

# The Catholic Record.

Don de A. N. Q.

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

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### CARLYLE AND THE MASS

Writing in the *Record*, Dr. Barry says that it was a "grand saying of his that 'the saints were the best men he knew; that a peasant saint would be of more consequence in Europe to-day than all its fleets and armies, and that the divinest symbol was still the peasant of Galilee, by whom had been bequeathed to us the Religion of Sorrow.' Carlyle dwelt far from the Catholic Church. When its accents smote upon his ear in the cathedral at Bruges, he could but mutter that it was 'grand idolatrous music.' Yet he confessed to Mr. Froude that 'the Mass was the only genuine relic of religious worship left among us.' A suggestive word, deserving of our deepest meditation.

### ON GUARD

Our readers should not be misled by the Spanish news items that appear in some of our Canadian papers. At present the anti-clerical party, which is responsible for much of the misinformation that is flashed to the ends of the earth, is prating of liberty and of its desire to serve the Spanish nation. So it was in France the time that Waldeck Rousseau left to the bitter-minded Combes the legacy of hate and robbery. True, indeed, that they were made up to play the part of democrats, and that the gutter press and their paid henchmen applauded them. But people of discernment pierced through their vapourings and gestures, and saw them as puppets in the hands of the "Grand Orient," and as mouthpieces of its hatred of Christianity. Our editorial friends should use a blue pencil on some of the stuff that is miscaled news. But, if they must publish it, they should not further disfigure it with comments that betray an anti-Catholic bias. We like "strong haters," such as the editor of an ultra Protestant paper in Toronto, but we have contempt for those who smile from the teeth outward, and are not above stabbing us in the back.

### AN OBTOLD TALE

"To understand the wonderful story about the English Bible, we must go back five hundred years when the priests tried to keep the Bible from the people."

This calumny finds a resting place in the Child's Encyclopedia, a recent publication. The popular view of Protestants, says Earl Nelson in *The Re-Union Magazine* for July, "is that the Pope is not only opposed to the circulation of the scripture, but, as anti-Christ, would seek to destroy the Bible altogether. Historical facts go all the other way. We find that the chief manuscripts on which the Bible has been formed, have been preserved at the Vatican since the time of Constantine," etc.

Earl Nelson represents many non-Catholics who are disgusted with the tactics that would asperse the Catholic Church with the superannuated slander that it hates the Bible.

### THE YELLOW PERIL

The American Sunday papers, with their hideous and taste-debasing colored supplements, have a large sale in Canada. We find them in cities and hamlets exposed in the shops and hawked about by the newsboys. It is a veritable yellow plague. It boots little to talk about it; but parents should bar the door against these sheets that smell of the street and of the divorce court. We say parents should, but many of them view but lightly their responsibility with regard to the family reading matter. The young batten upon mental garbage, with the result that they grow up indifferent to the beauty of life and the seriousness of eternity. Parents can, by vigilance and good example, fill the souls of their children with fragrance and light. There are books enough to safeguard them from the clutter of the world that knows not Christ.

### DO WE SEE THIS?

One practical consequence of our principles is that there should be among Catholics a marked spirit of mutual forbearance, allowance and kindly help.

Sometimes, however, this is not so visible as to edify the onlooker. Perfidious addresses of some of the brethren would tempt us to cry out "see how these Christians love one another" if we did not make allowance for the exaggerations of unchastened oratory. We do much in this respect, but without undue exertion we can do much more to show that Christianity has not lost its vitality and that the love which our Lord brought upon earth flows from our hearts into those of our brethren. But it is true that many of us shut our eyes

to disease and poverty, to the overburdened mother and the father out of work. Is it not true that the young professional man, if not impeded by us, receives scant recognition at the time when he is struggling for a living? And yet the Apostle admonishes us "to work good towards all men, but most of all towards those who are of the household of the faith."

Is it not true that many Catholics of wealth and education fail to exercise according to their opportunities the charity upon which our lives should be built?

### NO WHIMPERING

As we are growing stronger daily and able to stand on our feet it is time to have done with childish whimpering about our rights. If we have grievances we should endeavor to have them redressed; not by wordy resolutions but by action. But we have no intention of being the mouthpiece of the individuals whose protestations of Catholic loyalty are far in excess of Catholic living. Their honied words about the *Record* remind us that politicians sell what they seem to give. And, furthermore, our friends should forego tactics that indicate a low state of mentality as well as a poor opinion of the intelligence of the electors.

### THE ROOT OF THE TROUBLE

The editors who are gulled by the cable news from Spain are in need of information that might be a deterrent to unpleasant garrulity. They may not see eye to eye with us, but they should be fair in their presentation of the question between Rome and the Spanish premier. The Vatican has manifested a desire to adopt any reasonable arrangement.

The editors may talk flippantly about Roman arrogance and mediaeval ideas, but the root of the present trouble is in the sluggishness and incapacity of the Spanish government. There is agitation, we admit, but this is due not to Rome but to the industrial unrest which the Spanish premier seems unable to calm. The wish to provoke a rupture with the Church may be a device to prevent the world from seeing the real condition of Spanish affairs. Commenting on the foolishness of Canalejas' course the London Times declares that if he persists in it he will have much more trouble with the Spanish episcopate, supported by the Castilian Catholics, than he ever would get from the Roman Curia.

### LAY ACTION

We are not averse to criticism of our poor self. A plain blunt friend may reveal to our profit many shortcomings and deficiencies. But when a correspondent tells us that the laity, having no voice in parochial matters, are thereby disposed to become estranged from their pastors, we beg to say that his talk is futile and pointless. We have no brief for the reverend pastors, but we venture to say that they would welcome advice and aid from the laity. The layman can at times give sorely needed information to the pastor, as well as help him to greater parochial efficiency. Our experience, however, justifies us in saying that the average layman is not tormented with anxiety about parish affairs. His modesty, we presume, keeps him in the background and denies an outlet to the exuberant energy of which our correspondent speaks. A voice in parochial matters? We could listen to it at its loudest with pleasure, and if it vouchsafed no light of guidance it would be a sign that the layman is alive and conscious of his responsibilities. Now may we say to the interested that our Sunday Schools beg for teachers. This work, important and far-reaching in its usefulness and possibilities, calls for earnest men and women. The appeal for its support rings out from the heart of the living Christ. To engage in it is not only to bring out in the souls of children the lineaments of Christ, but to preach the value of spirituality to a world that is materialistic, and yet, despite protestations and pleadings, we do not hear of many laymen who are eager to take up this work. To laymen we recommend the Sunday school, that can make life worthy and eternity real.

