for I sought your kingdom, trusting in that alone, to quit my honor of a deep offence Clotaldus took the sword, half drew it from the sheath, and placing its point against the earth, continued for some me gazing on the stranger's face. "If this be true," said he, "I shall be-

lieve all things possible-who gave you this sword ?"

A woman," replied the youth.

"What is her name ?" "That is a secret I cannot now reveal

"How know you then," said Clotal 'that so much depends on this dus, sword ?" "She who gave it to me bade me de-part for Poland, and endeavor by some means that it should meet the eye of

would give his protection." yet the sensation which they convey to my soul resembles what I have been told of the thrill of death. I will not sword which I left with Violante my subscription. Basilius received them kindly. A lofty seat was prepared for the old mon-arch in that part of the plain where the standard of Poland held solitary domin-

itself, was grand and inspiring; it was the sweetest time of the year—the close of the spring. The swell of the music, in its intervening pauses, contrasted with the gentle voice of the mountain rills, and the song of the wild birds that wake with the day—the waving of the banners in their pride of blazonry and display—the marshalling of the troops in their shining armour—the coverting of the spirited steeds that pranced snd hounded hencet their riders as if they banners in their pride of Diszonry and display—the marshalling of the troops in their shining armour—the coverting of the spirited steeds that praced and bounded beneath their riders as if they shared in their enthusiasm and in the jealousy of valour, all was glorious—all presclementing. Even the withousd and hung upon his thoulders. I started in horror and disgust from the monstrou creation, and turned my eyes on the un was elevating. Even the withered and hoary Clotaldus, accustomed as he was in the splendor of military show, paused on the hill-side, and leaned on Clarin's happy mother. She was already dead. A matricide in his birth he had, at his enterance upon the world, sacrificed the life of the being who fostered him. He walked, and looked around him, as if he

on the nil-side, such realises of Charles s staff to enjoy it. "Who is that," said Clarin to a soldier "with the hat and white plume, his casque hanging at his saidle-bow? I think I should know him-but who is walked, and looked around him, as if he had been a creature of years, not minutes. Terrified and grieved at the event, I locked the room, and set my seal upon the door, while I proceeded to consult my mystic aids in another wing of the palace. After I had sufficiently empowered myself to begin my calcula-tions, I found that Sigismund was born under that fatal horoscope where the sun and the moon meet in the mid-"Astolpho of Muscovy," replied the

guard.

The young traveller's eye had been fixed on the same object, but he dared not to ask the question ; when he heard Clarin make it he turned yet paler than usual ; and when he was answered, his sun and the moon meet in the mid-heaven, and contend in hues of blood. That most deadly of all the heavenly symbols, Canada Draconis of the fiery 'dragon, under whose influence scarce one in a million is born, was visible in the visib house of his horecome. From theek and brow were covered with a rushing tide of crimson. Before Clotaldus had given orders to

the guards to renew their march, both had resumed their sickly whiteness. They passed on and mingled with the general camp. the right house of his horoscope. From all my observations, I deduced—that Sigismund, if suffered to live in freedom,

general camp. "Princess," said Astolpho, after he had alighted, "I have sought this inhad slighted, "I have sought this in-terview for many reasons; and I would not have sought it were I not aware that Estrella herself was not of a mind that could delight in the effect of causeless crown. Trembling for my people, yet more than for myse f, I took my resolution. I gave it out to the general state, that my queen and her iniant had both perished, and trusting my secret only to the aged Clotaldus, I had the infant bickering among relatives. Will Estrella guess the means I have to myself pro-posed, or will she insist on a detail ?" he continued, laying his sword at her feet, conveyed secretly to a prison, which has

and pausing for a reply. There was a mixture of pride and meanness in his manner; it was an atbeen long built within the bosom of those stooping cliffs, and which I have now no longer any reason for concesling tempt at condescension, influenced by self interest, and checked at half-way by the lord of the ascendant among all his This was the cause of those edicts which were proclaimed-prohibiting any from the lord of the ascendant among all his affections. He would have succeeded better with Estrella had he either bowed

better with Estrella had he either bowed him down entirely, or stood erect in his haughtiness; even as it was she did not despise him. "If this be not mockery, prince," said she, " what is such. You lay a sword at my feet, and you have thousands behind ready, at the raising of your finger, to sheath themselves in blood for steel." "It only depends on you, lovely cousin, all in science and in religion that betass a prince to know. There was one con-sideration that urged me to preserve the place and manner of his conceal-ment, still unknown—but two far more "It only depends on you, lovely cousin, to say whether such shall be the case. One word, one look from you, will make this plain a scene of death or of joy." and I would not, knowingly, give over thy happiness into the keeping of a " Do you mean to woo, cousin ?" said

Estrella. "Do I look on you and speak with

thy happiness into the keeping of a destroyer. But secondly, if a man play the tyrant himself, in order to prevent another from doing so, where is his jus-tice, or the world's profit? And lastly, what assurance have I, that my divina-tion is correct. The planets inclines, not compels—and what proof have I that Sigismund will be a tyrant? The posi-tion of the planets are thus and thus in you ?' rejoined Astolpho. "Then," said Estrella, "you have struck on an original mode. It is in nd your constancy, that order to commend your constancy, that while you address me you wear another on your heart.'

tion of the planets are thus and thus in the houses of his horoscope, Is that demonstration ? No. But I have found a remedy for all, that will perhaps sur prise you. He knows not yet, who he is -nor why confined. To-morrow I will have him placed in his slumbar methods. Astolpho quickly put up his hand and found indeed a portrait which had escaped from his vest and hung loosely forward. He trust it into his bosom again, muttering something between his teeth, and biting his lip with vexation. have him placed in his slumber under my canopy, and after, seated on my throne-that he may rule the kingdom

" Alas ! cousin," said he " what a "Alas I cousin," said he "what a simple supposition you have made. This portrait I why you shall speedily be satisfied what this portrait is. Lis-ardo, look out and see if that dust is not caused by the advance of Basilius—yes, it is his troop—they now enter on the green—'tis his train indeed." error. If, on the contrary, his cruel nature betrays itself, a second sleeping draught will place him again in his cave. I shall have done my duty in the trial— —and then Estrells and Astrolpho, by

" But the portrait," said Estrella, " is not his.'

your union, if you could consent to such your union, if you could consent to such a measure, peace would be insured to the kingdom and to me. I am your king, and I decree this. I have experi-ence, and I advise it. I am an old man, and I desire it. And if it be true what "The portrait-Oh ! most true. Lady, you shall be fully satisfied on that wh you shall be fully satisfied on that when Basilius has left us at leisure to speak of it. But the music strikes—and see where he comes yonder, accompanied by the sages of his council; it were but de-corons in us to meet him beyond the cirthe Roman Seneca has written — that a king in his kingdom is the humblest cuit of the camp."

slave in a great republic — as a slave, I entreat that you will give your consent —Astolpho—speak for both." The Muscovite prince stood forward. The home which in the easily next of the Basilius received them kindly. A

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THE CATHOLIC RECORD

his head on the shoulder of Clarin de-clared that he could proceed no further, and flinging his mantle on the earth was about to there hered! was about to throw himself upon it, when suddenly directing the attention of his companion to the de ths beneath them, he exclaimed, "Look! look! we have passed the frontier. That light is

a Polish one." "What light-where?" said Clarin, turning quickly round, for he had been bent to the earth in the act of arrangbent to the earth in the act of arrang-ing the mantle so as to preserve his ex-hausted companion from the dankness of the heath bloom. The fair hand of the latter was still extended, but the light had vanished. The struggling light of the moon, however, just re-vealed to them in the same direction the habitation from which it was most the habitation from which it was most probable it had proceeded; but such was the situation of the place, that it seemed almost hopeless to attempt reaching it, at least at that hour. It appeared from the distance at which they stood to be a species of tower, but it was so completely buried in the side of the monstain which orwing it, and of the mountain which overhung it, and ose peak formed a projecting roof ween it and the heavens, that any betwe traveller would have passed without noticing it, whose mind was not intent noticing it, whose mind was not intent on discovering some sign of human habitation. The small sandy opening before it, seemed to be surrounded on every side with rocks, which rose one above the other to an immense height, and rested at length against the brown and heatby side of the mountain. This le had been made in early times of Poland, by one of the indep ent barons of the country, who marked its completion with bloodshed, for, with his own hand, he butchered all those who had been employed in its con-struction, after inviting them to a feast struction, after inviting them to a feast within its gates, and rendering them defenceless, by mingling poppy juice with their wine. Their bones still whitened the platform before the en-trance. During his life he had made use of the place for the incarceration of those engines when he set inter he ies whom he got into his those ene power, and those among his own vassals who were abnoxious to him. The un-happy wretch, who had once entered hsppy wretch, who had once entered his horid prison house, never saw the sun again, for it was only visible when in the mid heaven from the centre of the platform, and on that he was never suffered to place his foot. When the tyrant had fixed on a victim, heselected

wanderers stood formed the only ap-pearance of vegetation which the place

presented. "I ishould hardly have thought," said the younger as he looked upward, "that we had descended so far; let us approach the gate." "The gate?" repeated Clarin, pluck-ing him back by the mantle. "What should be the fesr," said the

Muscovite, "other than that the in-terior be desolate?"

"Heaven forbid it should worse!'' said Clarin; "nevertheless there be those things should be dreaded more by travellers than an empty dwelling, when the midnight is around them. But such a one! If night were to mingle with night and be made double, doubtless they could not form a blacker."

"Let us however," said he of Muscovy, "range ourselves by the gate, and listen for intelligence." They did so. In a few moments they heard a heavy In a few moments they heard a heavy moan within, and at the same time a clanking of iron. Clarin trembled, The other, who seemed to be all mind, walked toward the gate as noiseleasly as the grating sand would permit and looked in. A human figure approached from the interior. It was clothed in a rude babit formed of the skins of the

forest creatures, which, reaching only to the wearer's elbows and his knees, left the extremities of his limbs unproleft the extremities of his limbs unpro-tected. His hair parted in the middle of the forehead, and hung in thick and neglected masses upon his shoulders. His eyes were dark, bright, and iarge, and on his brow was stamped the savage grandeur of uncultivated nature, but his whole appearance, every look, and every motion, evinced a melancholy sternne s of disposition. As he came forward he held slott in one hand a lamp the flame of which fully revealed his figure to the wanderers, and with the other he lifted the chain which was made fast to an iron ring on his right made fast to an iron ring on his right made fast to an iron ring on his right leg, in order to relieve himself as he walked. He came from the open gate and laid his lamp on the ground. Then pausing for some time while he sprinkled his brow with the water which flowed over the sanda, he suddenly extended his arms and looking up exclaimed.

slay thee. Beautiful creature, arise and take thy way." Clarin had not time to expostulate or explain, when Sigismund lifted him from the sand, and cast him into the fountain. He scrambled to the other side tain. He scrambled to the other side as quickly as he could, and made his way under the opposite clift, grumbling at the knave's inhospitality, and only wishing that his companion, as being the cause, might share in its effect.

Clarin thought all that would be now Clarin thought all that would be now necessary to secure their safety would be promptly to take advantage of the moment, and civilly assures him of their pacific intentions. He was a courtier, too, and though not of the highest order, yet he knew how the highest act, when

a favor is to be sought, or a great man to be conciliated, and however pitiful a igure Sigismund might make at the court of Muscovy, he was decidedly the greatest man here; at least as far as power was concerned. He therefore ad-vanced with a smile, and having made ome protound bows, rested on his gold headed stsff. Sigismund scarcely looked at him. He ventured a step nearer, and again repeated his obels-ance. Sigismund lifted his head and gazed full upon him, not in a manner calculated to make Clarin pleased with

"Who art thou?" said Sigismund, "and what art thou? What do you want? Why do you call my eyes away from this pleasant sight to such a sickly from this pleasant sight to such a slokly prospect as thyself? Away 1 What do you mean by those postures and grim-aces? The n ght is hot, cool thyself, and leave me to better employment." "Tell me again," said Sigismund, ad-dressing the youth, " what and who thou art? When Clotaldus gives me books and teaches me to find their sense, and tells me of a wide world, and multitudes of men, and citics, and kincdoms, and tells me of a whee world, and multitudes of men, and cities, and kingdoms, and oceans, I listen and am pleased with the relation, but cannot understand. I know nothing about it. I take up those know nothing about it. I take up those bones which are strewed around us, and ask him what are they? He says they were once men like me. I cannot be lieve it. How are they thus? He says that they have died. He tells me I shall one day lie down and grow cold, and become such as these. I laugh at that; and yet when I take up those bones I cannot shugh. What is the reason? Everything surprises me. When I am enraged nothing can csim me until my anger wastes itself out, yet

1

ates in the world; I cannot promise you life, but all that I can do you may depend upon.' Saying this he led them from the

prison to the plain on which Basilius intended, on the morning which had now risen, to hold a convention of the highest states of the kingdom, for the purpose of deciding a controversy which had arisen between Princess Estrella, a niece of Basilius, and Astolphus, Prince of Muscovy. He had summoned them both to meet him here, and on the fron-tiers of his kingdow, apprising them that he would there settle all the claims that they could make-recommending them in the meanwhile to live in goodwill as became two scions of the sam stock so nearly united. Estrella sub mitted, because she was peaceably dis-

posed ; Astolpho submitted, because he was ambitious not only of government but of the favor of the lady. They met been the assassin of my own peace. I may indeed say, that I have found sorrow

and pitched their several camps at the foot of the gray mountain that contained foot of the gray mountalithat contained the dungeon of Sigismund. The camps, the banners, and the moving myriads of men glittering in their harness were the first objects that caught the eyes of our travellers as they suddenly emerged from the crags. The younger traveller started when he be-had the hanners of Museovr and everything to make the most exact cal-culation that was possible on the nativity of my offspring, and anxiously awaited the moment of my, queen's ill-ness. For many weeks previous to that event, the heavens and the elements had held the banners of Muscovy, and Clarin, rubbed his hands and almost Clarin, rubbed his hands and almost shouted for joy : he was, however, in-stantly checked in his raptures by a look of Clotaldus, who signified the guards that they should descend by a circuitous route to that part of the plain which was yet unoccupied, and which a single banner of Poland showed was intended for the site of the mon-arch's court.

ion; the chiefs and nobles gathered around, and silence having been proking's address had well nigh sunk to an ember-was relieved by his last words. He resolved again to play the only part claimed, and procured, he thus addressed which his nature prompted him to, and them :-affected to submit cheerfully, partly be-

"You all know, my kindred, friends "You all know, my knored, 'Hends and subjects, the occasion for which I have summoned you to meet me here. You know that almost immediately on my accession to the throne of Poland, I took unto my love and my name, a woman, soul. whom heaven was not content to spare ns for even the space of one short year. You know she died in the first travail.

and you believe that her issue then perished with her. Of that more anon For some months previous to her death, I had anxiously betaken myself to those sciences in which I have attained a knowledge that has procured me the name of wise among the nations, and has won me the life of the pencil of Timanthwon me the life of the pencil of Timanth-ers, and the marble of Lissippus. But all the is a hidden woel, a grief that smiles. It is true that I can lock upon the midnight heaven, when, like a mighty tablet, it is opened with its char-acters of fire-and read them, and catch from their sight those glimpses of things to come-those revealments of the pic-ture world, which are the end and aim of the mystic sciences I have pursued.

him. of the mystic sciences I have pursued. But it is no less true, that I have thus Basillius.

in my knowledge. I had prepared everything to make the most exact cal-

The king was surprised at the tremu lous anxiety of the aged chieftain's ut-terance, as he pleaded for the strangers. "Be not troubled," he replied, " had exhausted their prodigies. The night before his mother had a dream-and she this chanced yesterday, or an earlier day, it would have grieved me. But now that I have made it public, it matsaw, and felt a monster too fearful for saw, and felt a monster too leafful for description, rending her womb, and bursting to the light by the unaided effort of his own strength. She shrieked in her slumber—and woke me, I mocked her fancy from her, and bade her be of ters not. Come to me at the court, be fore you leave for Sigismund's prison. I have somewhat more to tell thee. In the meantime, let those strangers go at liberty. Why! I think to detain or harm them, I should punish thee!" comfort. But the next morning her vision was indeed accomplished fear fully. Never shall I forget that morn. Clotaldus thanked him with warmth

TO BE CONTINUED

clasped his knees, and Clarin kneit be-hind the latter, with a very ludicrous expression of gratitude, which however afforded mirth only to the guards, for Clotaldus did not see further than the youth at his feet.

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Revealed States of the second states and the second states of the second ourdes, a history of its apparitions Price Price cause he thought he might secure his interests better thereby, partly because he could not help himself. Estrella did 3 00 1 80 60 not affect, she assented with gladness of The assembled multitudes seconded with shouts the request of Astolpho, that their prince might be given to them 1 25 75 1 00 as speedily as might be. Basillius joy-fully promised that he should that very 55 night be conveyed to the palace, and call-ing on the lord intendant of the household 1 25 55 1 00 to wait on his cousins thither, he rose and walked toward the rising ground, at a little distance, where Clotaldus at a little distance, where Clotaldus with the prisoners abided the result of 1 50 1 00 the conference. Him he took aside, and directed at length in what manner he 1 00 65 Proctor isbeen, by Canon Sheehan Sheehan 1 25 should prepare the prince for the change in his condition, without even by a word or look apprising him of their in-tention. Clotaldus pledged himself to Bindness of Dr. Gray, by Canon Sheehan Chief Sources of Sin, by Rev. M. V. McDonough 1 25 Coner Sources of Sin, by Rev. M. V. McDonough ... Wild Wheat """" Flanders Widow """ Christian Thal """ Yeoman F eetwood "" Baltimore Boys, by A. A. B. Slavert Church and Kindness to Animals Romance of a Playright, by Vte. Henri Der Bornier 1 00 1 50 1 50 1 50 1 50 1 50 1 50 1 50 execute all faithfully, and then as the monarch was departing, knelt before 62 1 04 1 04 1 04 1 04 1 04 1 04 55 60 "What would ye, Clotaldus ?" asked " Why, sire," replied the old man 75 75 ' this fine youth and his companion have daringly though unknowingly, contrary De Bornier fection of Man by Charity resophy and Christianity, by Rev. E. R. Hull, S. J. a Bible of the Sick, by Frederick to the prohibition, entered the precincts of the mount, and—" E. R. Hull, S. J.
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"THE TINKLING BELLS **OF HEATHENDOM**"

It was the great Napoleon who said that a woman without religion is an mination. A striking fact in our country to-day

A striking fact in our country to day is the number of women with faith and without religion. The heart of a woman is the natural home of religion, the strongest fortress of faith. But through the centuries

which have elapsed since Luther, and by natural process of the fundamental teachings of Protestantism, faith has been unseated in the human heart and religion shorn of all authoritative foun-

Indifferentism has grown and flour ished until it is now the accepted teach-ing that one religion is as good as another, that dogma is unneces-sary, that in fact it makes but little dife what a man believes, so that he live a respectable life. The rejection of authority in mattern

of religion has multiplied sects and the principle of individualism has under-mined all positive teaching, till we have of religi a people for the most part without posi-live doctrine or real religion. Now the women are the last to accept

the logic of Protestantism. They have clung to religion longer than the men and hunger for religious ideals.