### DRIFTING AWAY

Protestantism, said the learned Schleiermacher some years ago, in the presence of Rationalism, is like an iceberg gradually melting before the sun. The higher critics have brought about the religious anarchy that made Carlyle cry out that he did not think that educated honest men could now profess much longer to believe in historical Christianity. And it is disconcerting to those who extol the open Bible

to disease and poverty, to the overburdened mother and the father out of work. Is it not true that the young professional man, if not impeded by us, receives scant recognition at the time when he is struggling for a living? And yet the Apostle admonishes us "to work good towards all men, but most of all towards those who are of the household of the faith."

### DON'T SIGN THEM

Our readers have seen the saloon in the tenement districts. They deplore its existence at the doors of the poor as an ever present menace to the good of the community. But why do the ratepayers sign the liquor license? Why are they wheedled into giving the liquor seller the power to carry on his business? If they are in earnest they can give short shrift to the trade in that or any other district. The saloon man may be a "good fellow," he may have been doling out drink for years, but when the ratepayers refuse to sign his application for permission to sell liquor he will shut up shop and perchance betake himself to a more decent way of gaining a livelihood. And the poor liquor-dealer when he comes from behind the bar may thank those who forced him into the ranks of men who are giving of brawn and brain to the community. Again: Don't sign the liquor license.

### EXIT THE ROAD HOUSE

The road-house, erstwhile so festive and conducive to the affluence of its owner, is now a member of the "Down and out Club." No longer does much coin make music in the till and cash register. And the proprietor, disconsolate, thinks of a thirsty past, musing the while a few unpleasant words about cranks and fanatics. Devices to allure trade have lost their potency. We think that the over-growing public opinion in favour of temperance will make him realize that a road house is no part of a civilization that demands steady nerves, clear brains, men, in a word, who are keyed up to concert pitch.

### THE GUILD

St. John's Quarterly (August) has an instructive article on Fraternalism and Socialism. In England, at the end of the 15th century, 30,000 Guilds solved for less than 4,000,000 people many of the problems that are puzzling our generation. They cared for old age, for widows and orphans, for insurance against loss, for all the social needs with regard to which there are now so many abuses. Often their regulations made provisions for insurance against poverty, fire, and sometimes against burglary. Frequently they provided schoolmasters for the schools. They loaned their funds to needy brethren in small sums on easy terms, whilst trade and other disputes likely to give rise to much ill feeling and contention were constantly referred to the Guilds for arbitration. They assisted at the burial of deceased brethren and aided in providing obits for the repose of their souls. By their rules they required the members to go to church on Sundays under penalty of expulsion, to go to communion several times a year, and to help as far they could in brotherly works.

We may add that, according to Mr. Thorold Rogers, an authority on the subject of the economic history of England, the last years of undivided Catholic England formed the golden age of the Englishman who was ready and willing to work. The age, it is true, had its discontents, and these discontents were expressed forcibly and in a startling manner. But of poverty, which perishes unheeded, of a willingness to do honest work, and a lack of opportunity, there was little or none. The essence of life in England during the days of the Plantagenets and Tudors was that everyone knew his neighbour and that everyone was his brother's keeper. The so-called Reformation, however, ushered in the era of social discontent that today menaces the foundations of national stability. It robbed the poor, put an end to the guild system, and denuded the basis of property the principle of individualism—that is: every man for himself, and the devil take the hindmost.

### THE USE OF MONEY

They of our fold who are blessed with worldly wealth should remember that, according to Leo XIII, the chiefest and most excellent rule for the right use of money rests in the principle that it is one thing to have a right to the possession of money, and another to have the right to use money as one pleases. If the question be asked how must one's possessions be used, the

Church replies in the words of St. Thomas: Man should not consider his outward possessions as his own but as common to all, so as to share them without difficulty when others are in need.

Whoever has received from the Divine bounty a large share of blessings, has received them for the perfecting of his own nature, and at the same time that he may employ them as the ministers of God's Providence for the benefit of others.

### THE PROTESTANT MAKESHIFT FOR REAL CHRISTIAN UNITY

#### GLARING FALLACY IN MR. ROOSEVELT'S SCRIPTURAL ARGUMENT ADDRESSED TO THE WORLD'S MISSIONARY CONFERENCE

The recent "World's Missionary Conference" at Edinburgh illustrates the fundamental difference between the Protestant and Catholic concept of unity. Mr. Theodore Roosevelt in a letter to the conference ably and tersely stated the Protestant conception. He said:

"Nothing like your proposed conference has ever hitherto taken place. From many nations, and from many Churches, your delegates gather on this great occasion to initiate a movement which I not only hope, but believe, will be fraught with far-reaching good. For the first time in four centuries, Christians of every name come together, without renouncing their several convictions or sacrificing their several principles, to confer as to what common action may be taken in order to make their common Christianity not only known to, but a vital force among the two-thirds of the human race to whom as yet it is hardly even a name. \* \* \* I believe that unity in a spirit of Christian brotherhood for such broad Christian work will tend, not to do away with differences of doctrine, but to prevent us from laying too much stress on these differences of doctrine. It is written in the Scriptures that 'He that doeth my will shall know of the doctrine'; but the reverse of this proposition cannot be found in Holy Writ. Emphasis is to be put upon 'doing the will.' If only we can make up our minds to work together with earnest sincerity for the common good, we shall find that doctrinal differences in no way interfere with our doing this work."

Wary of four hundred years of strife among themselves, set against sect, the divided forces of Protestantism have made a truce with each other agreeing to ignore their doctrinal differences, and the "World's Missionary Conference" was organized and carried through on that principle.

We are heartily glad to see a spirit of love and fellowship taking the place of hatred and sectarian rivalry among our Christian brethren outside the Catholic Church, but that does not close our eyes to the glaring fallacy in Mr. Roosevelt's Scriptural argument in support of the Protestant makeshift for real and vital Christian unity.

#### THE SACRIFICE OF TRUTH

The Protestant assumption, which Mr. Roosevelt voices is that doctrinal differences among Christians even of a fundamental nature, are inevitable and unavoidable, and being taken entirely for granted, they are to be overlooked or treated of small importance. For instance, the Baptists do not baptize infants and confine the baptism of adults to the one form of immersion; the Lutherans, on the other hand, baptize infants and practice aspersion. Yet for the sake of intercommunion, this doctrinal difference is to be ignored, with the logical result that Protestants for the most part now teach that baptism is not a saving ordinance, and its administration under any form then becomes of the doctrine of Christ. "He that believeth and is baptized shall be saved; he that believeth not shall be condemned." When in fact every saving doctrine of Christ is denied by some sect or division of His professed followers and all the positive affirmations of other Christian bodies must be tacitly ignored or sacrificed as the price of universal fellowship and intercommunion, what becomes of Christ's description of Himself, "I am the Truth?"

#### THE DOING GOOD WILL

Mr. Roosevelt says: "It is written in the Scripture that 'He that doeth My will shall know of the doctrine'; but the reverse of this proposition, cannot be found in Holy Writ. Emphasis is to be put upon 'doing the will.'" Exactly so, but where the Protestants have prided themselves that they have laid the emphasis is precisely where the common weakness of a Protestantism from High Church Anglicanism to Universalist and Unitarianism lies.

Protestantism in all its protean forms is in its essence rebellion against divine authority and spells disobedience. Unless we have misread the history of Protestantism from the sixteenth century until the twentieth, it is just because they have not done the will of God that they are so hopelessly divided on the score of doctrine. Protestantism, it seems to us, as contrasted with Catholicism, is a striking commentary on the text quoted by Mr. Roosevelt. "If any man will do the will of Him (i. e., God) he shall know of the doctrine."

"The World's Missionary Conference," is a frank confession on the part of Protestants that they do not know the doctrine of Christ, however well satisfied as individuals all or any of them may be that they do, for if all knew the doctrine there would not be these great fundamental differences among them. Is there any possible escape from the

conclusion—the Protestant world does not do the will of the Father, for if it did all would know of the doctrine and doctrinal differences would be at an end.

#### WHERE ALL KNOW OF THE DOCTRINE

In marked contrast to this utter confusion of doctrinal belief among Protestants stands the unity of doctrine and oneness in faith of the Roman Catholic Church. Surely among the Church's children we find the verification of our Lord's saying, "If any man will do the will of God he will know of the doctrine? From the least unto the greatest in the Catholic Church all know but one doctrine of Christ, and the reason is that all reverence and obey the voice of the Church as the mouthpiece of the Holy Spirit.

The voice of God speaking from heaven to Peter, James and John on Mount Thabor and to John the Baptist at the river Jordan said of Christ: "This is my beloved Son, hear ye Him." To His apostles Christ in turn said: "All power is given to Me in heaven and on earth. Going therefore, teach ye all nations, baptizing them \* \* \* teaching them to observe all things whatsoever I have commanded you." (St. Matt. xxviii, 18-20); and again He promised to send them the Holy Ghost, saying: "When He, the Spirit of Truth, is come, He will teach you all truth." (St. John xvi, 13.) But that they might always bear the yoke of obedience and do the will of the Father He chose one of their number as His special Vicar, saying to St. Peter: "Feed my lambs; feed my sheep" (St. John xxi, 17, 18).

Thus to a Catholic is very plain that one cannot do the will of God who does not obey Jesus Christ, and one cannot obey Jesus Christ who does obey His Church, and one cannot obey the Church without obeying the successors of the Apostles and their Christ-appointed Head, the successor of St. Peter. The two hundred and fifty millions of Christians who in this way do the will of God, as we have said, "know of the doctrine" and rejoice in the world-wide unity of the One, Holy Catholic and Apostolic Church. We do not question the sincerity of Mr. Roosevelt and his fellow Protestants in seeking to know and to do the will of God, and upon this rests our hope that the "World's Missionary Conference" and kindred efforts after Christian unity, based as they seem to be on loyalty and fealty to Jesus Christ as Lord and Master, will serve to hasten the fulfillment of our Saviour's prophecy, "Other sheep I have, that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd" (St. John x, 16).

### CATHOLICISM AND THE FUTURE

Father Robert Hugh Benson, the well known convert and son of the late Archbishop Benson of Canterbury, who it will be remembered, visited this country a few months ago, contributes a very interesting paper bearing the above title to the August number of the *Atlantic Monthly*. Father Benson's paper is one of a series of articles dealing with contemporary views of religion which have lately appeared in the *Atlantic*. The article contributed which is very scholarly and judicial in tone, sets forth clearly that instead of the Catholic Church losing its grip on the masses, it has a hold on the people of our day, and upon its best thinkers that bespeaks in the near future one of the greatest Catholic revivals that the world has yet seen. The excerpts below indicate Father Benson's line of thought and contention:

"It is usually assumed by the members of this modern school of thought, that the Catholic Church is the discredited church of the uneducated. It appears to be their opinion that Catholics consist of a few Irish in America and a small percentage of debased Latins in Europe. They seem to be entirely unaware that a movement is going forward amongst some of the shrewdest and most independent minds in all civilized countries, which, if precedent means anything, implies as absolutely sound the prediction of Mr. H. G. Wells that we are on the verge of one of the greatest Catholic revivals the world has ever seen.

When men in France like Brunetiere, Coppée, Huysmans, Rette, and Paul Bourget, come forward from agnosticism or infidelity; when Pasteur, perhaps the most widely known scientist of his day, declares that his researches have left him with the faith of the Breton peasant and that further researches, he doubts not, would leave him with the faith of the Breton peasant's wife; when, in Great Britain, an Irish Protestant professor of biology, a professor of Greek at Glasgow, and perhaps the greatest judge on the bench, in the very height of maturity and of their reputation, deliberately make their submission to Rome; when, within the last few months, the Lutheran professor of history at Halle follows their example; when two of those who are called 'the three cleverest men in London,' not only defend Catholicism, but defend it with the ardor of preaching friars; when, in spite of three centuries of Protestantism, enforced until recently by the law of the land, the Catholic party in the English Parliament once more has the balance of power, as also it holds it in Germany; when, as is notorious, the 'man-in-the-street' publicly declares that if he had any religion at all, it would be the Catholic religion; when a papal legate elicits in the streets of Protestant London a devotion and an hospitality that are alike the envy of all modern 'leaders of religious thought,' and sails up the Rhine into Cologne to the thunder of guns and the pealing of bells; when this kind of thing is happening every-

where: when the only successful missions in the East are the Catholic missions, the only teachers who can meet the Oriental ascetics—surely it is a very strange moment at which to assume that the religion of the future is to be some kind of ethical pantheism.

"One last indication of the future of Catholicism lies in its power of recuperation. Not only is it the sole religion which has arisen in the East and has dominated the West, and now once more is reconquering the East: but it is also the one religion that has been proclaimed as dead, over and over again, and yet somehow has always reappeared. Once 'the world groaned to find itself Arian, now Arius is enshrined in the text-books, and the Creed of Athanasius is repeated by living men. Once Gnosticism trampled on the ancient faith everywhere; now not one man in a hundred could write five lines on what it was that the Gnostics believed. Once the Turks overran Africa and Spain and threatened Christendom itself; now the nations trained by Christianity are wondering how they can best dispose of Constantinople. Nero thought he had crucified Christianity in Peter; now Peter sits on Nero's seat. Once Elizabeth disembowelled every seminary priest she could lay hands on, and established Protestantism in Ireland. Now Westminster Cathedral draws immeasurably larger congregations than Westminster Abbey, where Elizabeth lies buried; and Catholic Irishmen are dictating in an English Parliament how the children in English schools are to be educated.