But, latterly, even they are descring the standards of Protestantism. They find that it does not satisfy either their intellects or their hearts. They have tired of the chaff and yearn for the good grain.

women of Protestantism are entering an era of doubt and confusion. have not what their souls yearn for, and their eyes are hungrily gazing at the horizon to welcome the messenger of relief.

It is not strange, therefore, that we depths. should read that thousands of American a are listening to the "tinkling f heatkendom" and feeding their ouls on the heathen mysticisms of the

We are informed that it is wome chiefly who are infected with these heathen philosophies, and who are sup-porting the Eastern cuits in the Western world. "Yoga" classes are fashionable in

the society set, and, of course, Yoga classes will find their way into the brainless imitators who affect everything that "society" sanctions.

thing that "society" sanctions. Along the Yoga way dreamy Swamis lead the unsuspecting women, poisoning their souls with their subtle philosophy and Hindu mysticism. Is it any wonder that so many of

these nervous, overwrought, imaginative women become the victims of their own foolishness and suffer mental col-

A recent writer, quoted in the Liter-ary Digest, says in this regard : "Although the Swamis' following in-

cludes some men of learning and col-lege professors who wish to investigate nce brought from the roof of the world, most of its recraits are an women. A greater menace than that o image worship larks in the teachings of the Hindu Mystics. The casual ob-server would not discover it. Only Only those who reach the inner circles be come acquainted with the mysteries revealed to the adepts. The descent from Christianity to heathenism is by such easy stages that the novice scarcely realizes she is led. But it is a danger ous study for luring any but the best balanced minds. In the pursuit of it the listening devotee is offering sacrices many times at the cost of her mind

and soul. Miss Farmer was a familiar figure for years, attending the Green Acre School for which she gave her fortune. But living in the atmosphere of that strange and impenetrable cult unbal-anced her mind, and she is now an inmate of the insane asylum in Waverly, Mass. In Chicago a few years ago, Miss Reuss, a Jewess of culture and reinement, was taken screaming and praying from the Mazdazuan Temple of he Sun, to be incarcerated as a raving maniac in an Illinois asylum. At the death of Mrs. Ole Ball, of Cambridge, widow of the world-renowned

Montreal. "That the Sun may do its perfect

work, the cult encourages the wearing of as little clothing as the law allows.

of as little clothing as the law allows. "Her Blessedness," Mrs. Hilton, is be-lieved to have once been the Queen of Sneba, and hence her present high rank. She is said to be a cultured and hand-some woman, with old mysteries slum-berfug in the depths of her beautiful eyes. * * * They offer, through their religion, to bring peace and beauty to those who seek it at their hands. Meatit rigidly eschewed. Fresh violets and sheep sorrel are served for break-fast, tea is brewed from rose-leaves. A pinch of brown sand is taken at interpinch of brown sand is taken at inter vals to give tone to the stomach. The

the extreme East or

PARTICIPATING IN THE

Vienna :

ceived.

The following paper on serving at Mass was read by the Hon. A. Wilmot,

at the recent Eucharistic Congress at

In order to prove that it is a very

great honor and privilege to serve at Mass I must begin by showing what

there are classes in breathing and con-centration. And when all dieting, bath-ing and breathing fail to bring beauty, there are cosmetics sold on the side that supplement the results."

that supplement the results." We are not surprised that the lure of evasive beauty has led so many women into making sand bags of themselves, and it hardly needs Zoraster to convince TRULY MEET AND JUST "It is truly meet and just," the cele-brant goes on to say, "fitting and salu-tary that we should always and every-where give thanks to Thee-O Holy Lord Father Almighty-Eternal God -Through Christ Our Lord-Through whom the Angels praise Thy Majesty, the Dominations adore it, the Powers tremble before it, the Heavenly Virtues and Blessed Seraphim in common and it hardly needs Zoraster to convince idle women of the advantages of the sun-bath. And we should not expect these vapid beauty-seekers to stop short of cosmetics as a ceremonial instrument of

heir "religion." These "fair" women need not land in These "fair" women need not iand in a lunatic asylum: all they need is to gaxe into a mirror. And the daughters of the "Lord Mazda" will be disillu-sioned, for we bet that the gang of them and Blessed Seraphim in common inhiles adore-with whose voice we imjubilee adore jubilee adore—with whose voice we im-plore Thee that we may be allowed to join our humble voices, say Holy, Holy, Holy Lord God of Sabsoth the Heavens and Heavenly Virtues are full of Thy

are as homely as sin. And all this Hinduism is preparatory and leads up to the supreme Hindu idolatry, "the climax of Eastern abominglory-Blessed be he who cometh in the name of the Lord, Hosanna in the High-The server rings the bell, which an-

Idolatry, "the china's of Pastern abomin-ations," as Mrs. Gross Alexander calls it in the Methodist Quarterly Review, as quoted in the Literary Digest. The dreamy Yoga philosophy is simply the intoxication of excessive lust in its ultimate analysis. The road of Yoga nounces the commencement of the Canon of the Mass. He again, at the fitting time, rings at the Elevation, and in profound silence the ancient magnificent prayers and words of consecration eads ever downwards to the abysmal ttored The Lord's Preser is

Thep

and the server.

specially responded to, and after Hely Communion the server is again a cham-Writes Mrs. Alexander: "Its rites are much in common with the worship of Baal and Moloch by the berlain serving at the altar of God Almighty. ancient Assyrians. Thus it is the Hinduism that reaches, in its myriad ramifications and wide span, from the CARDINAL NEWMAN

Cardinal Newman says, in "Loss and Gain." "Nothing is so consoling, so thrilling, so overcoming as the Mass. * * * It is not a mere form of words; heights of the Bhagavad Gita to the lowest and most revolting heathen idolatry that has brought to America * * * It is not a mere form of words; it is a great action, the greatest action that can be on earth. It is not the invocation merely but, if I dare use the word, the evocathe Yoga philosophy, with its strange and unaccountable charms for a certain class of educated women. The devotees of this cult are by no means confined to the extreme East or West. Branch tion of the Eternal. He becomes pre-

sent on the altar in flesh and blood societies, with Swamis in charge, are maintained in Pittsburg, Washington, Chicago, St. Louis, Denver and San whom angels bow and devils fore wh tremble.' Cap, therefore, anything be imagined Francisco, to say nothing of the many circles and clubs in smaller places. Is it more magnificently great than the sacri-fice of the new law. This idea so per-meated our Catholic ancestors that the any wonder that missionaries on the foreign field, hearing of these strange facts, are sending to their home offices result was the noble cathedrals which owe their stately grandeur entirely to in New York and Boston the peremptory inquiry, 'What do women of Christian America' mean?'-The Monitor. the belief in the real presence. These

edifices were never erected merely for prayer meetings and preaching while the very nature of Protestant worship gives the great temple an untenanted, unused, and widowed appearance. What is GREATEST OF MYSTERIES he done with the numerous side chapels? CARLYLE SAW THE CONTRAST

The great cathedrals are comparatively lifeless because the Lord and Giver of Life is no longer there person-ally present in the adorable Sporifice and Sacrament of the Altar. Cartyle saw the contrast clearly and how Protestantism was entirely out of place in cathedrals. Writing of the old Dom of

this great sacrifice of the new law is. No words can adequately express the infinite greatness of the sacrifice of the Bruges he says : "Enormous high-arched roofs-I suppose not higher than West-Mass, in which Jesus Christ both God Mass, in which Jesus Christ both God and Man is the High Priest and the Victim. Thomas a Kempis cries out: "Behold I have Thee here present on the altar, my God, the Saint of Saints, the Creator of men and the Lord of Angels * * * * Here Thou art minster Abbey, but far more striking to me, for they were actually in use here." Alas, Westminster—widowed of Our Lord—holds up as if in protest its great rched arms to Heaven, while it sees its aisles profaned by monuments to success-

ful worldtings. Thomas Carlyle de-clared that the Mass was the "only genuwholly present, my God, the man Christ Jesus ; where also the fruit of eternal ine thing of our time." salvation is plentifully reaped as often as Thou art worthily and devoutly re-As the Mass is of such incomparable greatness containing Our Lord Himself in Sacrifice and Sacrament, so must the office of priest be the highest that In the Mass we have, therefore, the true and personal presence of the Godman. The sacrifice of the Mass (Fr. mortal man can attain to. As Thomas a Kempis says : "Great is the mystery Meschler, S. J., says) is by the words of consecration and great the dignity of priests to whom Lord's body and blood under the sacred species essentially a renewal and re-presentation of the sacrifice of the Cross, also a real repetition, continua-tion and completion of it. The only a tion and completion of it. The only and the the sacrifice of the tion and completion of it. The only and the tion of the sacrifice of the tion and completion of it. The only and the tion of the sacrifice of the tion and completion of it. The only of Christ." "The priests," says St. and the teaching on this sub-

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nsecrated for a third temple in nave. And I will go unto the altar of give service. They are to help the nave. And I will go unto the altar of give service. They are to help the fraction of God to God Who rejoiceth my youth. I will praise Thee upon the harp, O God so the altar of so the law allows. In god. Why are thou sorrowini, Gamy light fires, to draw curtains. They do it only because He is the King, and then so the law allows. soul - Why dort thou trouble me. Hope in God, for I will still give praise they are His servants.' to Him the salvation of my countenance and my God. Glory be to the Father and to the Son and to the Holy Ghost." A FEW EXAMPLES

Let us take a few examples from Fitz-gerald's " Jewels of the Mass " to show how the honor of serving Mass should be appreciated. King Wenceslas of Bohemia served Mass after Mass, com-porting himself with even more humility than those in minor orders who were the service takes an important part. Shortly afterwards comes the Kyrle Einson and then the Collects and the Epistle. The entire congregation rises at the Gospel, and then there is the preparation of the priest in which, as a chamberlain, the server assists in the preparation for the advent of the King than those in minor orders who were accustomed to perform the duty. Th great Doctor, St. Thomas Aquinas, after offering his own Mass used himself to serve the Mass of another priest. The Venerable Thomas More took the greatest delight in serving Mass, and of Kings. Nothing can be more soul stirring than the Preface preceded by a remarkable dialogue between the priest once being warned by a certain minis-ter at State that the king would be dis-

ter at State(that the king would be dis-pleased if he heard that he had so humbled himself replied : "My Lord, the King cannot be offended with the service I render to his Lord, uay, to the king of Kings, and Lord of lords." As Thomas a Kempis says : "When a priest celebrates, he honors God, he re-joices the angels, he edifies the Church, he helps the living, he obtains rest for

he helps the living, he obtains rest for the dead, and makes himself partaker of all that is good." And how noble and profitable it is to assist as chamberlain liar and an impostor.

to the King of Kings at this most ver erable and most Holy Sacrifice. In this brief paper I have, perhaps, at too great length shown my premises to be that the Mass containing Jesus Christ personally God and Man is of such a character that to serve at it is necessarily and consequently an immense or and privilege. The answering as to complete the prayers, assisting at preparation, calling attention at Consecration, helping throughout the according to our magnificent liturgy, has been specially alluded to. The co

TOO HOLY AND NOT HOLY ENOUGH

Monsignor Robert Hugh Benson, in : discourse recently in St. John's Oathedral, Salford (England), spoke on two charges made against the Catholic Church, namely, that she was too holy to be the Church of Jesus Christ, and, again, that she was not holy enough. When they found a man of the world in

should gladly and thankfully make

clusion

a certain mood, and asked him what was the chief quarrel he had with Catholicism, very frequently he would tell them that the reason he objected to the Catholic Church was because she taught cer tain things that were impossible for adhere ordinary human nature to adhere to. He would tell them that the Catholic Church preached a standard of holiness that was utterly out of the reach of ordinary human nature; that the Catholic Church did not make sufficient allow-ances for human nature; that true re-

ligion must be one that would take into account certain desires and certain passions of human nature. No, he would sa₇, any religion that professes to deal with the weaknesses of men must face facts. Let them look, for example, at certain things which the Catholic Church called grave sins, certain practices which, after all, were perfectly natural.

THE STANDARD OF PURITY standard of purity which she insists upon, not merely, for her priests and for her children. Why it meremands impossible for ordinary human people to live up to that standard. After all, it the Catholic Church were really the Church of Christ, she would allow her children, at least, a little more freedom and liberty. Look, says the critic, how she demands purity to be observed by single persons, and not only single perons, but she demands it also of married people. Her marriage laws appeared

selves shrink. She was not merely an imitator of Jesus Christ, but she was, in a sense, Jesus Christ Himself; that body in which Our Lord actually dwelt. Her fessional. No matter what crime he may have committed, all he had to do was to confess his sin, repent promise not to do it again, and the Church would say he the again, and the Oniren would say he was forgiven. No, said the orbits, the Catholic Church was far too easy to be the Church of Jesus Christ. How could she profess to be 'Holy, holy, holy," She welcomed in this world people who were criminals, and she threw her arms bench the Church and the three her arms In which our Lora actually desire. Here words were the words of Jesus Christ. And because she was divine, she aimed at perfection. A mere human society would be content to live up to a certain standard. They would think that a saint was scarcely a respectable person. They would not know what to do with a saint if they had one. The preacher, in about Him Crucified, who was beaten by every blackguard who chose to send for Him. She was the friend of publifor Him. She was the friend of publi-cans and sinners. Wny, if she were the true Church of Jesus Christ, she would never be the friend of publicans and sinners. If they looked back over the history of the world, and looked for criminals, they would find them in the Catholic Church, and if they were to go so deep down into hell they would find there the Catholic who had lost his faith and religion. No, if the Catholic Church was the Church of Jesus Christ, said their tritic she would be far more eloquent sentences, spoke of the power of the Catholic Church in helping poor fallen human nature from a life of sin to the throne of God. She went with the criminal to the scaffold; she held up the figure of the Crucified before him, and if she succeeded in him to utter one cry of sorrow and of love in that awful mo-ment—'Oh, God, I am sorry because I love Thee"—she went away happy. The Catholic Church was nothing less than the love of God Incarnate here on earth. their critic she would be far more holy than she was. She would not trust They might say, with King David, "If I go up into heaven Thou art there: if I go down into hell, Thou art there also." those appalling criminals. If she were really the Church of Jesus C rist, she would demand nothing short of perfec-tion; but because of her friendship with HOW TO TELL A CATHOLIC the world, and her tenderness towards sinners, she had proved herself to be a You find among Catholic people cer-tain phrases that you do not find among people who are not Catholics. Take that phrase, "Thank God." It is purely control of the second secon

A HOLINESS VERY DIFFICULT

Now, proceeded the preacher, they ould not deny that there was a good could not deny that there was a good deal of truth in both these charges The substance was, indeed, true, but the arguments drawn from them were false. It was perfectly true that the Catholic Church preached a holiness that was very difficult of attainment by ordinary human nature. But the charges brought against the Catholic Church were procisely the same two charges that were broughs against Jesus Christ nature is that conviction that God con-trols everything. And among the "rench, God's name is ever upon their lips, and it is always spoken with the adjective "good," "the good God." Every good thing comes from God. And to day the infidels of France have invented a new epithet of decision and then anoth of Cotheling Himself. The real reason why Jesus Christ was put to death, the real reason which underlay all His sufferings, was that He was too holy for the world into which He came. The preacher gave in-stances from Holy Scripture where is manifest. Catholics should prize greatly an enormous honor and privilege which, whenever possible, they Christ, meeting with most sinfal people, befriended them, and thus gained for Himself the rebuke that He was the friend of sinners. The charge, indeed, that was continually brought against Him was that He could not possibly be the Son of God, for if He were, He

THE FRIEND OF SINNERS

Good Godites.") Think of it! Be-cause the people of France are always speaking about "the good God" and would not allow those aboutinable people to come near Him. Whatever Oar Lord did in the eyes of the Pharwhat He does for men, they have be come identified with Him in the speech of the rabble. But to be more plain, I isees it was all wrong. Catholics, said will tell you how you can tell a Catholic the preacher were accused of doing wrong in very good company. If the accused of doing from a Protestant in a much more ready manner than this. A Catholic always were wrong in preacting perfection to the world, then, thank God, they were wrong, as Jesus Christ was wrong. How peaks about our Saviour as "Our ord." A Catholic always says, "Our Lord did so and so," " Our Lord said so were they to reconcile the two charges brought against them? It was true and so." They always speak of Him as "Our Lord." "Our Lord." A Protestant always speaks of "Ohrist," Jesus Christ." Whenever you hear a person in ordinary parlance speak the words "Jesus Christ," you that the Catholic Church preached per fection, for that, after all, was what her Divine Founder Himself preached. She always held up to her children the goal of perfection, and she told them n may be sure he is a Protestant. to rest content until they reached it As the model of perfection, she held up Because it is more historic and scien-

tific. A Catholic does not call the Son the sacred humanity of Jesus Christ, the Immaculate figure of Mary, and the tine. A Cataolic does not call the Son of Mary by the name. He says, "Our Lord," And why "Our Lord?" Be-cause "Our Lord" means "Master," Because "Our Lord" means "Sovereign Lord," And means does does a sovereign scared and wounded figures of the saints. In like manner she succeeded not merely with human nature, but with Lord." And we always look upon H m as the "Lord." We don't call Him by failen human nature. If she did not do that, she could not be the true Church of Jesus Christ. If she desired to make any other name than that which was His even in the O d Law. He is our terms, if she said that Jesus Christ preached perfection, but after all, it was unpractical; after all, they must Lord, and that is the name He had from The Apostles themselves called Him "the Lord." When He appeared after

Why

God." They never make a predic-tion, they never make a statement

that regards the future, without adding

that safeguarding clause, "If it is the will of God," so deep down in the Irish

nature is that conviction that God con-

derision, and they speak of Catholics

and the Catholic people of France and call them "Les Bon Dieusards" ("The

not be too severe : if she did this she could not be the true Church of Jesus His resurrection, on the shore of the Christ. No. on the contrary, she well take. Peter first recognized Him. and world cast out. He said, "It is the Lord." When Thomas recognized Him, he said : "My

Lord and My God." And from the days of the Apostles we have always spoken of Jesus Christ as "Our Lord." The Catholic Church was also, thank God, the friend of sinners, and would be A d I Catholics speak of Him to-day as "Our Lord,"- Rev. D. S. Phelan. the friend of sinners until her Lord an Saviour came back. They reconciled 88

the two charges brought against the Catholic Church as those brought against Words are little things, but they her Divine Founder. She was both divice strike hald. We utter them so easily and human. The Catholic Church was a strike hid. We use the hid in the catholic church was the are apt to forget their hidden power. Filly spoken, the y act like the thing composed of human nature in this sushice, the dew and the fe tilizing rain, but when untily, like the frost, the hail, and the devastating t-mpests.



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Ince is worth ten to twenty times par value and original investors are receiv-ing 100 per cent. dividends. This is not a get-rich-quick scheme, but a high-class, legitimate business enterr rise, indorsed by leading banks and the Catholic hierarchy and laity. This is the opportunity of a lifetame to make a safe and profitable investment, and worth the attention and investiga-Catholic. Anywhere that you hear a man or woman use that simple phrase, "Thank God!" you know he or she is a Catholic. Another expression among Catholics is, "If it please God." "If it is God's will." This is rather common moment the Label "If it is the will of is God's will." This is rather common smong the Irish. "If it is the will of God." They needed and worth the attention and investiga-

and worth the attention and investiga-tion of every conservative investor. If you would like to have a copy of this book, address Philip Harding, Dept. 614A, Box 1301, Philadelphia, Pa. Mr. Harding requests that no one write through idle curiosity, and unless you are a member of the Catholic Church the book will be of no interest you are a member of the Catholic Church the book will be of no interest to you, because only Catholics will be permitted to hold stock in this particu lar institution.

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operations had failed, some you could know as we know



This is a true lyrical poem in which

TRULY MEET AND JUST

Society. But it was set aside by the courts on the ground of mental incapac-ity and undue influence. Mrs. May Wright Sewell, the club-woman of national repute, is said to be a physical wreck through the practises of Yoga and the study of occultism. Many more examples could be cited of wrecked minds lost through the pursuit of this philosophy.

A peculiar feature of this Hindu fad is that its teachers are always willing to orporate in their mysticism any interpolation or modification that may be esired by any individual.

Its cohesion is that of the opiate which drifts its victim along, content to follow whithersoever the stream leads. provided that the main current is set toward Hinduism. And it is difficult, indeed, for a soul that accepts this Eastern pantheism to overleap its

bounds. "There is always generous room in its pantheon for any new god not already Every Catholic can recall the proph-ecy of Malachi which he beholds largely and most literally fulfilled. From the

It may surprise our readers to know that there is an army of suc-worship-pers in the United States; but we have it on the authority of Mrs. Mabel Potter Daggett, who has made special investigations into the subject, that there are thousands who observe " the teaching and practices of sup worship. teachings and practices of sun worship, under the God Salaam Alkerkam, the Supreme Lord of the Zend Avessa, of

whom Zordaster was the great prophet." And most of these sun-worshippers are women.

Mrs. Daggett writes:

"At least fourteen thousand Americans are joining daily in this worship of the Lord Mazda and the daily adoration of the Sun. There are Mazdaznan centres in thirty cities of the United States, as well as in Canada, South America, England, Germany, and Switzerland, and they are all the remarkable growth of the past ten years! It was about 1901 that 'His Humbleness, the Prince of Peace,' appeared in Chicago. His largest temple is located there on

Lake Park Avenue, while his lesser one stands on the lawn of Dr. Hilton's resi-dence, in Lowel'; and ground has been

Mass., whow of the worker al hun-violinist, she bequeathed several hun-dred thousand dollars to the Vedantist tion and completion of it. The only difference is that in the one case it is a bloody sacrifice, and in the other an unbloody one; all else is the samethe priest, the Victim, the intention of the sacrifice, the merit of the sacrifice yes, pre-eminently the merit of the sacrifice

In the Holy sacrifice centers all that we have of rest and joy on earth; it is the shadow of a great rock in the desert, the high aud holy mountain from whence the pilgrims of the world

receive light, strength and solace for their journey to the eternal country, where they shall enjoy the vision of God Himself. Were the sun to fall from Heaven it would not be so fateful and fatal a happening for this world of ours as would be the disappearance fr among us of the Holy Sacrifice.

THE PROPHECY OF MALACHI

rising to the going down of the sun this "new oblation" is constantly offered, so that there is not a minute within the

twenty-four hours in which Mass is not twenty-lour notes in which Mass is not being said in some part of the world. Then let us glance for a moment at the grandest and most beautiful liturgy the world has ever known—that of the Latin calcherties of Mass celebration of Mass.

celebration of Mass. "Suppose," says Chateaubriand, "that the Mass were some rite of an-tiquity and its form and prayers had been discovered in the Secular Hymn of Horace, or in some old Greek tragedy, how would the commentators extol the

dialogues with which the Christian Sac rifice opens ?"

JEWELS OF THE MASS

Fitzgerald in his "Jewels of the Mass" tells us that the origin of the verse "I will go unto the altar of God" is told to us by St. Ambrose, who de-scribes how the newly baptised faithful

used to come in procession from the font singing with pious enthusiasm the words: "I will go to the altar of God; to God Who rejoiceth my yonth. Send forth Tby light and Thy truth, they into the send the set of the set have conducted and brought me into

impossible is her teaching on this sub-ject, for she teaches that not merely is Jerome in forcible language, "by their holy mouths make the Body of Christ, Christ Himself, through them performs an impure act a sin, but that ing this great miracle." St. Chrysostom "When you see the priest cries out: "When you see the priest offering his Holy Sacrifice, muttering the prayers, surrounded by the saintly people who have been washed with the Precious Blood, and the Divine Saviour who offers Himself on the altar, can you believe yourself still on earth?

A MOST EXALTED PRIVILEGE

"Should you not rather believe your "Should you not rather believe your-self lifted up into the Heavens? O wondrous miracle, O goodness. That He who sits at the right hand of the Father should be, in an instant, in our hands ready to give Himself to those who will receive Him." Because of the grandenc, gragtness and efficiency of

who will receive Him." Because of the grandeur, greatness and efficiency of the Holy Sacrifice it is evidently a most honorable, exsited and profitable privilege to act as a chamberlain to the King of Kings and Lord of Lords by serving at Mass. Of course, this service should be so reverential as to give edi-deation

fication. Monsignor Benson grasps the idea of the chamberlainship to Our Lord when he says that "Low Mass is like the entering of a small deputation into the King's bedchamber to assist Him to rise. It does not stir their emotions as when with a clash of brass and thunder

of drums and shouting of the populat in brave array they place before Him across the cathedral square, but for that very reason there is less fear of

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thought itself is an offence against God. She has the impertinence, indeed, to say that a single evil thought, a perfectly natural thing, pondered npon, is (what she calls) a mortal sin against God. Look again at the person she holds up as an example that we ought to copy, and whom she places before our eyes, and pedestal, and whom she calls a saint, IMPOSSIBLE INHUMAN PEOPLE

Why, what utterly impossible inhuman people they were. Look at St. Aloysius, whom they tell us was so pure that he would not dare to look his mother in the would not dare to look his mother in the face too long. What was there particu-larly solemn about that ? Look at that form of life upon earth, monasteries and convents, where those who enter deny themselves of those things which God had given to them. No, said their critic, the Catholic Church was inhuman, impos-sible. She was too holy for this ordinary human nature, this work a. day world. human nature, this work - a day world. If she really came from God she would

make allowances for human nature No, she was too holy to be true. When, the day after to-morrow, they asked some other man of the world the reason he did not believe the Catholic Church to be true, he would tell them it was because she was not holy enough. He would say that if the Catholic Church were really the true Church of Jesus

Christ, surely she would hold up a high-er standard of living to her children. He would ask them to look at the Ser-mon on the Mount, and to look at the

picture of perfection, which he would draw for them. He would tell them not to be content with anything less than perfection; not to be anxion about ordinary earthly things, because Our Heavenly Father cared for them and looked after them. He would ask them to look at the average Catholic and see if his life coincided with that model.

CHURCH INDULGENT TO SINNERS

Let them take one example, their critic would say, Look at the Church's indulgence towards sinners in the con

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

Apotonic Utawa. June 13th. 1905. Mr. Thomas Coffer My Dear Sit.-Since coming to Canada I have been areader of your paper. I have noted with hasis-faction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It is the church, at the same time promoting the best interests of the country. Follow-ing these lines it has done a great deal of good for the welfare of religion and country. And it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recom-mend it to Catholic families. With my blessing on your work, and best wishes for its commed success. Yours very succerly in Christ. DONATOS, Archhishood the Delessing UNIVARSHIT of OTTAWA.

Ottawa, Canada, March 7th, 1900

LONDON, SATURDAY, NOVEMBER 23, 1912

THE PARTY OF GENTLEMEN On a "snap" division the Tories outvoted the Government on a financial clause of the Home Rule This somewhat childish vicbill. tory was obtained by a number of dignified Unionist members hiding in the neigh borhood of the House of Commons. The unsuspecting Liberals were unable to muster their forces when the trick be came known, so the Tories scored a famous victory. That the vote was no indication of defection from the Home Rule ranks is evident from the fact that four days previously, on a similar resolution, the government had a majority of over a hundred; and on the day following, on the opposition motion to adjourn, the government majority was 109. To leave it go at that was to relegate the famous victory to the limbo of masterly retreats. So the party of gentlemen showed their regard for the dignity and decorum of the Mother of Parliaments by indulging in one of the most disgraceful and riotous scenes ever witnessed in that august assembly.

And the aristocratic young bloods of the Tory party promise to renew the riotous obstruction because they say any method is justifiable to enforce respect for constitutional procedure. The suffra gettes have familiarized us with this argument : " The end justifies the means." There is nothing very slarming in these outbreaks. They are the frantic efforts of caste and privilege to stem the rising tide of social reform. Though the Englishman dearly loves a lord, he likes to see the lord retain some semblance of self-respect. Political power is rapidly passing from the party of gentlemen to the common people; and the party of gentlemen is rapidly becoming

these loans is paid at the rate of 5, 6, 7, even 8 per cent. In Western Canada, where the need is greatest, the rate is highest. Now it is evident that if Catholic

Banks, Trust Companies and Insurance Companies controlled even a portion of the Catholic savings millions of dollars ould be as the disposal of men in entire sympathy with the works of religion, iety, and charity undertaken by the Catholic Church.

The establishment of such institutions , therefore, of supreme importance to the maintenance and extension of the Catholic Church in all its varied activities.

There is another important consideration. Amongst our bishops and priests there are able financiers. But there are others who need expert advice in financial matters, quite as much as they do on legal questions. A Trust Company is under expert financial control. To a Catholic Trust Company bishop, priest, religious order or layman can, on occa sion, come with confidence for espen advice on matters financial.

As we think of the financial int of Catholics many other considerations present themselves ; but at present we shall content ourselves with calling the attention of thinking Catholics to the bnormal conditions now obtaining. There is only one remedy, and that is called unlettered, but the "Higher the obvious one.

If present conditions continue the fault is not in the stars but in ourselves.

A CHINESE CASE

A peculiar case has occurred in herring. He ought to be with us or Kingston. It is a hopeful sign of the against us. times and well worthy mention. Two Methodist ministers in the city named, Reva. T. W. Neal and John Webster, refused to marry K. F. Sam, a young Chinese laundryman, to a sixteen year old girl. The Chinaman had secured a marriage license, having been accompanied to the issuer by the father of the girl. Rev. Mr. Webster interviewed the girl's mother and she objected to her daughter marrying, one reason being that she was under age. We say this action is a hopeful sign of the times, because it indicates greater care on the part of Protestant ministers before uniting people in the marriage bond, Several questions come to mind in connection with this matter. Is the Chinaman a Christein? If not, what should be the action of a Protestant minister in the matter? One of the parties not being a Christian, would it not have been more becoming on his part to refer the matter to a Justice of the Peace? Then again, these young people having procured a marriage license the law of he land gives the minister power to perform the ceremony. In refusing does ne not at least ignore the law? Has he a right to do this? This is where conscience comes in. How happens it then that ministers of the Gospel are so prone to criticize pricets of the Catholic Church when they too at times refuse to carry out the civil when it clashes with the divine law? Altogether we may hope that the promulgation of the Ne Temere decree has been the means of giving our separated brethren a wholesome lesson in the matter of performing marriage contracts.

A QUEER CATHOLIC an editorial in the Winniner Free

THE CATHOLIC RECORD

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every day school work a knowledge of lished a papal encyclical being a con-God and His law and our future destiny. Mr. Calder would have God knock in vain at the schoolhouse door. Christ would make appeal to the hearts of His little ones to be good, to be honest, to be pure, to follow in His footsteps. But Mr. Calder would have none of it. Many of Mr. Calder's mould have made a concession in our favour. They would permit Christ to visit the children for

a brief period after school hours. Whilst many of the ministers of the sects are opening their eyes to the fact that our Godless system of education is a failure, that because of it in the time to come we will have a generation largely made up of "Young Tarks," we are sorry to note that there is to be found even one Catholic-even a fairly good one-lauding that system which pays court only to the dollar. We may

say to Mr. Calder that true educatio must have Christ for its corner-stone Even a fairly good Catholic ought to hold to this doctrine. It is unfortunate for his argument that he made it so soon after the Macdonald election That event gave us an example of what men will do when not guided by divine ideals imbibed in the schoolroom. And the abominations of that election

contest are not to be laid at the doors of the humble people who might be Ups" who may boast of long years o training, beginning with the Public school and ending with the University We are sorry Mr. Calder is but a fairly good Catholic. It is a miserable thing to be neither fish, flesh, or good red

REV. DR. GRIFFITH THOMAS

We do not know whether this gentle nan is a home grown article or an im ported one. He lectured recently in

Foronto, and the report of his talk appeared in the World. Almost anyhing will find admission into the columns of the World that will not bring it into conflict with the policeman. We have not seen a line about Rev. Dr. Griffish Thomas in any of the other Toronto papers. Such a lecture as the World reports would be promptly blue penciled by their managing editors Rev. Dr. Griffith Thomas sppears to be a Dicksonian character. His deliverance smacks strongly of the sayings of Sim Tappertit in "Barnaby Rudge." Abusing the Pope and "Popery" is always in fashion and begets large audinces of uninformed and prejudiced people. In connection with the Church of the Epiphany they have a Men's Club. That it was to increase the membership of this club, which, reached are told, has now the two hundred mark, was doubt less the reason why Rev. Dr. Griffish Thomas was called and Rev. Dr. Griffith Thomas requisitioned the Pope to come to his aid. We will quote number of this gentleman's astounding statements. "The Roman Catholi Church in countries other than Canada," he said, "is now obtaining the release from Purgatory of departing souls by the payment of 15 cents, the cost of a Purgatory Ball." Just here we may remark that Rev. Dr. Griffith Thomas should have put the matter in

different form. The bulls should have been put down as 15 cents each, two for 25 cents or \$1 per dozen. This would

emustion of the priests of South Americs for immorality. A priest of the diocese of Columbus, Ohio, spent two years finding out the source of this document. It was simply a forgery. Dr. Speer gradg-ingly ad nitted that he was mistaken. He was not gentlemanly enough to apologize for the unsavory part he took in the transaction. About three years since a most ridiculous slander appeared in the Presbyterian Record of Montresl, having reference to religious practices amongst the French Canadiana. It came to the Record editor from a correspon dent. Week after week we demanded proof of the trath of the charges from named John Frederick Leaworthy. In the editor of the Record. Finally be consented to communicate with the writer. Then the editor gravely informed us that the correspondent admitted that the story was simply "fiction." If Rev. Dr. Griffith Thomas is a manly man he will produce the proofs of the purgatory bull matter. Every day we have announcements that many of the most prominent and intelligent sec-

tarians are wending their way toward Rome. To counteract this movement men like Rev. Dr. Griffith Thomas are ndesvoring to stem the tide by advancing the most ridiculous canards in regard to Catholic faith and precise. Spread fal choods bravely, openly, defantly-stick to them through thick and thin. This appears to be the cry of the ronte march for Rev. Dr. Griffth Thomas and his co-workers who have entered upon a crusade against the Church of Christ. Let us give one example :

"Dr. Thomas expressed the view that if the Roman Catholic Church permitted its members to have free access to the written word and make direct confesions to God it would fall to pieces as a ouse of cards."

In every Catholic Family Bible is printed the following : POPE PIUS VI.

Beloved Son: Health and Apostolic Benediction .- At is time that a vas y attack the Catholic religion, are cir-culated even among the unlearned, so the great destruction of souls, you judge exceedingly well, that the faithful eedingly well, that the faithful ald be excited to the reading of the Holy Seriptures; for these are the most abundant sources which ought to be left open to everyone, to draw from them purity of morals and of doctrine, to icate the errors which are widely minated in these corrupt times this you have seasonably effected, as you declare, by publishing the sacred writings in the language of your country, suitable to everyone's capacity; especially when you shew and set forth, that you have added explanatory poten, which being extracted from the hold of abuse: thus you have not swerved either from the laws of the congregation of the Index, or from the constitution published on this subject by Benedict XIV, that immorial Pope, our pre-decessor in the Pontificate, and formerly, when we held a place near his person, our excellent master in ecclesi-astical learning, circumstances which

We mention as honorable to us. We therefore applaud your eminent learning, joined with your extraordinary plety, and we return you our due acknowledgments for the books which you have transmitted to na. and which you neve transmitted to us, and which, when convenient, we will read over. In the mean time as a token of postifical benevolence, receive our Apostolic Benediction, which to you, beloved son, we very affectionately impart. Given at Rome, on the calend of April, 1778 he fourth year of our pontificate. PHILIP BUONAMICI, Lotin Sec.