"At every crisis in the history of Christendom—at the captivity of Avignon, the appearance of Luther, and the capture of Rome in 1870—it was declared by 'modern thinkers' to be absolutely certain at last that Catholicism was discredited forever. And yet, somehow or other, the Church is as much alive to-day as ever she was; and that in spite of the fact that she is, in her faith, committed to the past and to doctrines formulated centuries before modern science was dreamed of."—Chicago New World.

### AN ANGLICAN BISHOP ON THE PASSION PLAY

#### A BEAUTIFUL TRIBUTE TO A CATHOLIC PEOPLE

The following letter from the Anglican Bishop of Southwell appears in the current issue of the *Southwell Diocesan Magazine*:

"Dear Friends: It is only a few days since I stood on a hill overlooking the little village of Oberammergau, nestling quietly under the mountains far away from the busy, restless life of commercial England. Far above us on the highest peak stood a cross, and in that cross lay the key to the riddle as to why we were there, and not only we, but thousands of others. Even as we stood there came in by every road and railway a multitude of eager travelers—peasants on foot or in carts—carriages, cars, trains, all full. The stream will flow all through the summer, gathering from every country a wonderful crowd. But why are they coming? What was there to see? And, having seen, what sends them away with an impression such as they never received before? They have come to see the representation of the Passion and Death of Christ made by a village of simple folk, the carvers and workmen of Oberammergau.

Of the representation in its intense beauty and chastity I cannot speak here. For eight hours the audience of four thousand were held in silence as the old, old story was unfolded; but for us that story has now had a new light thrown upon it, and we grasp somewhat better the meaning of the Passion.

Only now would I refer to another aspect of the Passion Spiel, viz. the effect upon the people themselves. Immediately on arrival one is aware of a gracious atmosphere. The porters, luggage carriers, the little children, the women, are all full of courtesy and gentleness. A spirit is manifest which is most attractive. If you ask from whence comes this, then you must first look up again at the cross above the village, and then go to the parish church, and from there to the theatre. You are in the midst of a population which from birth has grown up with an intense longing to play their part in the Passion Spiel. The little long-haired boy who is carrying your bag you will see again at 5 a. m. in the parish church very busy as an acolyte, but you will see him at 8 o'clock in the play in the tabernacle or in active scene. The faces of many of these children are very beautiful. Their fathers and mothers have themselves been absorbed with interest and their interest is written on the faces of the children. Along with all this there is no sign of pride or conceit. Simplicity reigns and reigns in the face of praise and adulation which is poured out upon them. The one wish of the whole community seems to be to constrain you to understand better, and so to love more, the Master who died for us.

If I speak to any who are hoping to visit Oberammergau, I would say, spend at least two days in the village before the Sunday; see the people in their ordinary life, kneel amongst them in their parish church, and then go to their Passion Spiel. You will see a whole village to whom the life of Christ is a daily reality, and you will come back to the task which lies before you refreshed, and you will face the conflicts and controversies of our own time and place with renewed confidence in the powers of the Cross and of the Risen Lord. Yours sincerely,

EDWYN SOUTHWELL.

Jesus wishes to be our friend and our brother.

### CATHOLIC NOTES

The new \$50,000 gymnasium building at St. Jerome's College, Berlin, is now completed.

The Sisters of the Congregation at Montreal have an offer of 2,000,000 for Nun's Island, in the St. Lawrence River. The island was originally a grant from the French crown.

His many friends throughout the country will be deeply pained to learn that Rev. Father Kenny, S. J., is seriously ill, at St. Joseph's Hospital. He came to Guelph only a few weeks ago.

A party of Knights of Columbus, numbering more than a hundred, left Boston, last week, on a tour that will include Genoa, Rome and Oberammergau. Accompanying the Knights were the Rev. P. J. McGivney of Middletown, Conn., and the Rev. James N. Supple.

Corpus Christi processions are now forbidden in most of the French cities. At Caen, the anti-clerical mayor forbade it. Thereupon six thousand men and women marched through the town in silence, with banners, singing or clergy, thus administering a great, silent rebuke.

Edward Lynch, an expert accountant living in New York, attempted suicide August 13, by jumping off the private dock of the Sacred Heart Brothers were making their annual retreat. The act was witnessed by 2 Brothers, who immediately jumped into the water and assisted in the rescue.

Right Rev. John Baptist Cahill, D. D., Bishop of Portsmouth, England, died at Bishop's House, Portsmouth, on August 2. The deceased prelate was born in London in 1841, and after passing several years as student and professor at Old Hall, being ordained in 1864, was appointed to St. Mary's, Ryde, as his first mission in 1866.

It is stated that over 150,000 bunches of beautiful blossoms, very carefully packed, were sent to Westminster for the Eucharistic Congress from the Catholics of France by a specially chartered boat. Both Archbishop Bourne and the Duke of Norfolk wrote in the name of the English Catholics a special letter of thanks for this magnificent gift.

The memory of a distinguished Catholic layman is to be perpetuated in bronze and granite in Riverside park, New York City, on October 12, 1910. The movement to erect a monument to the eminent scholar, Orestes A. Brownson, LL. D., was inaugurated by the Catholic Young Men's National union at the twelfth annual convention held in Philadelphia May 19 and 20, 1886.

Connecticut now has six Catholic mayors, all Knights of Columbus. They are as follows: Edward F. Smith of Hartford; Joseph M. Holleran, of New Britain; Bryan F. Mahan, of New London, who is prominently mentioned as Democratic candidate for governor; Daniel P. Dunn, of Willimantic, third term; Thomas L. Reilly of Meridan third term; Stephen L. Charters, of Ansonia fourth term.

Reports regarding the situation in Spain this week show that the excitement over the premier's break with Rome has, to a large extent, subsided. According to these reports, the Catholic organization of the peninsula is perfect, making it impossible for Premier Canalejas to repeat there what the French ministry did in France, bringing about the separation of Church and State.

Mother Onahan, known to hundreds of women in the larger cities between New York and Denver, died on Aug. 16 at the Sacred Heart Convent, Grande Pointe Farms. Mother Onahan, who was a sister of William J. Onahan, former Controller of Chicago, taught many young women during her thirty-six years as "mistress of studies" at Sacred Heart convents in Philadelphia, New York, Chicago, St. Louis and other cities.