To our beloved son, Anthony Martini, Tnein.

whose very name makes a black blot and in the same breath he tells his own people to follow the example of purity on English history. The Parliamentary and true Christianity shown by many Catholic women. In commending the intemperate and untruthful utter ances of Rev. Dr. Griffith Thomas he grievously wounds us and straightway contributes of his means to purchase ottle of opium liniment for our use in redicating the pain. These disturbers of the peace will, we suppose, continue to be active in the community so long as the spirit of bigotry and intolerance fostered by misfit clergymen and de signing politicians, is abroad in the laud. There is in England a clergyman

a time of brain storm he made a charge somewhat similar to that of Dr. Griffith Thomas. He was not as wise in his generation, however, as the Toronto preacher. He made a definite charge, and here is the result :

"To the Very Rev. Monsignor Henry J. Grosch, Rector of St. John's, Duncan Terrace, Islington :

'On Sanday, the 23rd of September 'On Sanday, the 23rd of September, 1912, in Finsbury Park, in the hearing of a number of persons who were gathered together, I made the statement that you had undertaken to obtain the release of the husband of a Mrs. Davis irom Purgatory if she paid you the sum of 25 5a

"Such statement was absolutely false and without any foundation what

"The statement was made by me in the heat of the moment, but on consider ation I realize that it is not only untrue but one calculated to atlect all mem of the Cathelie Faith, and you in parti-

cular as a priest. "Under these circumstances, I upreservediy withdraw the statement, admit ting that it is untrue, and express my sorrow and hambly apologize for having

made anch a statem may publish this spology if you

think fit to do so. "Dated this 5th day of October, 1912.

"(S goed) "JOHN FREDERICK LEAWORTHY,

"34 London Street, Caledonian Road, N. "Witness to the signature of John F. Lesworthy.

"(Signed) H. H. TURNER.

"Managing Clerk, Measrs, J. Deacon lewton & Ca., 16 Finsbury Circus, E. , Solicitors."

ANOTHER ONE

Nearly all of the Canadians who massed a fortune in Canada and then went to the Mother Country to spen it, dearly loving the glamour of Tory high society, have reflected but little redit upon their native land. Canada has no reason to be proud of them. The latest example of this sort is Mr. A. C. Morton, a member for a Scotch constitnency. He speat his early years in Canada. He is seeking renown by moving an amendment to the Home Rule Bill declaring that anyone promulgating or seeking to make operative the Ne Temere or Motu Proprio decrees will be guilty of an indictable offense. As the promalgation and enforcement of these decrees has to do with Catholic practice only, infringing not at all upon

the rights and liberties of non-Catholics. we may take it that Mr. Morton's state nent is an artful subterfuge designed to draw away attention from the merits of the Home Rule Bill. The action of the Catholic Church authorities in the matters referred to leave Caesar all his rights but they domanded that what beongs to God must not be interfered with. Mr. Morton and those in his class think only of Cacear and his parti-

cular interests. The rights belonging to God and to God's Church are not in

Church was established and Parliament ary Bishops placed on the episcopal throce. His Grace of York must surely have fully realized the weakness of the Establishment when the report of the Royal Commission issued. He will have to console himself with a minority report. Notwithstanding what the law of God may declare he will be forced to accept the ruling of the secular power. The position of the Archbishop and his brother bishops is pitiable. Caesar roles. They will have to bow their heads in submission.

According to the Catholic Herald of India, the new Premier of China, Lee Tseng Twiang, is a Catholic and a staunch friend of the Church in her missionary work among the natives. He owes his conversion to his wife, who is a native of Belgium. It is also said that that the great Sun, the first President of the Chinese Republic, intended to join the Catholic Church, but has not one so yet. The Church is making pro-gress in China, and under conditions now so favorable, this will be even gress in reater in the future.

IN ONE respect at least Japan, though barbarous nation, is in advance of Janada. There are some people in our Dominion who think it highly improper nd dangerous to have a Catholic Premier. This was the feeling in some quarters when Sir John Thompson and Sir Wilfrid Laurier occupied that post.

> THE LATE VICE-PRESIDENT SHERMAN

With pleasure we publish the follow ing letter received from a distinguished Catholic American, having reference to the late Vice President of the United States. He was a manly, broad-minded man, one who was ever willing to give all the people what our American neighbors call the "square deal :"

New York, Nov. 8, 1912 Dear Friend :-- We think it due the memory of the late Vice President, Hon. James S. Sherman, to call the ion of our members to the favor

always maintained able attitude be always main toward Catholic Indian interests. While a Protestant himself, Mr. Sher-man brought to the discharge of his man broad to the discharge of the public duties a mind singularly free from bigotry; he approached all ques-tions of importance to Catholic Indians in a broad and generous spirit. Among his many official acts to better the condition of the Indians (whose in-

terests were especially under his care as chairman of the House Indian Com mittee) we may single out for special prime his attitude in the Trust and Tribal controversy, in which the Cathois anthorities contended for the Indian parent's right to have his own money used for the support and education of his child in the school of his choice. He was unwavering in his support of Father Ketcham's splendid work in that case, which finally resulted in the sus-taining of the Church's contention by the Supreme Court of the United

States. We also owe much to him for the ab rogation of the "Browning Ruling," which denied the Indian parent the right to choose a school for his child and gave the power of selection arbi-trarily into the hands of the Indian Agent.

For these reasons we feel that Vice President Sherman should be held in grateful and pious remembrance by those co-operating in work for the Cath-olic Indians. Very sincerely yours.

The Directors of the Marquette Leagu EUGENE A. PHILBIN, President

E A LANCASTER M. P. the father of the Lancaster Marriage Bill, which was Creator by attending M pleased than otherwise to see that ignominiously ejected from the Privy Conneil, will not down. Together with a few other members he appears to be taking a post graduate course in the School of Sprcule, the text books used being those of John Kensit and Co., London, England, publishers. Seeing no hope of having the constitution altered so that it might justify the introduction of a similar bill to the one that is now dead and buried, he wants to tack on a clause to the criminal code making anyone guilty of an indictable offense who would promulgate the Ne Temere or Motu Proprio decrees. Mr. Lancaster is the "Member for Fada." As Artemus Ward would say: "He is an amoosin' cuss." He takes himself seriously, however, but the "Member for Fads" is the only one who pays any attention to the "Member for Fads."

NOVEMBER 23. 1912

Toronto ; Richard P. Gough, Merchant, erman, Ottawa ; D. Murphy, ex-M. L. A., Gentleman, Ottawa ; Geo. P. Brophy, Civil Engineer, Ottawa ; W. J. Poupore, ex.M. P., Contractor, Mon-Brophy, Civil Engliceer, Ottawa; W. J. Poupore, ex.M. P., Contractor, Mon-treel; John J. Seitz, Mansfacturer, Toronto; L. N. Poulin, Merchant, Ottawa; John J. Lyons, Contractor, Ottawa ; A. E. Provost, Merchant, Ottawa ; E. W. Tobin, M. P., Lumber Dealer. Bromptouville; Hon. A. E. MoPhillips, Barristor at Law, Victoria; Hon. William McDonald, S-nator, Cape Breton; Hon. Peter McSweeney, Sen-ator, Monoton, N. B.; W. H. McAuliffe, Lumberman, Ottawa; Provisions! Sec-retary A. E. Convigue Fee, 115 Secole retary, A. E. Corrigan, E.q., 115 Sparks Street, Ostawa.

We predict a splendid future for the Capital Trust Company.

PURITANISM ON THE WANE

The Catholic Church, infallibly interpreting the mind of Christ, has always exercised a sweet reasonableness and tender consideration in her provision for the observance of the divine law Contrast her method of sanctifying the Sunday with that of the post reformation Paritans, the Scotch kirk of to day, or the blue laws of the Lord's Day Alliance! The Protestant panaces for the ilis of society is invariably an appeal to Caesar. Having disclaimed all notion of infallibility, professing to teach mere opinions and speculations about the gospel of Christ, creeds and dogmas became ever vaguer and more shadowy, and the reasons for their observance approached daily nearer the vanishing point. Lacking any teaching authority Protestantism realized how absurd was the pretence of trying to enforce its enactments as church laws, and consequently fell back on the civil power as the only sanction for its pronouncements. The Puritan Sunday was, and is, a human institution, the Catholic Sunday is the third commandment reduced to practice. The Catholic Church slone dares command men with authority. This is the secret of the large attendance at Catholic places of worship compared with the small attendance at Protestant services. Catholics believe that the Church has power to command, even as Christ, under penalty of damnation, and hence they regard attendance at Mass as absolutely necessary. Protestants, holding the theory of private interpretation, naturally feel that Sunday church-going is a mere matter of caoice. The minister's reading of the Scripture cannot, and indeed does not, claim to bind their conscience. Why then should they inconvenience themselves by going to hear him ? If the civil authority compelled them to go to church no doubt they would go in order to escape the penalty of disobedience. So far, however, the Puritans have abstained from taking this step, and have contented themselves with having the civil power prohibit certain things which in their eyes tend to secularise the Lord's Day. Under the heading of things so prohibited are Sunday amusements. But there are not wanting signs that the sponsors of the blue laws are gradually awaking to the unreasonableness of this strict prohibi-

as in everything else, common sense approves the Catholio standpoint. The Catholic Church does absolutely forbid rational amusement on the Sabbath. Indeed, after seeing that her children render homage to their

tion, and are beginning to see that here.

THE FINANCIAL INTERESTS OF CATHOLICS

Last week we called attention to the fact that the almost inconceivable sum of \$3 000 000.000 was under the absolute control of a few men, and these few almost exclusively non-Cath-olic. Nine-tenths of this amount is made up of the savings of the people deposited in the banks, with trust companies, or accumulating in the hands of life assurance companies. Catholics are 42 per cent. of the population and therefore contribute 42 per cent. of this vast accumulation of capital.

There may be those who would trovert the last statement. The Catholics of Canada are not so rich as non-Catholics, say some, and therefore it is not safe to assume that they have contributed their full quots of the savings which make up the enormous capital which we are considering. This at first blush seems to be true; but a little consideration will show that the conclusion is unwarranted. It is the poor, or the comparatively poor, who deposit their savings ; the rich find more profitable investments. If, as some claim, Catholics as a class are pooren than non-Catholics, then it is probable that their savings represent more than 42 per cent. of the accumulated capital of Canada.

But suppose our share is only onethird, then Catholic savings make up \$1,000,000,000 of Catholic money over which Catholics have little or no control. For the building of churches, convents, colleges, hospitals, orpha asylums, homes for the aged, and similar works the Catholics of Canada borrow many millions. From whom ? From those who control Catholic savings, be news to the Education Department

Press of November 7 reference to the statements of Mr. R. L. Calder in regard to education. The editor says 'Mr. Calder concluded that he considered himself a fairly good Catholic, but he saw the child hehind the school where others saw the Church, and the child was more important than the Church. He forgets that were it not for the Church the child grown to manhood would play a sorry part in the community. Mr. R. L. Calder may be a very estimable gentleman ; he may stand well in the community, but it gives us just a little shock to read his declaration that he is a fairly good Catholic We may surmise that he is of the broad-

minded kind who has opinions of his wn in regard to the Church and its gov ernment. We will have such people always with us, but we may be thankful that their number is insignificant. One such may be found in every ten thou sand Catholics. On the part of our sep arated brethren it is the custo to glorify the Public school or the Godless system of education. Mr. R. L. Calder, being a fairly good Catholic prefers to be with the multitude. "The system in Nova Scotis," he said, "rather than the Ontario system is the one that should be taken as a model for Quebec. In Nova Scotia there was no dogmatic religious teaching in the schools and outside the Acadian French schools there were only three Separate schools

in the whole province." Further on he declares that " it was because of the doctrine that the Church alone had the right to give or refuse education to the child that we have the backward educational condition of Quebec." We did not know before that the Church authorities in Quebec claimed the right to give or refuse education. This will also savings on which the depositors are re- in the ancient city. The Church claims Not long since Rev. Dr. Speers, Superceiving perhaps 3 per cent. Interest on the right to impart to the child in its intendent of American Missions, pub-

look more business like in Anglo-Saxon countries. Note the remarkable cunning of Rev. Dr. Griffith Thomas: "in countries other than Canada." If he were speaking in Brazil he would say: "in countries other than Brazil." He went on: "This I know to be positively true and if necessary I can prove it to the hilt." We are not too severe when we characterise Rev. Dr. Griffith Thomas as a cowardly, shuffing individual. If he were a manly man he would "prove it to the hils" there and then. Why does he not come out in the open and give us the whole story? Is he waiting for a challenge? Does he want some one to knock a chip off his shoulder and have a

controversy with a "R manist," in connection with which there would be Marquis of Queensbury rules and gate money Rev. Dr. Griffith Thomas continued: "In Canada we see Romanism in its very best dress. You have to go to South America, France, Italy or Spain to ap-preciate just what the teachings of Rome really are. In these countries, tor instance, the purchasing of a bull, which is retailed in the stores, is all sufficient to make sure passage for a oul in Pargatory."

He was kind enough to say that he did not believe the practice was followed in Canada, but it was neverthe less practicable for Roman Catholic in this country to enclose 15 cents in a letter to France or Spain and have the precious piece of paper sent to them. If it is such an easy matter to obtain one of these bulls surely Dr. Griffith Thomas would have become possessed of the precious document-It is trying to have patience with a preacher of this character. He is either a very simple person posses sed of much bigotry, easily imposed upon, or he has deliberately entered the lists as an agent of the "Author of Lies."

Catholie Church in this respect may we not conclude that Rev. Dr. Griffith Thomas is guilty of similar misrepres entation in regard to the purgatory buil. But, speaking of purgatory, does he torget that his church would to day hold fast to that doctrine had it not been detested by a mejority of one in

the English House of Commons ? Does he forget that at one time, only a generation ago, a Jew was the administra tive head of the Parliamentary Church to which he belongs and that the same Jew had also the appointing power in the establishment? Does he forget that his church is a thing of shreds and natches and that his clerical brethren are forever darning this parliamentary church to keep it from passing out of sight-to keep it from being placed on the shelves of the old curiosity shop which contain the remnants of so many

heretical beliefs in the past. The Vicar of the Church of the

Epiphany, Rev. Dyson Hegue, also played a role on this occasion. He supplied the humor. In moving a vote of thanks he commented favorably upon the lack of bitterness and personal antagonism evident in Dr. Thomas ddress "Roman Catholics." he said must not be condemned as individuals but as a body." Or in other words, he would go into St. Michael's cathedral and look with the utmost contempt upon the congregation, but he would embrace each one on coming out. Further: "He knew many exceptionally fine characters who were Catholics and he only hoped the example of purity and true Christianity shown by Catho lic women was more widely followed." Rev. Dr. Hague and some of his fellow clergymen would then have us believe that " Romanism " is a most unlovely thing, a degraded, superstitious sectthe patron of ignorance and idolatry. them the pliant tools of that monarch

their oyes worthy the slightest consider ation, but God, nevertheless, will have his own. The fight with the world has continued from the beginning and doubtees will continue until the end. A God is all-powerful we need have no ear of the ultimate outcome

AS TO DIVORCE

A Royal Commission had been authorised in England to investigate the divorcelaw. The majority report recom nends that the two sexes be placed on quality before the law with regard to rounds for divorce. It shall be granted or adultery, desertion for three years, incurable insanity after five years con Snement and habitual drankenness found to be incurable after three years. So recommends the commissioners. One feature of the majority report we may

commend. The cases are to be tried by a judge and the public are not admitted The report also recommends the prohibi-

tion of the publication of the trials until they are finished and the printing of portraits of parties shall also be prohibited. It would be better, however, we! think, were the report prohibited either before or after the trial. The minority report, which is signed by the Archbishop of York and two other mmissioners, opposes the extension of the causes for divorces on the ground that this is destructive to the sanctity of the marrisge ties and family life. The proceedings of the Royal Commission bring to mind the initiatory step towards the Protestant Reformation, the application of Henry VIII., a veritable Bluebeard in the flesh, to the Pope for divorce from his lawful wife, a woman whose virtue was never questioned. There were Bishops in those days who were afraid of Caesar and weak human nature made

THE CAPITAL TRUST CORPORA. TION

This company, incorporated by special act of Parliament, is, now doing usiness throughout the Dominion The authorized capital is \$2,000,000 and the head office is in Ottawa. A notable feature of our financial life in the past twenty years is the remarkable success of trust companies, the stock of which has been eagerly sought for and bonght by the most prudent financiers. Before one of these companies obtains a charter from the Dominion Parliament evidence must be given of undoubted solvency. In the case of the Capital Trust Company the names of the provisional directors are quite sufficient to guarantee stability. They comprise nen who are foremost in fluancial and business enterprises. Their names are as follows :

M. J. O'Brien, Railway Contractor, Montreal; M. J. Haney, Civil Engineer,

they spend part of the day in recreation of a suitable kind, believing with St. Paul that we can do everything for the glory of God. That this attitude does not tend to diminish respect for the Sabbath as the Lord's day, those who are familiar with. let us say, the Irish Sunday, will readily agree. Nowhere else are the people so free to take part in legitimate Sunday amusement, and nowhere else is the religious aspect of the Lord's day so much in evidence. Quite recently a writer in the English Church Times has been advocating a similar attitude towards. Sunday observance by the Eaglish people, but as the Tablet very well remarked, this is impossible unless England returns to the Catholic faith, as Catholics alone can strike the golden mean in this regard. The city of Cleveland has been experimenting with this question of Sunday recreation as favored by Catholics with the result that in one year there was a reduction in arrests for drunkenness and disorderly conduct of 75 per cent. The obvious moral from this is that so far from legislating against interesting Sunday amusement, it would be well to encourage it. If proper facilities are given our young people to recreate themselves in the open air they are not so apt to seek the fetid air of the saloon. Space was provided in Cleveland for

Sunday baseball, tennis and golf, and although at first opposed by every pulpit except the Catholic, results have more than justified the experiment. A little more anthority in religion, less of the Paritan blue laws, and a thorough grasping of the idea that "the Sabbath was made for man, and not man for the Sabbath," would do more towards sanc-

tifying the Sabbath in a day than the

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vaporings of the Lord's Day Alliance could effect in a year. COLUMBA.