Keen disappointment is felt at the announcement that the Duke of Norfolk will not attend the Eucharistic Congress. The duke, who is not only the premier peer of Great Britain, but the leading lay member of the English-speaking Catholic Church, took a prominent part in the last Eucharistic Congress at London. A cable was received by Archbishop Bruchesi from his grace, stating that important business affairs made it impossible for him to attend the Congress.

Religious freedom in the United States shelters under its tolerant and ample folds thousands of representatives of a number of the so-called teatheaen beliefs, in addition to more than 200 various sects of Protestant Christianity, according to census bureau statistics dealing with the religious life of the country. Among the former are Buddhists, Confucianists, and Bahaists, who are engaged in an organized way in the spread of their doctrines in this country.

Letters from Catholic missionaries mention the death of Father Peter Wang, a Chinese Jesuit, in the eightieth year of his age, and who had been a priest for fifty years. For forty years he was secretary of the Apostolic Vicariate of Nankin, during which time he collected and preserved every useful document in this department. Moreover, his literary works in his own language were considerable.

The other day a flight of swallows passing northward was surprised by a heavy snowstorm near the famous Hospice of St. Bernard in the Alps. The monks observing the helpless birds, opened the doors and windows of the Hospice, and soon the refectory, corridors, the kitchen and even the monks' cells were crowded with swallows. The birds remained the entire night, continuing their flight the next morning. Many hundreds that did not reach the Hospice were afterward found dead in the snow.

## A HAPPY CHANCE

A hot sun poured pitilessly down upon the gaily-decorated streets, on the long red line of soldiers on guard, on the densely-packed mass of people standing within the military lines on either side, a good-humored if impatient Dublin crowd. Long festoons of roses, hung from lamp-post to lamp-post, gaily caparisoned Venetian masts stood at intervals along the streets, flags of all colors and sizes drooped from the windows of the houses. All was life and color, bustle and excitement, for it was the occasion and of the state entry into Dublin of King Edward and his Queen.

On the topmost doorstep of a handsome city mansion stood a young girl, waiting with the rest to see the pageant go by. In a quiet corner beside her resting in a folding chair, sat a little boy of eight or nine, watching the whole busy scene with interested eyes, whose unnatural brightness was increased twofold by the hectic spots of color beneath them.

"The girl herself was young and slender, more than common tall, with something about the willowy figure and her slightly hollowed cheeks which gave one the impression that she, too, had outgrown her strength. She looked at the boy now with an anxious air as though doubting her own wisdom in having brought him so far and into such a crowd."

"I'm all right, Mab," he said, with a bright smile, in answer to her looks of tender inquiry. "I'm jolly comfortable here. But, I say, it's your turn now to have a rest, making an attempt to rise."

"Don't get up, Brendan," his sister said with gentle decision. "Don't you know I'd be quite doubled up if I attempted to sit in that seat? Can you see anything?"

"Oh, yes," cheerfully. "I suppose they'll soon be here." "I hope so. You'll hear the cheers beginning afar off as soon as they come in sight."

A slight commotion in the crowd below her now distracted the girl's attention. Amidst a great deal of jostling and shoving, and some half-suppressed exclamations of annoyance, a little old lady pushed her way, or rather found herself pushed through the crowd. She clutched at the railings of the steps beside her as a drowning man will catch at a straw, and finding a sure footing on the lowest of Mabel's flight of steps, seemed determined not to budge an inch further from this safe harbor of refuge into which she had drifted.

Mabel from her own high vantage point looked down at the new comer with a certain feeling of compassion. She was a little woman, white-haired, very feeble, very old, utterly out of place in this thoughtless crowd without some one to protect and fight a way for her.

As Mabel watched her still clinging feebly to the railings, she saw how the old woman's breath came and went in quick gasps. Her bonnet was all askew, the pretty little bows of white curls which hung beneath it at each side of her face were tossed and disheveled. All at once the bright color which illumined the withered old cheeks faded into paleness. Her eyes closed; for a moment it seemed as though the old lady were about to faint. With a little cry of alarm, Mabel pushed her way down and put her arms supportively about the old woman.

"Thank you, my dear," the latter said, opening her eyes after a moment. "It is nothing. I'll be all right presently."

"There's a seat up here," Mabel told her. "If you could come up to it you would be better."

"Two or three pairs of willing hands were outstretched to help, and the old lady found herself half led, half lifted into the quiet corner which by silent consent on the part of the bystanders had been reserved for the delicate-looking boy."

"Thank you again, my dear," the old woman reiterated as Brendan quickly vacated his seat in her favor. "You are very good."

She sank gratefully into the folding chair. "Don't talk too much yet," Mabel said gently. "Would you like some grapes? I had brought some for my brother, who is not very strong."

"Ah, yes, poor boy!" shaking her head. "He looks too thin. What do you give him? Milk, meat, eggs, cod liver oil? He needs all these things, and plenty of fresh air. You should take him to the country, my dear."

"Unfortunately," Mabel said, with a pitiful smile, "that is just what I am unable to do. My business keeps me in town."

"And is there no one else?" "There is no one else. Both our parents are dead."

"Poor children!" the old lady said, tenderly. "Ah, well, God is good. I once had a delicate boy of my own. But he grew up so sturdy and independent of me that sometimes I am almost wicked enough to wish he had remained delicate. For nothing will do him but to travel the world over and leave his poor old mother desolate and alone. Isn't it cruel? Well, what a foolish old woman I was to get myself lost in this crowd! I wanted to get to my friend, Lady McDonnell—I live in a certain distance into the city my carriage would not be allowed any further. So, as I was determined to see their Majesties come in. I tried to make my way through the crowd on foot, and of course, it nearly killed me. But what is this, child? Lift the boy up! Can he see?"

The King and Queen were coming. A great wave of human voices swept up along the crowded lines.

another few minutes the last of the carriages had passed, the pageant was over for to-day.

"It was a great deal too short," the boy said, in tones of disappointment, as his sister, with a sigh of relief, set him again on the ground.

"Ah, wasn't it worth seeing, after all, Master Dissatisfied?" the old lady said sharply. "But now, my dears, I must be going on. My friend's house is not many doors away. What is your name, child? And do you live in this square?"

"Oh, no," Mabel answered. "We live at 23 C—street," mentioning the name of a well-known thoroughfare in a decaying part of the city, once a favorite place of residence with the old aristocracy, but now given over to the undisputed possession of tenement dwellers and cheap lodging house keepers. "My name is Mabel Plunkett, Brendan is my brother's name."

"Plunkett," the old lady repeated softly, a shade of tenderness sweeping over her face. "I once had some very dear friends of that name, but they are gone long since to the land of shadows. Perhaps I may come to see you some day, my dear."