NOTES AND COMMENTS

There should be food for thought in the Balkan War to the Eaglish-speaking natious who have been so accustomed to think and speak lightly of the inhabitants of South Eastern Europe. They have been looked down upon and contemned as an inferior race, who, coming in such large numbers, as they have, to the United States and Canada in recent years, have sadly needed regeneration and adaptation to the more enlightened ways of this continent.

of unity ! THE PROVERBIAL insularity of the Englishman, too, has inspired the same spirit. Now the world at large awakee suddenly to the fact that notwithstanding long centuries of Turkish domination and oppression, the Balkan races have much to teach them not only in the art of war but in all those resources of civilization which they have with such remarkable skill and secrecy been accumulating for more than a generation for the flual destruction of their hereditary foe. The military authorities of the world have already paid tribute to the genius and skill which is manifestly behind it all, and the Western nations have learned such a lesson in patriotism and devotion as should form a basis for reconstruction of their ideas of Balkan civilization. Above all, those who, in this country, talk so glibly of "Cauadianizing" the incoming Balgarian, Serbe, or Montenegrin, and under cover of that sophistic plea seek to rob them of their faith, should sit down quietly and think the thing over. Possibly they may find that the despised foreigner has as much or more to teach them as they to teach him. There certainly is room for the exercise of a

WITH THE impending fall of Constan tigople to fire the imagination, the his-

a living witness of the bearing

of the Cross, after long cen-

turies of exclusion, once more into the

little more modesty in this connection. Catholics !" torical student can easily conjure up the spectacle of the re-occupation of the famous St. Sophia's by the forces of Christianity. It will, if it comes to pass, as now seems inevitable, add another to those great events which, in a time long past, did much to sanctify the Christian name upon the Bosphorus. It would be a great privilege to be

polluted by the rites of the Moslem, its burging and restoration, in a measure, to its original uses, will mean much to Christianity the world over. We say, in a measure, for under schism it will still lack the great essential of unity with the See of Peter, without which no Church, however historically venerable can claim the title Catholic. But it must, nevertheless, be counted a great gain, that even a schismatic Christian Church may supplant the False Prophet in the great cathedral of the first Christian Emperor. May it not be but another step towards the healing of the great breach which in an evil age deprived so many millions of the blessings

THE THEOLOGICAL professor who in addressing an audience of Anglican young men in Toronto a week or two ago, indulged in a little fairy tale regarding prayers for the souls of the departed in Spain concluded his discourse by assuring his audience that 'is was all very sad-to his mind one of the saddest things in the world." That was very considerate of the reverend gentleman, no doubt, and spoke volumes for his kindness of heart, notwithstanding all the unkind things which he had just been saying. But we could tell him of something much sadder, something more hopelessly degenerate by far than the childish superstitions which he had been falsely attributing to the Catholic people of Spain. Weat sadder spectacle, for ex-

ample, could be imagined than that of a Christian minister standing up before an audience of presamed intelligent yourg men and indulging in a series of palpable falsehoods at the expense of a people several thousand miles away ! That was in keeping neither with natural virtue or Christian chivalry. of his island principality. His subse-And yet such men talk of " converting

IN THE MATTER of current polemics

Catholics might well pray sometimes to the domination of the Sultan, who levied be delivered from their friends. Z al tribute upon the reigning sovereign and in such contingencies is often a less addemanded that he should either become a Moslem or abdicate. This was the mirable quality than discretion. It is one thing to fly to the defence of the father of the Prince who has just died. Faith ; it is quite another to have The King chose the latter alternative mastered its fundamentals. To be an and converting his large fortune into money, withdrew to Russia, where, in apologist is a glorious task ; to essay it recognition of his valor, he became publicly without the proper equipment tends to work to the disadvantage of aide-de-camp to the Tsar. This all the cause. A whole retinue of univerhappened, of course, before the seizure famous edifice which links the present sity degrees, for instance, cannot atone of Cyprus by Great Britain in 1878.

THE CATHOLIC RECORD

ON THE seizure of the French Throne

and it was still his to command the re

with the age of Constantine. Long for gross mis-statements of fact, por can any number of egotistical assurances as to scholarship and philosophical acumen make up for lack of knowledge as to the sought and gained the favor of the new first principles of our religion. Instances have not been wanting lately than one fugitive of fortune that where so called broadness of mind has through the influence of Nappleon inusurped the place of charity. That the numerable wrongs were to be righted and something of the old order restored. Catholic Church is the one only legit-In this they probably went not a jut be imate and authorized exponent of the Faith of Jesus Christ, and that as such yond the Emperor's own embitions. But her children can never lawfully dissemble that trath, or, by leading countenance or support to schism or neresy, appear so to do, is a trath which, though often iguored, is none the less absolutely fundamental.

> THE FICKLENESS of fortune and the in stability of mere earthly dignities was never better illustrated than by the death the other day in a public hospital of St. Petersburg, of the "King of Cyprus." Newspaper despatches have given some particulars of the strange vicissitudes of this ancient and historic tit'e. Beside it, many of the rega

thrones of our time are but fabrics of yesterday, and the families which occupy them but the upstarts of modern political uphesvals, who would find it trophle ome to establish a respectable royal pedigree. Yet, this uncrowned King died poor and despised, and so far as the great world is concerned, absolutely unknown.

THE HISTORIAN Lingard tells Low Guy de Lusignan, a valiant French Knight who had served in the Third Crusade, and in right of his wife S, bills had worn the crown of Jerusalem, was, after the death of his rival, Conrad, Prince of Tyre finally acknowledged by Richard I. of England, as King of Cyprus and Jerusalem, and formally given possession quent history, as that of his successors, is too long to be even summarized here. Suffice it to say

that after many stormy centuries the throne and title fell at length under

From Waubaushene The Congregation of St. John's Church. Church, Wanbaushene, recently Pre-ented Father Nolin, S.J., with a statue of the Sacred Heart, and an addres as a slight token of appreciation for all the good he has done in the parish. We are born to inquire after truth : we are born to inquire after truth; it belongs to a greater power to pos-sess it. It is not, as Democritus said, hid in the bottom of the deeps, but rather elevated to an infinite height in in the during handlader

kings."

SOUTH AMERICAN REPUBLIC by Napoleon III., the deposed Prince with a view to regaining his lost throne REVIEW OF MR BRYCE'S BOOK Emperor. It was the dream of more

Ia the Montreal Gazette, of Oct. 26th appeared a clever review, written by Mr. Martin F. Griffin, Parliamentary Librarian, of a recent work of Mr. Wm. Beyee, until lately English Ambassador at Washington, on the South American Republics. We make some extracts from the review which will be found however moderate or extravagant such hopes, they were all destined to suffer very interesting. Mr. Griffin says: shipwreck by the Franco-Prussian The distinguished author entertains

War, which returning Napoleon to and hardly cares to conceal his ap proval of the revolt of the South Ameri obscurity and hastening his end, gave can Colonies from Spain. The most casual student of South American hisbirth anew to the democratic tendencies of France. With the eclipse of the tory will disagree with his views. Second Empire the last hope of the Spanish Colouies simply exchanged by means of bloodshed and violence, one King of Cyprus disappeared forever. set of masters for another, and imposed on themselves a halt century of rev-THE KING, we are told, soon fell into olutions, massacres, robberies, tyrannies, deep meisncholis, from which no effort quite anheard of in modern times. The Francias and L penzes were the wild-est caricatures as rulers, and the worst imitators of savage tyrants in South American forests. Sometimes these of his friends was able to rouse him. Everything that wealth could give was at his disposal, and the interest which American forests. Sometimes these South American bandits gave the country peace; but it was by murder-ing oppohents and terrorizing the timid population. Sir Henry Maine tells us — "The Spanish Colonies in North, Central, and South America re-volted and set up republics in which the crime and disorders of the French Reattached to his person and his lineage gave him the entry to the most exclusive circles of Europe. But he had set his heart on the ancient dignity of his house, and disappointed finally in that, he lingered on in his deplorable state crimes and disorders of the French Refor ten years until in the early eighties public were repeated in caricature. We need not quote other authorities. death put an end to his sufferings.

Then Michael, his son, succeeded to his Mr. Bryce lets fall a sentence which possessions and to his empty dignities. indicates a mood of mind we should not bare expected in a man of so many studies. In dealing with the decay and loneliness observable in Crozco, he concerces that "there was little in its past that one could wish restored." St. Peterburg continued to be his home, pect to which his wealth, if not his kingly heritage, entitled him. But he Nevertheless, he goes on to hint a wish that it had been continued : "There was a weakling and a spendthrift, and his steward and servants are said to have were dark sides to the ancient civilizarobbed him faithfully" year by year. tion. But was it worth destroying in order to erect on its ruins what the In a very short time his wealth had disappeared, and, broken in health and im-Conquerors brought to Peru ?" We have to read this over several times be-fore we get at the full meaning he poverished, it remained for him but to sack refuge in a public institution, where wishes, or seems to wish, to convey. He speaks of "the ancient civilization." forsaken and neglected by his former friends, and forgotten by the world, he Was it civilization at all in any sense with which later ages are familiar. Were crueity, lost, human sacrifices passed out of life, and his remains probably found sepulture in a pauper's grave. to go no further -civilizing influences Thus " Death lays his icy hands on Was the Christianity imposed by Spain -qualified as it necessarily was in its practical applications and development by the conditions of discovery, war and cooquest-not superior to the Paganism

of the older time? It is useless to re-

pest the old stories about the Spanish colonial regime. Precisely the same things, in degree, were said about British colonial policy. Spain gave her colonies hospitals, schools, colleges, museums, charities; she protected, as far as was possible, the pratices from oppression. The natives decayed ineed ; but in conflict, even in contact, with the superior races, the inferior

where. Whatever faults the Spaniards Liberty ? . . . Since 1859 power where. Whatever faults the Spanlards may have had, they were the faults of their age; no nation was free from them. The Spanlards had no lessons in humanity to learn from Diake and Haw-kies. Nor did the later history of the Puritan's dealing with the North Ameri-can Indians, show that a contraw of of human kines, on the least of the many who ought to reconsider his pesi-tion is the man who holds that any group can Indians, show that a century of experiment and reflection had educated a newer age to sentiments of greater humanity. Prof. Bourne in his volume "Scain in America' tells us frankly that the old Spanish colonial policy, at its worst, was better than any contemporary system, and much better than many parts of modern American goverument

* * * * * On the subject of Education Mr. Bryce is somewhat vague and unsatis-factory. He says:--Of the eight millions of people in Esuador, Peru, Bolivia and Paraguay, probably one-balf are not only Uliversite but careful half are not only illiterate, but cannot speak even Spanish. These facts con-stitute no reproach on the peoples of these states. They are a result of the circumstances attending the con-quest in the Sixteenth Century, and of the way in which Sosin thereafter admin istered her colonial empire." This i astonishing language from a student of history. If the shocking illiteracy of the people "constitutes no reproach' to the rulers of these people, we are asked to find a new use for "anguage and logic. As a matter of fact the old Spanish "constitutes no reproach' to the Colonies had more educational institutions, alike for Indians and Spanish than North America had, for a century at least. But the point in real dispute is this-that all these Republics have

now been "free" for half a century, and have been able to direct their energies in any direction. What have they done for Education? M. Clemenceau tells us that Bueuos Aires, the weal hy muni-cipality, has done so little that only half the children can attend the schools at once-one hali in the morning and one-half in the afternoon. "There are provinces" he says "where the deficit in provinces " he says, "where the dencit in schools in such as to constitute a real scandal in a civilized nation." But these people have been under the con-trol of political charistans chattering the language of "an advanced civiliza-tion" for three generations. It is rather unfair to blame the results of their unfair to blame the results of their neglect, their disorder, their revolts, their robberies their ignorance, on the Spain of the Sixteenth Century. If it were not for the private sch English and Americans and of the relig ious orders, the people would have little chance at all of a Christian Education.

* * * * * * * Nor will it be much sooner that a

purely national political character can be acquired. Mr. Bryce has been developing as he gets older a certain de-gree of conservation of thought. He points out that European Liberals at

points out that European Liberals at one time condemned the South Ameri-can States bitserly because, having be-come free, they had not rapidly in-proved, and he asks "were not those Liberals themselves misled by their own sanguine temper? Had they not too implicit a faith in the power of races have everywhere decayed, nor are circumstances of cruelty wanting any-

person who ought to recorder his pesi-tion is the man who holds that any group of human beings called 'the People' are always right, that the best and suffi-cient way to fit men for political power is to give it to them, and that the name of Barmbin has the tall small of it. Republic has the talismanic gift of im-parting virtue and wisdom to the community which adopts it. The mistaking of names for things is an old error, and has sometimes proved a fatal one." All this is a wise man's commentary on the mental food fed to South Amer-ican as to other states during half a

5

century and more. To convince poor feliows who can hardly spell the sciences they talk about or the institutions they would impose on their country, that they are eminently fitted to legisiste upon them, is a species of crime. Yet it has been a favorite offence among certain classes of political philosophers, from which Mr. Bryce, if he ever be-longs to them, is gradually drawing away. We half suspect he is putting on record for mosterity a mersonal potest away. We half suspect he is putting on record for posterity a personal protest against Macaulay's confident dictum, that the best cure for the evils of liberty is more l berty. South America has, we fear, found that the sure and certain results of revolution are more revolutions; and that liberty is rarely respected or advanced by any. Liberty in such cases must aiways retire from public life, so long as there are treasuries for revolu-tionists to rob, or rivals for them to murder.

The Coming Spring

The trees are shorn and bleak and drear, Their branches dark and bare, For faded all their autumn hnes

The fallen leaves lie dead and sere Grey is the sky-of yore so blue That oft my fainting heart would cheer And ab ! the velvet cover of green Hath left the dying earth for lear.

I sigh'd, a prayerful sigh to Him Who made the day and year to dim ; That men should die is His sweet will That men should die is fils sweet will Lo: prayers can every comfort bring. For then my heart with peace was still It knew the cares that time hath made Would cala èd be in th' eternal spring, eternal spring, Whose Beauty ne'er can fade.

-GWENDOLYN AGNES CHISHOLM Feast of All Souls, 1912

Our Dead

Ah ! if beside the dead Slumbered the pain 1 Ah 1 if the hearts that bled Slept with the slaip ! grief died-but no ; If the Death will not have it so. -HENRY AUSTIN DOBSON

Nay, for those very dead Long be our pain ! Not yet have our hearts bled Enough for their gain. On let our grief then flow ; Love and Faith will it so. -LEWIS DRUMMOND, S. J.

Provisional Directors Capital Trust Corporation M. J. O'BRIEN, Railway Contractor, Montreal. LIMITED M J HANEY, Civil Engineer, Toronto. Authorized Capital, \$2,000,000.00. Head Office, Ottawa, Canada RICHARD P. GOUGH, Merchant, Toronto. C. A. McCOOL Ex M.P. consecutive monthly instalments of \$10.00 each, commenc-Lumberman, Ottawa. PER CENT. Incorporation Toronto General Trust Company, Toronto 17.80 ing one month after acceptance of application.

in the divine knowledge.

The Company was incoporated by Special Act of Parliament of the Dominion of Canada on the 1st day of April, 1912, glving it all the powers neccessary for transacting a general trust business.

The Growth of Trust Business

The business of a Trust Company has now come to be recognized as an absolute necessity in the business life of to-day. What was formerly the common practice to appoint personal trustees to administer trust estates is now very largely superseded by appointing a trust company which has a thorough organization and is fully equipped with all the facilities for prompt and efficient execution of the varied and complex obligations incident to the management of a business.

Owing to the rapid accumulation of wealth and the great increase in population of the Dominion, the demand for the services of a Trust Company has grown to such an extent among the great mass of the people, that Trust Companies are now regarded as almost indispensable in business. The development of the Trust Company idea was necessitated by the fact that no other class of financial institutions was equal to meet the pressing need in this direction. It is not too much to say that the disappearance of our Trust Companies would create an extreme confusion, if not an utter breakdown, in the business of both a public and private nature.

Value of Trust Companies' Stocks

For the above and many other reasons the growth of Trust Companies in Canada has been phenomenal and the corresponding rewards to Stockholders have been proportionate. As illustrating the value of these stocks, it may be pointed out that the Trust Companies operating in Canada in 1910 made the following net earnings :

National Trust Company, Toronto	18.17
Union Trust Company, Toronto	19.44
Royal Trust Company, Montreal	27 57
Standard Trusts Company, Winnipeg	20.40
Northern Trusts Company, Winnipeg	12.30

Remarkable as this growth has been, we may safely predict that it will be greatly surpassed in the future owing to the enormous strides in the growth of Canada's development and wealth.

The Directors

The Directors of the Capital Trust Corporation, Limited, are men known throughout Canada in the financial, commercial, and professional life for their personal integrity and business ability. The mere mention of their names should be sufficient to guarantee the efficiency and integrity of the Company's operation. The Directors are paying the same price for the stock as all other shareholders; no favors or discrimination are shown to anyone connected with the Company.

Capital Stock

The authorized capial stock of the Company is \$2,000,000, divided into Twenty Thousand Shares of One Hundred Dollars each. The Directors are now offering to the public \$1,000,000 at a premium of Ten Dollars a share. Every share subscribed for by the public and the Directors has been taken at the said premium, and the fund derived from the premium on the stock is for the purpose of paying organization expenses, creating a reserve fund and of strengthening the financial standing of the Company. By these means the Company will commence business with its Capital intact and a substantial surplus on hand for the foundation of a strong and prosperous organization.

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No. of Shares	Amount of First Call	Monthly Payments
1	\$ 20.00	\$ 10.00
5	100.00	50.00
10	200.00	100.00
15	300.00	150.00
20	400.00	200.00
25	500.00	250.00
50	1000.00	500.00
100	2000.00	1000.00

All Other Information

regarding the Company will be forwarded on request to the Provisional Secretary, Mr. A. E. Corrigan, 115 Sparks Street, Ottawa.

FILL OUT THE FORM BELOW AND SEND IT TO Capital Trust Corporation, Limited, 115 Sparks St., Ottawa. Kindly send Prospectus and special information concerning the organization of the Capital Trust Corporation, Limited, to

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A F. CORRIGAN, ESQ., 115 Spark's Street, Ottawa.