Mabel murmured her thanks, somewhat shyly and awkwardly, it is true, being indeed embarrassed by the high honor threatened to be conferred on her. What would this finely-dressed old lady, who talked with such ease of her carriage and her titled friends, think of their own poor abode on the dingy top floor of a second-rate lodging-house? Kindly and gracious as was the old lady's manner, the girl hoped devoutly that she would forget her intention. But she need not have been afraid. Week after week went by and still there was no sign of the strange old lady coming to see them.

Mabel and her brother were wretchedly poor. The orphan children of a physician whose practice had lain in a poor part of London, and who himself, owing to long ill health, had died in poverty, they found themselves, at his death practically thrown on their own resources. That was to say, Mabel's resources, for Brendan could not be anything save a drain on her purse.

With part of the considerable sum realized by the sale of their furniture she and her brother had migrated to Dublin, where, as it was the city of her father's birth, the lonely girl felt she might be more at home. But it did not seem to make much difference: her father's friends seemed to have forgotten his existence and that of his family—at least no one sought to find them out.

Luckily, the girl had musical talents, which, though there was little chance now of her being able to develop them gave hope at least of enabling her to make a living by teaching the piano. An advertisement inserted in the papers had brought her two or three pupils, who in turn recommended her to others of their friends.

During the months of winter and spring she had been fairly successful in making ends meet, but now that summer had come, most of her pupils had gone to the country or the seaside; and the one or two that remained hardly sufficed to keep them in bread and butter alone. And then there were so many things to be thought of—the rent of their two little rooms, now long overdue; clothes for Brendan and herself, medicine and bandages for the boy, whose little strength seemed to fall him more than ever in those attic rooms under the roof since the hot days of summer arrived.

Only yesterday the landlady had told her in no uncertain tones that if she did not pay the rent by the end of the week they would have to leave. Mabel had a wild idea of disguising herself somehow and setting out to sing for pence in the streets. The idea did not appeal to her though there was little that she would not have done to bring back the roses to Brendan's pale cheeks, to see his worn, shrunken little limbs covered with firm, healthy flesh once more.

If there was even anything that she could sell. But there was nothing; no jewels, no plate, nothing worth selling except that little gold locket belonging to her mother set with diamonds and pearls, which the miniature of her dear father inside—her father not as she knew him, bent, gray-headed and broken but young and handsome, with smiling eyes and a brave and confident air. Ah, no; she could not part with that—and yet if Brennie were to die!

The boy was inexpressibly dear to her. What kind of a world would it be without Brennie? A vision flashed across her mind of a little wooden coffin being slowly carried down the long, dark stairs and out into the sunshine and down the noisy street, to be laid in a lonely paper's grave. With a half-stifled sob of anguish she threw herself down beside the boy enfolding him in a passionate motherly embrace.

"What's the matter, Cis?" he asked in surprise, laying aside the illustrated boy's paper in the reading of which he had been thus rudely disturbed.

"Nothing, darling." She had always been careful to hide her troubles from him. "I was only thinking of something that might happen."

"Just like a girl! Fancy anybody crying over something that might happen! You were crying, Cis—your eyelashes are wet. Hello! what's up with her now?"

"Her" had reference not to his sister, but to Mrs. Mulrooney, their landlady whose surly and disrespectful behavior lately had not been entirely lost on the boy, and whose well-known rap was now heard at the door of the room.

"Come in," Mabel said in loud tones, jumping up hastily and brushing away a tear.

The door opened, and to her astonishment, Mabel caught sight of her landlady's countenance, smiling obsequious and refreshingly guileless of a frown as she entered to hide her dress on the lady into the apartment, announcing the visitor's name in mincing tones as "Mrs. Browne Cooper." To Mabel's surprise, she saw it was none other than the same old lady whom they had met on the day of the royal entry.

Her keen eyes traveled round the apartment, refreshingly neat and tidy, for all its bareness and poverty, then rested inquiringly on Mabel's face. Perhaps, she, too, saw that the girl's eyelashes were wet, for she turned towards Brennie as though to find in him an answer to a question suddenly arisen.

"Well, what's the matter with you, young sir? What about getting off to the country for a month or two eh?"

Mabel looked at her doubtfully. Could it be possible that this kind old lady herself meant to help them?

"What have you been doing to yourselves? Tell me what you had for your breakfast this morning?"

"Tea and bread and marmalade," Mabel answered, forgetting to be offended by the old lady's brusqueness.

"And what will you have for your dinner?"

"The girl hesitated. "Tea and bread and marmalade again I suppose; and tea and bread and marmalade, or bread without the marmalade, for your supper later. Is that it? Don't deceive me, child; I know."

Mabel nodded silently, feeling all at once that she wanted to throw herself at the feet of this kind if inquisitive old body, and by telling her all her troubles lift half the weight of them off her own young heart.

"I thought so. Well, well, we must change all that. Have you any money in the house? What is that you've got in your hand, child? Ah, a locket I see, and a pretty one, my dear. That old-fashioned bit of enamel is beautiful. Who have you in it? Your sweetheart? May I look?" She glanced at the girl with bright, questioning eyes.

"It is my father," Mabel said.

The old lady snapped open the locket, then gave a cry of surprise that was almost painful.

"Your father, child? Was Roderick James Plunkett your father?"

"That was papa's name," Mabel answered, wondering much how her visitor should know it.

The old lady was silent, looking from the face in the locket back to Mabel and the boy with eyes that were dimmed with tears.

"My child," she said then, "your father and I were very dear friends a long time ago. We did hope, both of us, to be something more than friends one day, but it was willed otherwise. Roderick Plunkett was a poor country doctor, and I was an heiress, the only child of my parents, who wished a wealthier match for me. We drifted apart—he to earn a living in London, and I, weakly, into a marriage which, though it gave me riches, a good husband and a dear son, yet never brought me the heart happiness I had dreamt of. Poor Roddy! What a happy chance it was that brought me here! I never heard that your father was married, child. He must have married late in life."

"I believe he did," Mabel assented. "He was not very successful at his profession, but he had had health—heart trouble it was—for nearly as long as I remember."

"My dear, he would have been successful if I had married him," she replied with an air of conviction. "I broke his heart. I broke his heart. Poor Roddy, poor Roddy," she went on in a dreamy, sorrowful way, till at last she seemed to remember where she was.

"Now, children," she said, "you must come with me at once, my carriage is at the door."

"But—" Mabel began.

"There are no buts, I am going out straight to my country home, and a little fresh air will do neither of you any harm. What do you owe this woman downstairs?"

Mrs. Browne Cooper was a close student of human nature, and had shrewdly gathered from the landlady's first manner that her lodgers on the topmost floor were not just now in her best graces. It was useless for Mabel to protest or prevaricate. She would pay the landlady's bill, and they should go with her.