FIVE-MINUTE SERMON TWENTY-SIXTH SUNDAY AFTER PENTECOST

6

HUMILITY

In ancient times it was the custom of wise men to use parables and examples to explain truths, so as to make them easily understood by the people. Many eternsi truths have been given to us by our Saviour in parables, and to day's Gospel contains two such parables. We will select for our consideration, one of these, that of the mustard seed, and in-quire as to what we may learn from it. I. A holy writer says Christ com-pared the kingdom of heaven to the mustard seed because in order to acquire the virtue which is needed to enter the kingdom of heaven we must possess some In ancient times it was the custom of

kingdom of heaven we must possess some of the qualities of the mustard seed. It is the most insignificant of all seeds. If we desire to eater the kingdom of heaven we must possess the virtue of humility. We must be insignificant in humility. We must be insignificant in our own eyes and not deem ourselves great or important; we must be small before our neighbor, i. e., we must humble ourselves before the world and be satisfied with a lowly place. This virtue is so necessary that no pious deeds will be of any avail it we have not humbled ourselves. Humility procures for us ourselves. Hamility procures for us grace, God is well pleased with us, and to the humble is promised a reward in to the humble is promised a reward in heaven. Therefore, the pious Sirach advises us: "The greater thou art, the more humble thyself in all things and thou shalt find grace before God" (Ecclus, ii, 20), and the prophet assures

(Ecclus, 111, 20), and the prophet assures us: 'He hath regard to the prayer of the hamble; and he hath not despised their petition" (Ps. ci, 18. We see an example of this in Mary Magdalene. When she humbled herself and washed the feet of our Saviour, He gave her the the feet of our Saviour, he gave her the conforting assurance that her sins were forgiven her. The publican in the Temple is another example. He admit-ted his sinfulness and in humility and Temple is another example. He admit-ted his sinfulness and in humility and penance begged for grace and mercy and he returned justified from the house of the Lord. The ruler at Capharnsun acknowledged with humility that he was not worthy that the Lord should enter his house and upon his return home he found the was not worthy that the Lord should enter his house and upon his return home he found his servant cured. You see how merciful God is towards the humble. Therefore, St. Gregory says "He that gathers without humility, he that performs good deeds but is not humble, casts dust to the winds, for his efforts are in vain. For just as the dust is blown away by the wind, so does efforts are in value. For flat is the data is blown away by the wind, so does pride destroy the merits of virtue and good deeds. But just as the waters from the hill flow into the valley below, from the average flow into a humble heart." from the hill flow into the valley below, so all graces flow into a humble heart." Without humiity it is impossible to enter the kingdom of heaven. At one time when the disciples came to Jesus and asked: "Who thinketh thou is the granter in the kingdom of heaven?" greater in the kingdom of heaven?" He called unto Him a little child, placed him in the midst of them and placed him in the mids of them him said: "Amen, I say unto you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven" (Matt. xviii, 14)

You see, therefore, what abundant fruit You see, therefore, what abundant truit this little mustard seed of humility brings forth. It brings forth grace and kingdom of heaven for us. Aithough the blessing of God. It proures the kingdom of heaven for us. Aithough the humble, let us endeavor to acquire this precious virtue, let us strive to keep before us the truth that we are conclusion and sinful : let us offer up all the solution and eriticize this precious virtue, let us strive to keep before us the truth that we are conclusion and sinful : let us offer up all the solution and eriticize the humble, let us strive to keep before us the truth that we are the humble is the solution and the solution and the solution and the solution and the solution the solution and the weak and sinful ; let us offer up all our Apos les themselves.

good deeds for the greater honor of God. 2. The mustard seed, although small, rhere is, that buyeth much for a small price" (Ecclus. xx, 12). What is this small price for which we may buy much? It is a drink of water, an alms, a little suffering for the love of Gad. For these small price for which we may buy much? It is a drink of water, an alms, a little suffering for the love of God. For these eds Christ will give us eternal life as a reward. Why, then, are we so negligent in performing small deeds? accentishes at alternoon and evening services. Another is the curbing of our anger, forgiving our enemies. An-other is the restraining of our tongues from idle talk. Others are alms given to the poor; the offering of our most to Gud, the forement result. our work to God; the frequent receiv-ing of the Sacraments. Many people ing of the Sacraments. Many people consider these things of little account. The woman in the Gospel had lost only one great, yet she swept her house to find it, and having found it called her neighbors to rejoice with her. How anxious we are about a little money, because we know that great loss may arise from small defects. Should we not also, my dear Christians, be just as careful, if not more so, in regard to things eternal? You see, my dear Christians, what can be learnt from the little mustard seed. Let us take the lessons to heart. Let us humble ourselves in all things and give God alone the honor and praise ! Let us in future not neglect small Let us in future not neglect small things, as great results may come from them. We may not be able to perform great deeds which call forth the praise of the world, but let us with humility perform our little deeds for the love of God, and our reward shall be great, "Therefore, my beloved brethren, be ye steadfast and unmovable ; always "Theretore, my beloved breaker, be ye steadfast and unmovable; always abounding in the work of the Lord, knowing that you labor not in vain in in the Lord" (I Cor. xv, 58.) Amen.

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563 CHURCH ST., FORDARO, OM. DRCEMBER 29th. 1911 "I want to say that "Fruit-a-tives" is my only medicine, and has been for the past five years. Previous to that, I had been troubled with Rheumatism and Kidney Disease, and had taken many remedies without satisfactory results. Noticing the advertisements of "Fruit-a-tives" I adopted this treatment stogether, and as everyone knows, I am now—and havebeen since taking "Fruit-a-tives"—enjoying the best of health". J. F. DAVIS. If Rheumatiam or Kidney Trouble is making you miserable, take "Fruit-a-tives" and get well. goe a box, 6 for \$2.50, trial size, 25c. At all dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

have been their attitude toward Catho lics! Bishop Berry thanked God that Protestant interdenominational hate was dying out, and that the day of under-standing and toleration had dawned. So far as Pashetant fouling themand So far as Protestant feeling toward Catholics is concerned, the unreasoning

gainst numanity itself.

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SERMON BY ARCHBISHOP GLEN-NON

More than seven centuries have good deeds for the greater holor of cod. 2. The mustard seed, although small, grows to be a large tree, and this teaches us that good deeds, no matter how small, may have great results. "There is, that buyeth much for a small of year to bis country a renaissance of the greater holor of cod. "More than seven centuries have elapsed since there was born to Pietro Assisi, and his wife Pica, a son, who was hater to make his native city a shrine, to give to his country a renaissance of the greater holor of cod. "Although no student of books, yet St. Francis stands as one of the really greater philosophers. His interpretation of life has stood the test of ages. The values he set on men and things may be more clearly discerned in a single act

years, but during these short forty years he so wrought that in a sense the work of the Holy Spirit became his in the

negligent in performing small deeder Such a little seed which grows to bear abundant fruit is, for instance, the attendance at Mass on week days, the attendance at afternoon and evening attendance at afternoon and evening attendance to the subject of the folly Spirit becauce and the singht accomplishment. "Perhaps the secret of St. Francis" and transparency of his character, his great sincerity sud honesty. "In the secret of St. Francis" "St. Francis in one great act of re-intrifiers at naught. With one great triflers at naught. With one great "St. Francis in one great act of re-it possible to know what is going on prisons, no one could tell what is going "He never did things by halves. He sweep he cast their petty wars, their never stopped half way on a journey. He never halted in the execution of what caparisoned steeds, their gilded youth, to the rubbish heap. Lifting sloft the was to him God's will. Hence, we find him at the age of twenty-one with his cross he tells them here is life-those nim at the age of twenty-one with his face set against the refinement and luxury of his native city, of his former companions and even of his own family. "Aud since he elects to be poor, they reject him, eject him, this methods are a reprosch to them, and they do not care reproach to them, and they do not care for his association. They are satisfied with the city and their ways, so he bephilosopher to-day. "This sad old world of ours, like "This sad old world of ours, like a spolled child, in spite of saints and preachings, returns again and again to its trilings, its vanities, its playthings. In the twelfth century the world had its playthings, and the playthings were empty and foolish, but so it is to day. We still are indulging in the empty bubbles, the follies and vanities that we comes an outcast from home and friends. "He hears the call of his Master. That call is that if he would follow the Master, he must give up father and mother and friends and home. If he would be the servant of the Master, he must go forth possessing neither gold nor silver, nor script, nor staff for his bubbles, the follies and varities that we serve to fill out our empty lives. "The twelfth century had its foolish troubadours, its gilded youths and its frivolous people. Some future historian will say about the same of us and tell of journey, nor two coats, nor shoes, thus HIS BLADDER WAS will say about the same of us and ter of the hours that have been vainly spent in trifling, in struggle for wealth and ambition to attain power and the petty vanities that fill our daily lives. "St. Francis, philosopher and saint, has still his work to do, has still his ex-TERRIBLY INFLAMED has still his work to do, has still his ex-ample to give of self-denunciation, has still his lesson to teach, the lesson he learned from Christ, of sacrifice, of obedience, of charity and of poverty. "S: Francis' faith and renunciation and philosophy still remain before us, and which of your smartest philosophers to day can hold before us a philosophers that is more hopeful, more helpful, than that which S: Francis has for us?" **GIN PILLS Brought Relief** Larder Lake, Ont., March 26th. "I had been suffering for some time with my Kidneys and Urine. I was constantly passing water, which was very scanty, sometimes as many as thirty times a day. Each time the pain was something awful, and no rest at night. that which St. Francis has for us ?" was something awitil, and no rest at night. I heard of your GIN PILLS and decided to give them a trial at once. I sent my chum 60 miles to get them and I am pleased to inform you that in less than six hours, I felt relief. In two days, the pain had left me entirely. I took about half a box and today I feel as well as ever and my kidneys are acting quite natural again." SID CASTLEMAN. Dispute about religion and the prac-Dispute about religion and the prac-tice of it rarely go together. When we have nothing else that we can do for the good of mankind, and are so poor that we have nothing else that we can give, we can always and everywhere give kindness. Kundly sympathy is another's interests, kindly judgment of his efforts, honest pity for his mistakes and failures, sincere there

THE CATHOLIC RECORD

KILLING CHARACTER

himself a liar.

difficulty."

skeletons.

Heart Review.

"You must retract your words before

this reason this sin of the tongue is al-most incurable, and only amended with

No excuse is valid. "I only spoke

to defame the dead who cannot defend

themselves! 'I had no bad intent." You certainly had not a good intention when you disclosed the faults of your

neighbor or facts calculated to injure

worthily representing the Master, he could preach His Kingdom on earth. "Francis was a realist, in this, that he took the words of the Master at their real value, and following the Master at their real value, and following the Master at their letter. Hence following the Master at their word, he took the humble habit still worn by the sons of St. Francis, the clor of the Umbrian soil, and bound it by a cord, which is no more than knotted rope. "With such a garment St. Francis bedecked himself, and to prove that gold nor silver were not his, nor family dower, nor any earthly possession, he could present the mysticism

by a cord, which is no more that a knotted rope. • With such a garment St. Francis bedecked himself, and to prove that gold nor silver were not his, nor family dower, nor any earthly possession, he espoused poverty, but in the mysticism and poeiry of his simple soul he was able to dignify that poverty he espoused. It was 'Lady Poverty' that he would make bis own.

"I have said that Francis was a realist. It is born out by the fact that he reached the ultimate truths in his en-

reached the ultimate traths in his en-deavors to find out life's realities, but when he had found under God's grace the solution of these things, when he was able to measure and weigh what the values were, when he could divide the valuable from the worthless, then his realism gave way to the idealism and religious mysticism of his nature. "An outcast, from home and from friends, the poorest of the poor, with no place to lay his head, with no food to eat or clothes to wear, except the coarsest and crudest, St. Francis lifts his voice in song the song of prayer and you wronged this or that person, that your accusations were based upon a false idea or cruel suspicion of hearsay, and that you unjustly attacked your neighbor's good name. Now if you do this and retract your word what does it mean? It means as much as to say "I have lied." This is hard, and just for coarsest and crudest, St. Francis lifts his voice in song, the song of prayer and joy, which he chants in Umbrian hills, where, surrounded by his few compan-ions, he gives bis heart and soul and life to the Christ, he loved so well. "It is this strange combination that makes St. Francis so striking, I might say, unique among saints, the combina-tion of extremest poverky and physical suffering with the joy of spirit and ex-altation of soul. "You have seen that picture of him, where his hands, pierced as the Saviour's were, and his face, aithough worn by fast and mortification, yet had the ex-

fast and mortification, yet had the ex-pression of a scraph, even the stars that fell were transfused with divine light and became on his face like pearls of great price, shot through with a mystic light of eternity and of God.

"Although St. Francis became the rejected of men, and the outcast, yet this did not embitter his soul. On the contrary, the more he found the world him, the more dearly he loved " The leper by the wayside was nursed

by him. The sick he served. The sorrowial he consoled. The beggar be-came his companion and his equal, and the workman in the fields Francis sought to serve, taking his place when he could, and making of all his work a prayer and a petition, and thus all those who labor might come to the Blessed

He preached Christ in the streets, and when driven from the streets, preached Christ in the country side. Imbued with the spirit of the Sacred Imbued with the spirit of the Sacred Heart of Oar Lord he would, encompass in His love and demand for Christ the service of all the world, whether of animate or inanimate life. He had his sermon for the birds and for the fishes,

inviting them all to join him in praising the Great Creator. " St. Francis stands out before the ages as a saint, who loved both wisely and well. His love was for the things that perished not, for God and for human souls, and so well was that love placed that even before his few short years were rounded out he was blessed by the wisdom of the suffering Christ, receiving from Him the marks of that receiving from Him the harvened it. suffering and the love that crowned it. " Although no student of books, yet

philosophers who have not Francis' faith nor his honesty. "The age he lived in was an age when trifling was an ascendant. It was the age of the for and the dandy, the age of the troubadour and the knight between the age of the troubadour and the knight between the transformation of the age of the troubadour and the knight errant. "St. Francis in one great act of re-"St. Francis in one great act of re-

PRESIDENT SUSPENDER NONE · SO · EASY

Father Hebel emphasizes the strict ruling of the Church in its discipline of the calumniator, the person who con-ceals the truth, or imputes a false charge, the gossip who foments ill-will by reporting the sayings or doings of his fellow men to others; the false wit-ness—all who injure the good name of

his fellow men to others; the false wit-ness—all who injure the good name of another or deprive him of his neighbor's esteem by calumniating him. It is not chamage caused by the offender must be made good by him. Stolen property may be restored in a private way, but the man who has robbed a neighbor of his good name must make restitution in person, proclaiming himself a liar. Sir Robert's letter seems to have been the "feature" of this Liverpool meeting. A lady who had been in an Anglican convent—and no other—told how she had been 'hypnotized by the Jesuita" and imprisoned for seventeen years. The details of her escape must have been thrilling, but were not given. Possibly she had not had time to imagine them. There was once a Hans Christian Anderson who wrote fairy tales, and who is styled a "fabulist" in the Eacyclo pædia. But he was a Dane. Robert is those who heard you and confess that you wronged this or that person, that your accusations were based upon a paragraph. The English Who's Who has a Sir

The English who's who is a very small personage—we had almost said potsto— having been knighted in 1903. For what, is not stated. He is chair man of half a dozen commercial affairs, is married to a minister's daughter, and has served as alderman and high sheriff of the city of Belfast. Possibly he is the truth" can not be accepted as a reason for injuring another. "I didn't mean any harm," but harm has been done, and you are responsible. "But the person is dead"—how contemptable the "shilling shecker" of the Liverpool assembly. If so, poor Belfast has still another reason to blush for her Protestant sons .- S. H. Review.

Gifts are given us by God to do with them what we esp. We are not to hide and waste them, but use them and make them increase and grow.



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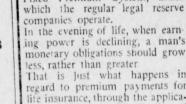
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NOVEMBER 23, 1912

The Dawn of Reason

Bishop Berry (we do not know to what denomination to credit him) speaking the other day in Philadelphia, referred to the prejudice which crists, referred to the prejudice which existed among Protestants of different kinds in among Protestants of different almost in days gone by; and as showing how strong this prejudice was, he quoted two stanzas from an old hymn which he said he had read in a Virginia town:

I'd rather be a Baptist, And wear a smiling face, Than be a dirty Methodist And fall away from grace.

I'd rather be a Methodist, And talk about free grace, Than be a hard-shelled Calvinist And damn near half the race.

SID CASTLEMAN. GIN PILLS soothe the irritated bladder — heal the sick, weak, painful kidneys—and strengthen both these vital organs. Money back if they fail. * 50c. a box, 6 for \$2.50. Sample free if you write National Drug and Chemical Co., of Canada, Limited, Torouto. 139 When our non Catholic friends felt this way toward each other, what must

Judgment of his efforts, nonest pity for his mistakes and failures, sincere tleas-ure in his successes—these are always in our power if we are not too self-en-grossed to bestow them, and these more than anything else supply the days with a super structure. a sunny atmosphere.

mprisoned for life." This noble Knight s willing to admit that some religious are

CONVENTS

voluntary prisoners: "But it is a notorious fact that not a few are a prey to hopeless longings for

Rheumatism

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OUR BOYS AND GIRLS

BRAVE BERRY

BIGAVE BERRY Berry is the night watch-dog at the Electra Company's plant in Cleveland, O. He succeeded the human watchman some time ago when the latter proved unrelisble and was discharged. Berry is a big, powerful animal, part New-foundland and the rest St. Bernard. He that the scales at 170 nounds and is tips the scales at 170 pounds and is always on the job. He is also on the roll of the company at 70 cents a k, the cost of his food.

Berry was recently the hero of a night Berry was recently the hero of a night encounter with two desperate safe robbers who had gained entrance to the office by sawing the lock. When the door was burst open the brave dog gave instant battle to the burglars who, armed with pieces of lead pipe, rained blow after blow upon him. With howls of mingled pain and deter-mination Berry founds, the human

With howls of mingled pain and deter-mination Berry fought the human thieves until they retreated into the darkness. In the desperate struggle Berry had acquitted himself nobly and, though frightfully injured, upheld the reputation of his kind for fearlessness and reliability. In the morning he was found lying beside the safe, whose contents of several hundred dollars had not been touched, but only with enough life to give a feeble wag of welcome to his erintendent.

Berry was taken to a hospital where for two weeks it was uncertain whether he would live or die. He fically recovand has now returned to work .----Our Dumb Animals.

THE PATRONS OF ALTAR BOYS

Saint Aloysius, Saint Stanislaus and Saint Berchmans, so eminent for modes-ty and reverence are regarded as the trons and guardians of youth, but St. Berchmans in a very special manner belongs to altar boys. The childhood of Saint Aloysius and Saint Stanislaus was surrounded with the luxury and pomp of their noble birth, while Saint Berchmans, the elder son of a cordwainer, was less delicately nurtured. Like the little delicately nurtured. Like the little heroes in our parish churches, he cheer-fully braved the discomfort of early ris-ing and the hardships of inclement weather and a cold church, to serve Mass daily. At the age of seven years he rose before daybreak that he might serve two or mere Messes. Thus may a serve two or more Masses. Thus was a blessing brought down upon his studies. When thirteen years old his father's decreasing business and his mother's lo illness seemed to make it impossible for him to continue his studies. This meant him to continue his studies. This meant the abandonment of his vocation to the priesthood. When apprised of his parents' fears he threw himself on his knees and implored leave to pursue his studies for a few years longer, until he could be received into college: "I shall be content to live on bread and water."-Intermountain Catholic.

BE ENTHUSIASTIC

The girl who is always going enthusi-astic over something new and then get-ting tired of it, so tired that she never

Although I am not a Catholic and was raised in a Protestant church, I must confess that when I traveled down the Yang Tse Kiang, my allegiance in-stinctively went out to the three Jesuits who were travelling in the stereory who were travelling in the steerage, wearing oriental garb, making them selves as inconspicators as possible and acting, to all outward semblance, like Chinamen, holding faith with their triple yow of silvess associated triple vow of silence, poverty and

obedience. "At the same time there were at the table with me in the first ssloon, three Tallaght, where Fat

have more money to get along properly in that heathen country. Had it come to a spiritual show-down I fear I should have cast my lot with the Jesuits. Their conduct accorded more closely with my interpretation of the New Testament."—Richard Barr.

HUMOR WITH THE CLERICS

of it. St. Basil, called before an irate magis-trate, was told that his liver might be torn out of his body. To which the saint gave the retort courteous : "Thanks for your intention ; where it has been at present, it has been no slight annoyance."

slight annoyance." John Wesley had a reputation for cheerfulness. In his jurnal he writes : "I preached in Halifax to a civil, sense-tropic of the properties." less congregation. Three or four gentle-men put me in mind of the honest man at London who was so gay and unconat Loncon who was so gay and dheod-cerned while Dr. Sherlock was preach-ing concerning the Day of Judgment. One asked: 'Do you not hear what the doctor says? He answered, 'Yes, but I am not of his parish !"

Nicholas Barke, better known as Father Thomas Burke, O. P., the great Father Thomas Burke, O. P., the great Irish patriot and preacher, was a man of quick wit and humorous speech. His father, Wat Barke, was a baker, his mother, as he said, being a 'McDonough from Connemare, a stock that is as pure-ly Irish as ever was that of Hugh O'Neill or Red Hugh O'Donnell—as fiery in temper as ever St. Columbkille was, and be was a true Irishman—as poor as Eng-land could make them, and God knows, that was noor enough—as proud as Lucthat was poor enough—as proud as Lag-ifer, and as Catholic as St. Peter." He had a keen sense of humor even as a boy

On one occasion when serving as acolyte something that occurred at the sitar made him laugh, whereupou a Domini-can nun who had seen the seeming irrevcan nun who had seen the seeming irrev-erence brought him into the convent and gave him a good thrashing. He returned sobbing to his mother, and she exclaimed, "Oh! my blessed boy, did the spouse of the Lord lay her hands on you?" After many years the num the spouse of the Lord 1-y her hands on you ?" After many years the nun and mother met, as Father Burke re-marks in one of his letters, and the mother called the boy and said: "You ought to throw yourself on your knees in gratinde to this good nun, who by her gratitude to this good nun, who by her correction has helped to make you what

wants to hear of it again, needs to be on her guard. For enthusiasm of this sort does nothing to make the world happier or better. Don't overdo a new interest, till the inevitable reaction occurs. Go slowly and far. Teach your enthusiasm to be lasting, instead of a flash-in the-

Protestant Tribute

mother to keep her boy more indoors. On the priest's retiring Mrs. Burke con-ducted Nicholas into an inner room where, after locking the door, she knelt and began the prayer, "Direct, O Lord, our actions," etc. "When I saw my mother enter the room," said Father Burke, who himself tells the story, "make the sign of the cross, and solemn-ly invoke the light of the Holy Ghost to direct her. I knew I could expect no to direct her, I knew I could expect n to direct her, I knew I could expect no mercy. I never got such a beating as that directed by the Holy Ghost, and I have never forgotten it." Indeed, it is recorded by his biographer that Father Burke said at Tallaght that he never siterward heard or recited this prayer without the sensation of a cold chill

you are.

kind. This priest was informed by his ordinary that " really he must preach." The old man, as Father Burke describes him, attempted to do so, but naught ex-cept coughs and groans were the result of the effort. The Archbishop there-upon told him to get a bock and read an instruction to the people. Father Burke tells how the old pastor got a bock called "The Mirror of the True Religious: or the Glories of the Mission" and read it to the congregation. him, attempted to do so, but naught ex

Holy men have considered humor to have a high place in the ethics of life. To name but two. Father Fäher has a musing to see Father Burke impersonating the old pastor, doubled up with lumbago, and reading aloud the "Mirror," whilst an acolyte held a candie to assist him. "St. Francis
Mission." and read it to the congregation. It was amusing to see Father Burke impersonating the old pastor, doubled up with lumbago, and reading aloud the "Mirror," whilst an acolyte held a candie to assist him. "St. Francis
Mission." and read it to the congregation. It was amusing to see Father Burke impersonating the old pastor, doubled up with lumbago, and reading aloud the "Mirror," whilst an acolyte held a candie to assist him. "St. Francis
Mission." and slept on the floor " (groan) "and slept on the floor " (groan) the sense of humor; nevertheless, as someone has said, no one has ever yet found a man or woman who admitted the want of it. One day at the end of Lepton the floor " (groan)"

One day at the end of Lent some visit-ors entered to inspect the Tallaght con-vent grounds belonging to St. Mary's. A remarkable legacy from Protestant Archbishops who had lived there at-tracted their attention. It was a pyra-mid of the verteb as of a whale and was placed by way of adoptment on one of placed, by way of adorument, on one of the wide walks. Coming on Father Tom, who was walking slowly along in a meditative vein, one of the visitors asked him what the very large bones represented. "Certainly, ma'sm. Those represented. "Certainty, the second s time noticed the ludicrous inversion of the Bible story, but it caused much

nusement later on. amusement later on. A biographer of Father Burke's refers to his fondness for practical jokes, in which he recalls some peculiarities of Sydaey Smith, Sir James Macintosh, Diokens, Moore, Lever, Hook, etc. Canon Walter Murphy was a man so precise and natty that Father Tom often made bin the molished new whereon to precise and naty that rather rom often made him the polished peg whereon to hang his jokes. Archvishop Cullen, for his long residence in Italy, was always amused by Father - urke's pictures of Italian life, including that of a quick dentist from Tuscauy who with falsetto voice and bray of trumpet frequently came down the Piazza di Sant'Agnese at Rome and implored all sufferers to avail themselves of his skill.

avail themselves of his skill. On one occasion he described the Canon sitting in the pi-zza where the dentist had taken up his quarters and invited the passers-by to patronize his art of extracting teeth. He had a way of encouraging his patients by exhibiting a bag crammed with trophy tusks, including the tooth of Melchisedek, The dialogue between the dentist and the Canon in mingled Italian and French the Canon in mingled statish and r reach was imitated to perfection by Father Burke, who, starting up, would pretend to get behind the Canon's chair to hold his chain and extract the delinquent tooth

When in America his eloquence made When in A merica his eloquence made him very popular. On one occasion he found difficulty on account of the crowds in getting into the hall where he was to lecture. After being jostled about for some time he was hustled into a blind door between the pillars, and a big fat Lightmean placed herealt in front of Mrs. Burke was undoubtedly a woman Mrs. Barke was undoubtedly a woman who believed profoundly in the efficacy of corporal punishment, two special occasion of which remained deeply impressed on her son's memory. Aiter a boyish prank which Nicholas fully confessed, Father Rush, who had seen part of the fray, took him home and urged his mother to keep her boy more indoors. On the priest's retiring Mrs. Burke con-Irishwoman placed herself in front of him. After a while he said, "My good him. After a while he said. By good womap, will you try to let me get past you ?" "Don't bother me," was the reply, with her head over her shoulder : "what are you better than anyone else?" "My good woman, there won't be any lecture if I can't get in ; I'm Father Burke." 'You, Father Burke ;" she ex-claimed disdatifully, and with her elbow gave him a dig as she made the un-Christian remark, "Go to the devil !" Father Burke said that she hit him right Father Burke said that she in this right in the pit of the stomach and took away his breath. Fortunately, Captain Byrne, in charge of the police, saw his Roman collar and made way for him, and he came down to the steps of the lecture

hall hardly able to speak. Father Burke tells the following ludien his shoulders. aght, where Father Tom was al-traveling in Galway. "I found myself

THE CATHOLIC RECORD

PACIER

DIRECTIONS.

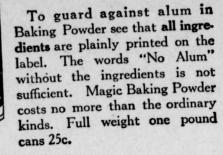
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And there is no one more human

But priests are terribly human. Their mysterious moulding makes them fit into any circumstances. They come

under the falling debris of an equitable building to eatch the hurried words of confession from one doomed to death and to pour his priestly power of for-giveness over a soul soon to enter the Wherever men need him, there is the Catholic priest. Hence the number of herces among the Catholic priesthood. In the passing panorama of life there are scenes of joy and scenes of sorrow. giveness over a soul soon to enter the portals of eternity. Now he is lowered into a daugerous trench or hoisted to the summit of a lots structure ; again he emerges from a railroad wreck, always bent on priest-are an arguing the energy terester. There are times when his soul is har-there are times when his soul is har-

ly mission or on courageous rescue. And no matter what the circumstances rowed with grief. But whether it be joy or sorrow, the Catholic priest is there to partake of it.

And no matter what the circumstances are, no matter where or when, when men needs him, when a soul is passing, there you will find the priest ! The world understands this, and the world, the careless indifferent world, respects the faith of Catholics, seeks the aid of the priests for them—nay, he will be reverence of bowed all that constitutes the highest and the nost intense humanity than this mysterious character who walks among men, and yet all realize the wall of separation kneels by with the reverence of boxed tead and moving lip while the pries etween him and them. How artificial and constrained the Probeads over the prostr te Catholic to testant minister is in comparison to the Catholic priest ! How unable he is to give him the Bread of Life ! A mysterious character, the Catholic priest and who will deny his influence? fit in the human instertices which abound around him ! His dignity is a

abound around nim : His dignity is a chilly formality ; even his learning and his courtiness are of little service to him in his personal relations. He al-ways comes walking on stilts ; men can-not look into his face ; they see only his -The Monitor.

UPLIFTING POWER OF THE CHURCH

(By Rev. S. S. Yorker, D. D., in Irish Catholic) (by Rev. S. S. Torker, D. D., in this Catholic) Into what manner of world did Chris-tianity come ? The cities were numer-ous, fuil of people, full of wealth, centers of intellectual and fashionable life, even

ose to the people. Women of sense and men of the world, Women of sense and men of the world, whether they be Catholics or not, readily realize the sincerity and adapt-ability of the priest. They soon feel at home in his company; they know that his principles are sound and that, there-fore, his views, while strong, must be broad and tolerant. No one makes so the small provincial towns abodes of Ou the other hand, the counluxury. On the other hand, the coun-try was divided into immense estates whose landlords cultivated them by legions of slaves. Dimly through the mist of ages we see the Church as she went forth from the cities to the evanwent forth from the cities to the evan-gelization of the countryside. It was a slow, hard task, but without estentation or elamor, as the empire waxed or waned, as barbarous people and warilke kings passed and repassed on the stage of history, she was renewing the face of the earth. Slowly but surely the great prison workhouses in which the slaves were herded orumbled and disappeared. The law of Christian marriage had un broad and colerant. No one makes so much allowance for poor human nature as the Catholic priest, and no hand is so often extended to raise or to assist as the hand consecrated with the oil of The social power of the priest is so mighty and so far-reaching and so ubiquitous that it escapes the attention it deserves. No one notices the air; the wind bloweth where it listeth. were nerded or under and dispression. The law of Obristian marriage had un dermined their foundations, and the law of the Christian family had built out of the fragments the Christian There is little perception of what is al-

be otherwise ?-it is at the critical Around the church or abbey the hammoments of life, at the crises in human lets clustered, and often had church or abbey to draw the sword of the spirit to careers and human affairs, that the priest is bound to be prominent. Wherever the souls of men are tried, there the Catholic priest stands, the inprotect the nascent franchises of the easant against the stern war lord, who from his frowning castle guarded or troubled the land. Age by age the in-fluence of Christianity sank deeper and carnation of material and spiritual aid. His mission calls him—this very human man becomes a hero and the exponent deeper, and age by age rural life in Europe grew more refined and beauti-ful. Religion covered its every depart-ment, as in the ancient churches the of the spiritual. Men need him and he answers ; they need him because he reanswers; they need him over in the palm presents that High Power in the palm of Whose hand rests human dignity. He is a priest for souls, and the quest splendor of the stained glass follows the sun and transmutes the dull pavement How many times we have been read-ing of late in the newspapers about the self-sacrifice, the bravery, the deinto mossics that outshine the marble floors of the regal palaces and arrays the carven leaves of the grey pillars in a glory that surpasses Solomon's own. From the wayside shrine the figure of fance of death of priests of the Catholic Church ! Scarcely a week goes by nov that a new record of priestly coarage is not written. These deeds come through fire and water, through wreck and dis traveller and spoke to ears that heard. "Come uet, Me, all ye that labor and are heavy laden, and I will give you rest." the Crucified looked down on the heavy laden, and t will give you tool It rose in the midst of the market place and cried aloud to buyers and sellers, 'No man can serve two master: ye cannot serve God and Mammon." The Church was the center of their life, and Church was the center of their life, and the consecrated bell marked their hours of labor as well as their hours of prayer, for with them to labor was to pray. Sunday and frequent feast days wisely limited their time of toil and called them to read the Bible of the Poor in the painted windows and to follow the history of Redemption in the Holy Mass. Mass. In the churchyard itself the festive In the churchyard itself the festive stage was erected and the Mystery Plays awed and delighted their simple souls. On the village green the young contended in clean and lusty sports, while the fathers of the hamles boasted of the champions of the days of old. In the long winter nights the minstrels, who were of the cottage as well as of the hall, to'd the tales of daring knights and fair ladies or chanted the legends that hall, to'd the tales of daring knights and fair ladies or chanted the legends that clung to rock and river, to ruined church and holy well. The unseen world was very real to them and it was by leaning on the invisible that they were able to resist the overpowering pressure of the visible and material.

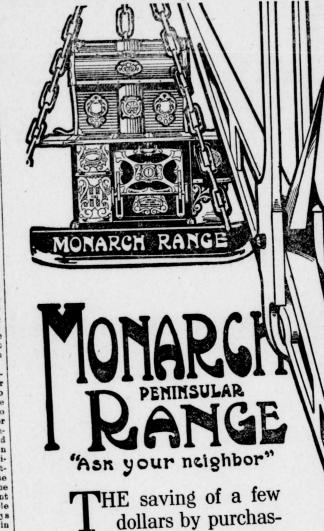
From Without and Within If you look at a stained glass window

from the outside of a church it appears to you unsightly and grotesque, without form or beauty. It conveys no mean-ing to your mind. But if you view the same window from within, how rich and same window from within, how rice and beautiful it appears, expecially when the sublight of nearen is shining upon it! How it embellishes the clurch, and how admirably the group of figures is calculated to illustrate some scene of Scripture or ecclesisatical history! In the manners a transfer to our reliation manner a stranger to our religion regards our ceremonies as vain and meaningless.-Cardinal Gibbons.

A thing very pleasing to Our Lord and profitable to the soul is to offer Him our heart with much affection, that He may dwell therein, and then to have a treasure of good works to present to

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Him. Many honor the picture of the Sacred Heart, and such devotion is good. But in the Blessed Sacrament the Sacred Heart is living, beating for us. Let us, then, learn how to honor the Sacred Heart in the Eucharist. Let us never separate the Sacred Heart from the Eucharist.

7

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BUSINESS AND

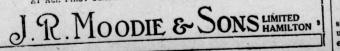
SHORTHAND

Protestant missionaries, of as many denominations, each with his own Chinese servant, and each explaining to me at different times, how he really ought to but had grown too old for labor of any



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alone in the train with a sallow, solemn-looking man. For two hours we did not exchange a word. The coils of a muffler concealed my identity. At last my companion broke the ice by a question, "Where might you be going ? -- 'To Gal-way. I am the son of Wat Burke, the baker.'-- 'And do you follow his trade ?' "No.'- Where down live ?'-- 'Where for an other sole of the sole of Young man, I am shocked. Do you drink ?'--Sometimes.' My fellow trav-eler turned away his head in disgust and remained looking out of the window at the opposite side until we reached Gal-way. Here he got out withoutbidding me good-bye."

good-bye." A convert lady who hoped that he would write her in the style and length of his sermons, inquired of him what she shou'd do to become a true religions. The reply, short and good, was: "Be as humble as a door mat and as pliable as a ril to a f norride."

Date of porridre." Oace when Father Burke was going to Cork he met, in a crowded railway carriage, a man who, repeatedly slipping his hand into an inside pocket of his cost his hand into an inside pocket of his cost and drawing out a bottle, went on drink-ing draws. which made the father feat that he might soon become unpleasant company. The next time the man took out the bottle, Father Tom dryly re-marked : "Your mother must have died very early, sir ?" The man gazed at him in surprise. The priest continued : "It is quite pian you were brought up by the bottle." As all present laughed, the man, feeling ashamed, put the bottle by and left it undisturbed. Another story he tells is of an old

by and left it undisturbed. Another story he tells is of an old priet who was in the habit of ge ting into a brown study, forgetful of things around him. On one occasion of a visit to a conveut in Meath he scemed so lost in thought that the reverend mother offered him "a penny for your thoughts." "They are not worth a penny, for I was thinking of you," was the old priest's inking of you," was the old priest's "What a quantity of relies you will out "reply. "And what were you thinking?" "What a quantity of relics you will cut up into when you die." The superioress, it seemed, was of a weight much above the average.—Ecclesiastical Review.