"My dear, I am 'she' who must be obeyed," this self-willed old lady said with a smile. "Long ago in my youth I lost the best happiness of my life by being weak-willed and too easily led but I have atoned for it ever since. Now I make up my mind to have what I want, and I generally get it, too."

Mabel, not ill pleased to have to obey this beneficent tyrant, now packed up their few personal belongings, and, having paid, by her visitor's orders, the landlady's bill out of her visitor's money a few minutes later she and Brennie were seated comfortably in Mrs. Browne Cooper's landau and driving rapidly away from the scene of so many unhappy hours.

It was quite a long drive to Killardycce, Mrs. Browne Cooper's country residence, which, as Brennie remarked, to that lady's evident pleasure, might better have been called "Paradise" instead. Such woods, and fields, and lakes, with gardens and orchards, terraces and greenhouses, flowers and sunshine and running rivers—everything that was sweetest and loveliest in the whole glad world!

"Why, my dears, it is just dinner time," the old lady said, as the carriage swept round the corner of a big, old-fashioned mansion and stopped before the imposing front entrance. "And this is my son, child," she went on, as a tall, sunburnt young man came forward and helped his mother to alight. "I did not tell you, did I, that my wanderer had returned? This is Miss Mabel Plunkett, Gerald, and her brother Brendan, I have persuaded them to come—much against their will, indeed—to stay a few weeks with us here."

The young man lifted a pair of very pleasant, kindly brown eyes to Mabel's blue ones.

"You are welcome to Killardycce," he said simply. And looking into those honest eyes of his, Mabel felt at once that they two would be friends.

Killardycce is a singularly happy one, and since "the wanderer" seems at last to have found a pleasant and safe anchorage in Mabel's tender heart, there is now little likelihood that his mother will again be bereft of him.—Nora Tynan O'Mahony.—New World.

## BARKER &amp; CO.'S TRIP FOR TWO

By Virginia Dupuy Holton, in the Blue Book Magazine.

"Haven't you got my shirt ironed yet, Ma?"

"The irritability in the tone was unmistakable; Mrs. Wicks heard, and bent lower over the board."

"I'm on the last sleeve now, Henry," she called back, quickening her stroke as she spoke.

By this time her son, a student at the big university only a few blocks away, had reached the kitchen door.

"I told you yesterday morning that I wanted my green-striped shirt to wear to the 'frat' lunch to-day, he complained."

"I know you did, dear," answered his mother patiently, "but I haven't had a minute till this morning. Yesterday I had six extra cakes to bake for the Exchange," she explained, "and the icing had to cool before I could take them down. As soon as I got back, I had to mend and press that tear in your pa's every-day suit, so he wouldn't have to wear his best one again to-day—and the side room had to be got ready to show. I wonder if I'll get any answers to my advertisement," she added with sum-moned cheerfulness.

"Well, I suppose I'll have to be late," grumbled the boy, manifesting no interest in his mother's latest sacrifice of moving back to the room off the kitchen in order to rent the one in the middle of the flat.

A few minutes later Mrs. Wicks drew the coveted shirt from the board; her steps dragged wearily as she carried it the length of the flat to her son's room, off of the parlor.

"I'll put your buttons in," she offered, unconsciously fostering his dependence upon her, which now amounted to almost complete helplessness.

"Did Pa leave the money for my dues?" he asked when ready to start.

"Yes, I'll get it," and again Mrs. Wicks plodded the distance of the hall to the room where she had hidden the money in the leaves of her Bible.

"Is this all he left?" the boy asked, counting it over.

"Isn't that enough, dear?" inquired his mother anxiously.

"No, I've got to have \$5 more; I told them I'd take one of the 'frat' pictures and I have to buy my tickets for the 'prom' to-day, besides."

Bewildered, but questioning, she trudged back once more to the hiding place and brought a \$5 bill but she had been saving toward renting a piano; Henry's friends liked to have one to play on when they came to see him.

The boy took the money and without word, thoughtlessly slammed the door upon a misty-eyed little woman who stood waiting and hoping for a parting caress.

She crossed the room to the front window. With a buoyant step he swung along, whistling a tune as gay as the tri-colored hat band, now a part of the insignia worn by a student.

Mrs. Wicks brushed away a tear with her apron as she turned from the window to the soul-wearingly repetition of her daily duties.

They had lately moved near the university, that it might be more convenient for Henry to attend. True it was that the rent was higher, but Mrs. Wicks had taken her second wind, and by securing the privilege of doing some baking for the Woman's Exchange, was able to add enough to her husband's meagre salary to make up that deficit.

The location they now lived in necessitated Mr. Wick's starting a half hour earlier in the morning, and a longer walk for him at each end of the line, but both of the parents, although in the fifties, were ready for any sacrifice in order that Henry might get an education. Of just what the education so dearly bought, would be after it was acquired, was not clear to any one, least of all to Henry himself.

The ringing of the bell brought Mrs. Wicks once more down the long hall. She grabbed her white apron from its hook, slipping it over her dark gingham as she went. Her step this time held more of hopeful elasticity.

She opened the door and found a dark-eyed, slender girl before her.

"I came in answer to your advertisement for a roomer," he called explained, in a voice whose youthful freshness at once had a vivifying effect upon Mrs. Wicks' ebbing spirits.

"Step in, won't you?" said the older woman, "and I will show you the room."

But even in the reflection of this radiating cheer, Mrs. Wicks was not able to wholly vanquish her disappointment that the applicant was a young lady, instead of a young man, who would be away all day.

Henry's next door neighbor, had a young lady roomer who was either entertaining her friends in the parlor, or pressing her clothes in the kitchen. These dismal forebodings were interrupted by the same mellifluous voice, saying: "This would be splendid!" as she entered the small but fresh-looking room, with its spotless curtains and counterpane. "How much would it be?"

"Ten dollars a month," replied Mrs. Wicks, mentally placing each dollar of the amount.

"And may I come this afternoon?" her new boarder asked as they reached the front door.

"Any time—the room's there and ready now," replied Mrs. Wicks, who felt much as if she had already received a payment in advance.

"Good-by! I'm sure we're going to like each other!" the girl said with friendly spontaneity and was gone.

After closing the door upon this animated sunbeam, Mrs. Wicks mused for a moment upon the capricious dispensation of Providence in the matter of dispositions.

That night she put another leaf in the table, set her artificial fernery in the center of it and cooked an extra vegetable for dinner.

The new boarder, Mabel Martin by name, soon overcame the restraint at the table, dreaded by the retiring Mr. Wicks, while Henry's displeasure over his mother's move gradually gave way to a curiosity over the new-comer.