We must guard against a too con-stant dreaming of the past which may unfit us for the heroic work of the pres-ent.

aster, through dangers courted and calamities unsought. Sometimes the priest stands unmoved among the crowding and terrified immi-grants on the deck of a Titanic, tender-

brings him to the danger line.

ing the consolations of his sublime ministry; sometimes he bends close -----CURED OF DRINK BY SIMPLE REMEDY

Devoted Wife Helps Her Husband to a Cure Through Samaria Prescription

Mrs. S, of Trenton was in despair. A loving father and a careful provider when sober-her husband had gradually fallen into drinking babits, which were ruining his home, health and 'happiness. Drink had inflamed his stomach and nerves and created that unnatural crav-ing that kills conscience, how, honor and ing that kills conscience, love, honor and breaks all family ties.

But read her letter :

But read her letter : "I feel it my duty to say a few words about your Tablets. As you are aware, I sent and got a bottle, thinking I would try them in secret. My husband had only taken them a week when he told me he was going to Port Arthur for the summer, so I had to tell him all about the Tablets. He said he would take them just the same, so I sent and got the second bottle for fear one would not be enough. He writes me saying that he has taken' the contents of both bottles, and he feels splendid, does not care for drink. In fact, he has not taken any liquor from the first of my giving it to him. I feel I cannot say too much in favor of your wonderful Remedy. "Mrs. S—, Trenton, Ont."

whom the habit is getting its hold, help him yourself. Write to-day. A FREE TRIAL PACKAGE of Sa-maria Prescription, with booklet, giving full particulars, testimonials, price, etc., will be sent absolutely free and post-paid in plain sealed package to anyone asking for it and mentioning this paper. Correspondence ascredly confidential. Write to-day. The Samaria Remedy Co., Dept. 11, 49 Colborne Street, Toronto, Canada.

Doing Good

The little phrase descriptive of His work: "He went about doing good," strikes the key-note of our dear Lord's life. Gentleness and benevolence, above all else, distinguishes the character of Lesse Chelet. Gradiounness and arm all else, distinguishes the character of Jesus Christ. Graciousness and sym-pathy are stamped on all His words and actions. The poor, the sick, the wretched were ever the special objects of His tender solicitude. Do we follow His example? Do we who are Christ of His tender solicitude. Do we follow His example? Do we who are Chris-tians — followers of Jesus Christ — imitate Oar Lord and Master? Are we kind and gentle to our own; to our aged parents; to our brothers and sisters? Have we a kind word and winning smile for those who are totter-ing under the burden of the cross? Do we go about doing good? — Panlist we go about doing good ? - Paulist Calendar.

Beauty is God's handwriting, a way Beauty is God's handwriting, a way-side sacrament; welcome it then, in every fair face, every fair sky, every fair flower, and be sure that yet gayer meadows and yet gayer skies await thee in the world to come.

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BELFAST UNION "TOLERATION"

Salaries to Protestants £15 833 (96.9%) Salaries to Catholics £507 (3.1%) Salaries to Catholics 2507 (5.17) The Oatholic Delense Association send us the following convincing state-ment illustrative of Protestant intoler-

Mr. Joseph Davila, M. P., for the Weat Balfast, speaking on the Home Rule Bill in the House of Commons on May 6th, 1912, referred to the Belfast Union as an example of the toleration extended to Catholics by Protestant Boards in the North of Ireland. Mr. Devin stated that of the total salaries paid by the Guardians of the Belfast Union in 1911 (£16,790), the amount paid to Catholic officials came to £680 only, of which £447 was paid to chaplains, etc., whom it was compulsory by law on the Guardians to appoint. Mr. Devlin's remarks aroused a storm

of indignant denial at the next meeting of the Board, the chairman stating that "there was not a scintilla of truth of that remedy, which has already won golden opinions from all who have used it as well as from many physicians who have prescribed it and who do not hesi-tate to share that." Emboldened by of indignant denial at the next meeting pounds in the year." Emboldened by the chairman's assurance Mr. Fee, a Protestant Guardian, gave notice that he would move for a return showing the religion, salaries, etc., of all officers in the service of the Board of Guardians. Had the chairman's statement been justified, here was an immediate oppor-tunity to confound Mr. Devlin and vindicate the Board (composed of 54 non-Catholics and 4 Catholic Guardians.) against the charge of intolerance levelled against it. But the "tolerant" majority of the Belfast Guardians evidently considered Mr. Fee's curiosity inconvenient, and refused the return by 24 votes to 4! Subsequently a Catho-lic Guardian (Mr. Savage) endeavoured to obtain the information by asking for copy of the annual return supplied to an Local Government Board, but with no better success

The refusal of the Belfast Guardians to produce figures in support of their repudiation of the charge of intolerance virtually amounts to a plea of "guilty, but in order that no doubt on the matter should remain in the public mind, the Council of the Catholic Defense Society Council of the Catholic Defense Society (a purely non-political body) have gone carefully into the latest published ab-stract of accounts of the Belfast Union, with the following result :-Eliminating from the total salaries the amounts paid to chaplains, etc., of all denominations whom it is compulsory on the Grazdiane The above letter bears the signature of the reverend gentleman and gives the name of the hospital of which he was superior before he was obliged to resign because of his aliment. Added to the above letter as a postscript, is the declaration of the doctor, a well known physician who made the analysis of this whom it is compulsory on the Guardians o appoint, and the remuneration of the robationer Nursing Staff, the method f whose appointment is dealt with later, the salaries paid to Catholics (\pm 507) amount to 3.1 per cent. of the net total salaries (\pm 16 340) in the gift of the Guardians. Catholics form 24 per cent. of the population of Bellast, so that on the basis of population their share of the Union salaries should amount rightly to about £4,000 instead of £500 No salary paid to a Catholic official appointed by the Belfast Guardians reaches £100. Of the sixteen dispensary medical officers and four apothecaries not one is a Catholic, nor is there a single Catholic on the visiting or resident medical staff, nor on the clerical staff. Little wonder the "tolerant" Belfast Guardians found Mr.

Fee's motion inopportune, As regards probationer nurses, Belfast Union has the advantage of possessing an excellent training school for nurses, and many Catholic girls, not from Ulster alone, but from all parts of Ireland, are attracted by advertisements of examina-tions for positions on the probationer staff. Formerly these appointments were made on the result of an educational test examination, all candidates passing the examination being put on a "qualified list," and called for duty as vacancies on the staff arose, no further examination being held until the "qualified list" was exhausted. In this way Catholic girls got a perfectly fair chance of appointment as they were not dependent on a vote of the Board, and a large proportion of the positions fell to them. But a few years ago a change was made in the method of appointment. A

Wonderful Cure This note was found tucked inside a book on Socialism belonging to Julias A. Wayland, owner of the Appeal to Reason, who committed suicide in his home. So stated a despatch from of Diabetes

A Chicago Divine is Cured of the Dread Disease Diabetes-Mellitus after only five weeks treatment with Sanol's Anti-Diabetes

after. Though the note left by Wayland would indicate that his failure to see One of the most remarkable cures yet made by the already famous remedy. SANOL'S ANTI DIABETES, was that adopted doctrines he supported led him to end his life, many of his friends deof a priest in Chicago. The reverend gentleman was formerly super'or of a clare they do not believe this to be the real reason. One year ago Mrs. Waylard was killed gentleman was formerly super of or a large hospital in that city, but was obliged to resign his charge a few months ago. The letter written by this gentleman to the manufacturers of SANOL S ANTI DIABETES is a wonin an automobile accident and Wayland is said to have been down-cast and melancholy at times since then. The fact that the grand jury convened at Fort Scott to take up charges brought against F. Warren editor of the Appeal has also been advanced as the cause of Wayland's act. Warren asserted, how-ever, that he alone was responsible for

The above letter bears the signature

to lows :

mained free

at \$2.00 per bott'e.

make up the entire force, and these people don't look for common honesty-preferment absurd-from their masters.

Wayland knew that he would be in-volved in no way should indictments be oure for Diabetes Mellitus. The letter mentioned above, which tells of the experience of the cleric, is returned. tens of the experience of the order, is as follows: "I beg to draw your attention to the fact that I have suffered from Diabetes-Meilitus for four and one-haf years. The disease msde such progress that on July the first, 1912. I had to resign the superior-bin of this hearing. I was

DIED MCNENNY-Ia West Luther Township on Oct. 30th, Mr. James McNenny. May his soul rest in peace ! KENEFICK - In Trenton, Ont., on Oct.

a superiorship of this hospital. I was always sleepy and tired, tormented by an excessive thirst, grew weaker and weaker, and felt nervous and irritable. I heard of SANOL'S ANTI DIABETES 5, 1912, Mrs. Mary Kenefick. May her soul rest in peace !

WAYLAND A SUICIDE

"The struggle under the competitive

Girard, Kans. Wayland ended his life by discharg-

ing an automatic revolver in his mouth

Xmas Decorating

I heard of SANOL'S ANTI DIABETES and began the cure on the 24th of July. The sugar abated in a few days end only showed up considered in a few days end only showed up considered in a few days end only showed up considered in a few days end only showed up considered in a few days and attogether. The thirst was normal, the drowsiness left me, my feet did not hurt any more; my condition so wonderfully improved that I began to hope for be-coming completely cured. I am happy to say that this cure is a fact today. I eat and drink anything and live like an ordinary person. I had my urine an-alyzed regularly in order to have a min-ute control on the percentage of sugar. The fact cannot be disputed that I actu-ally suffered from Diabetes and that I am perfectly cured, through Sanol's ANTI DIABETES" The above letter bears the signature Will not be complete unless you use our Artificial Flowers You cannot tell Artificial Flowers You cannot tell them from the natural ones, and will last for months. They are sold in over 500 stores in Canada. Carnations, any color, 15c. dcz. American Beauty roses, 50c. a doz. Waxed roses, 2 in cluster, 50c. a doz. Chrysanthemums 50c. a dcz. Daip Sottiss 50n a dcz. Eutor buc. a doz. Chrysenthemums buc. a dcz. Poln Settiss 50c. a dcz. Exter Lilies 50c. a doz. Xmas Belis 2 for 5z. We are wholesale and retail dealers. Write us at once. Brantford Artificial Flower Co., Brantford, Oat.

Favors Received

A "Promoter' and reader begs the prayers of the ithful for two special favors.

A Chatham subscriber desires to return thanks to the Sacred Heart of Jesus, the Blessed Virgin and the souls in purgatory for a great favor received. A reader wishes to return thanks for tempora favor received, after praying for the suffering souls promising a Mass for them, and promising to pub-A subscriber wishes to return thanks for a

A subscriber wishes to return thanks for a great favor mecitully granted after a promise to say, Lit-any of the Most Holy Name of Jesus and thirty day's praver to our Blessed Redemer in honor of His bit-ter passion for thirty days, to go to confession and Communion, to have a Mass said once a month for one year and also a promise to publish. A render wishes to return thanks to the Sacred Heart of Jesus, Our Lady of Victory, St. Joseph, St. Anthony and the holy souls for the success of a critical operation, a relative's return to the sacra-ments after years of 'obstinacy and the grace of a happy death for one who seemed to have grown careless about her religion. physician, who made the analysis of this patient's urine. This declaration is as follows: "I have made the sugar analysis re-ferred to above and will say that the sugar in the urine decreased from four and one-half (4) per cent. to nothing, and all within dve weeks time. Since

that time, for six more weeks, it has re A copy of the above letter and declar-

The March of Progress

ation will be gladly sent to all who ask for one. The remedy with which this During the last few years very wonderful strides are been made by many Canadian concerns, chiefly wing to the propertous times which the country has een blessed with. This applies particularly to the shift Co., manufacturers, of Baking Powder, Yeast wooderful cure was effected, SANOLS ANTI DIABETES, is manufactured on ly by the SANOL MANUFACTURING COMPANY, LID., 977 Main Street, Winnipeg. It is for sale by Anderson & Nelles. 268 Dundas St., London, Canada,

Deep losses with: A first applies particularly to the Gillett Co., manufacturers of Baking Powder, Yeast Cakes, etc. After the big 1904 conflagration, in which their old factory was destroyed they purchased and moved into the modern factory building located at King and Duncan Sis, in Toronto. This building contains Soloco cubic feet, and eight years ago seemed al-together too large for the purposes of the Company. The main factory building alone at their new plant contains over 3 conjoon cubic feet, to say nothing of heve other buildings compiled that that was erected during the pesent year. The im-mense contact of moving heavy machinery, etc. from the old to the new plant was successfully com-netropieted in about three weeks, and practically without meteruption to business. The new plant is thor oughly modem in every particular, and includes private railway sidings, and all up-to-date shipping facilities. It is located at South Paradale near the Canadian National Exhibition Grounds. In short, there is a standing rule at Fredericton that Catholics are not wanted—antil the voting commences. wanted—anth the voting commences. Since the investigating germ is pre-valent, by all means let us know of the truth or otherwise concerning a certain pompons but highly-rated understrep-per, of whom ugly rumors of a most scandalous nature have been afloat for some months. Yours faithfully X, Y, Z

TEACHERS WANTED TEACHER WANTED, NORMAL TRAINED for Primary room of Woodstock Separate School. Initial salary \$450. Dulies to commence next January. State experience. Apply to George A. Connor, Woodstock, Oat, Sec., Treas. 1779-tf

TEACHER WANTED, CATHOLIC, FOR S. S.S. No. 2, Nipissing, holding Second or Third

X.Y.Z

THE CATHOLIC RECORD

MALE TEACHER WANTED. CATHOLI first or second class professi nal, for Cathe parate school section No. 4 Morington, Pe unity, state salary and experience. Apply to Jose oser, Sec. Treas., Hesson, Ont. 1777-11 Sick Call Outfits TEACHER FOR SEPARATE SCHOOL No. 9, Gore of Downie. The holder of a second class Professional. State salary and qualifications. Dutes to commence jan. and. 192. Apply to Thos, Queenan, sec., R. R. No. 6, Wildwood, ont. We are Placing on Sale Twenty

WANTED, NOR WÂL-TRAINED, EXPERI enced Catholic teacher for the Carlstuhe, C WANTED, NOIGUAL for the Carlsruhe, 1778-3. He had retired to his room when the shot was heard and he died shortly

FOR SALE BLACKSMITH BUSINESS FOR SALE OR rent with house, shop and tools or will hire a good blacksmith. Apply to Martin Bolger, Conn, P. O., Ont. 1779 2

ORGANIST WANTED ORGANIST (MALE) WANTED FOR A CATH-

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Home at a Special Price

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WILL QUICKLY

SOLVE YOUR

PROBLEMS

THE

Toronto, 9th Oct., 1912

HOME BANK OF CAN

to the 30th November, 1912, both days inclusive.

Quarterly Dividend Notice

CENT. per annum upon the paid-up Capital Stock of this Bank has been declared for the THREE MONTHS ending 30th November prox., and the same will be payable at its Head Office and Branches on and after Monday,

the 2nd December, prox. The Transfer Books will be closed from the 16th

By Order of the Board,

Notice is hereby given that a Dividend at the rate of SEVEN PER

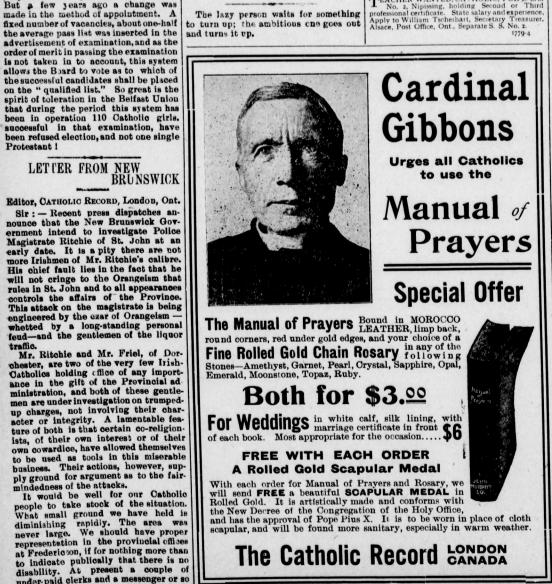
the average pass list was inserted in the advertisement of examination, and as the order of merit in passing the examination order of merit in passing the examination is not taken in to account, this system allows the Board to vote as to which of the successful candidates shall be placed on the "qualified list." So great is the spirit of toleration in the Belfast Union that during the period this system has been in operation 110 Catholic girls. successful in that examination, have been refused election, and not one single Protestant !

LETTER FROM NEW BRUNSWICK

Editor, CATHOLIC RECORD, London, Ont.

Sir :- Recent press dispatches an-nounce that the New Brunswick Gov-ernment intend to investigate Police Magistrate Ritchie of St. John at an early date. It is a pity there are not more Iriahmen of Mr. Ritchie's calibre. more Irishmen of Mr. Ritonies caller. His chief fault lies in the fact that he will not cringe to the Orangeism that rules in St. John and to all appearances rules in St. John and to all appearances controls the affairs of the Province. This attack on the magistrate is being engineered by the czar of Orangeism — whetted by a long-standing personal feud—and the gentlemen of the liquor

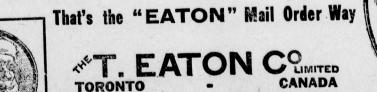
whetted by a long-standing personal fund—and the gentlemen of the liquor management of the sense of the liquor results of the sense of the liquor results of the sense of the sense of the sets of the sense of the sense of the men are under investigation on trumped to their own interest or of heat sets of their own interest or of both we owardice, have allowed themselves to be used as tools in this miserable for argument as to the fair under and the well for our Catholic merer large. We should have proper representistion in the provincial offless at Fredericon, if for nothing more than disability. At present a couple of under paid clerks and a messenger or so





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NOVEMBER 23, 1913

JAMES MASON.

General Manager

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