"I taught last year in order to get enough to come to the university for a year," she was saying. "It will help me in getting a better place to teach next year. Then by waiting on the table noons, and helping Miss Beggs in the Extension Department after hours, I get along very well," she ended, with frank simplicity.

Henry listened in silence.

"Don't you get all tired out?" interrogated the astonished Mrs. Wicks. "Henry seems to have all he can do with his university work, don't you, son?"

"I'm afraid I'm not so energetic as Miss Martin," Henry answered, abashedly.

His university work included a major portion devoted to his fraternity, and a minor portion given to his studies. But he displayed a brilliant mind at the rare intervals when he chose to apply himself.

He quickly caught the unwitting reflection in the naive assertion of this slender, frail looking girl, that she was largely working her way through the university. And again he resented her presence; that, after her own day's work, she should now be insisting upon helping his mother with the dishes only disturbed and perplexed him the more.

When Mrs. Wicks went to put her new boarder's room in order the following morning she found the bed had been made and everything done. The shades had been drawn to keep out the glare and heat of midday.

"That ain't right when she's payin' me to do the work," Mrs. Wicks commented out loud to herself.

And as she turned away, the daily deepening wrinkles in her face—a face chastened by a long epoch of character building—mellowed with a new tenderness.

"I wish Providence had given me a daughter, too!" she sighed, tremulously, and went back to look at her cakes.

Upon protesting to the little dark-eyed girl that evening the answer was: "Why, that little exercise before breakfast is good for one!" Then she added: "I've got up at five!" so my bed has plenty of time to air!" suddenly fearing that Mrs. Wicks's objection might have arisen from sanitary reasons.

Henry stared blankly at this information and found himself fervently hoping his mother would refrain from betraying his rising hour.

When he took Miss Martin into the parlor to show her the new picture of his fraternity he was suddenly met with the question:

"What science are you preparing to follow, Mr. Wicks?"

"Me—oh—I don't know—yet!" he stammered, confusedly.

"Do you mean you are going through the university with no specific end in view?" with frank surprise.

For a sympathetic intuition, beyond her eighteen years, enabled Mabel Martin to read the self-denial and hard work graven with ineradicable lines upon Mrs. Wicks's sallow face and in the eyes of Mr. Wicks, where the fire of hope no longer shone.

Henry's handsome boyish face flushed painfully as he quickly sensed the rebuke so artlessly administered him.

"Don't you believe in higher education for its own sake?" he argued, half-heartedly.

"That depends upon one's circumstances," she answered earnestly. "If one can afford it, I know of no greater privilege, but to others, I believe, it should be only a means to an end."

These naive utterances, which at first merely piqued Henry's interest, had gradually assumed the form of a challenge to his own more frivolous views.

A sudden quickening of perception came to him, when, by mistake, he opened a letter which had come to his father. It proved to be a notice of suspension for non-payment of lodge dues.

The boy went quietly to his room with the letter. He sat staring at the words with clear, steady eyes. His thoughts traveled back to the days when he had been more intimate in the knowledge of home life, and he recalled his father's custom of attending his lodge regularly. He remembered his mother's laughing protest that she believed he thought more of it than he did of her.

Something alive now glowed within him! The money he had planned to spend on the "prom," would go far toward the amount of the delinquent dues named in this letter!

He at once sought his mother at the kitchen, her voice rang out in laughter. It was so long since she had laughed aloud that the sound actually startled him. On the back porch she and Mabel Martin sat hulling berries for a short-cake.

He could not prom tell her of his decision to sell the "prom" tickets he had so thoughtlessly bought. After all, Miss Martin's society on that evening would not be a bad substitute, he thought as he stood in the back door, until he was reminded by the object of his thoughts that he was letting in the flies by keeping the screen open.

"Make yourself useful, sir!" she commanded, sweetly.

"May I eat one once in a while as a sort of partial payment?" he laughed as he drew up an empty soap box, sat down beside them, and commenced hulling from the bowl. His mother's hands dropped motionless in her lap. Nor could she understand the reason for his uncommonly high spirits as he worked. Such is the heaven of sacrifice!

The following Sunday Mabel sat reading the paper in the parlor while Henry strummed dreamily upon his mandolin, watching her slender white hands in the manipulation of the big sheets which hid her face in such an aggravating manner.

Suddenly she dropped the sheet to her lap and said: "Do you know what I'd do if I only knew enough?"

"I wouldn't presume to guess, but whatever it is, I don't see why you should hesitate on account of insufficient mental equipment," Henry answered, gallantly.

"It's my colossal 'mental equipment' that tells me my limitations," she laughed. "Here's a most tempting offer—listen!"

"A trip for two—Four days on the water and ten days at the finest hotel in Mackinac for the best phrase sent to us before June 1st, advertising Barker & Co's Toilet Soap. Must be short and pithy in the exposition of the soap's merits."

"If I got it, I would present the trip to your father and mother!"

The mandolin was suddenly silenced. "They do need it, don't they?" he answered.

The gay bantering tone of a moment earlier was now subdued and thoughtful.

When Mabel dropped the paper to go and set the table—one of the many responsibilities she insisted upon assuming—Henry quickly folded it and put it in his pocket. Most of the afternoon he spent in his room, and when he emerged he carried an envelope which he immediately carried to the post-box on the corner.

One by one he had treasured the fragmentary bits of philosophy, dropped as pearls from the mouth of the frail looking girl with the darkling eyes, and had woven them together into a beautiful fabric. In his day-dreams it encircled her and set her apart, and while he coveted, being yet unworthy, dared not approach.

Even the breakfast table was now made gayer by her presence. He no longer reserved his jokes and laughter for the ears of the fraternity walls, but occasionally succeeded in bringing a hearty laugh to the grimly-lined face of his father. This invariably enabled Mrs. Wicks to relish her own cooking.

An envelope, bearing the name of Barker & Co., in one corner, found its way to Henry's chifonier. He tore it hastily open and rushed to Mabel's room, knocking vigorously.

Fearful, yet expectant, she quickly opened the door.

"Oh! I thought perhaps your knock was a fire alarm," she laughed.

"I'm wishing quite as thrilling!" he assured her while with boyish enthusiasm, he took her by the hand and led her to the light of the parlor window.

"Read that!" he commanded with mock severity.

"How splendid of you!" she cried, as she handed him back the announcement that he had won "Barker & Co's Trip for Two."

"You go and tell her!" he said. "It was you who thought of it, you know!"

"Nonsense! You did it!" she declared. "You go and I'll wait here."

"No," he protested, "we'll both go then."

And again taking her by the hand, they fairly ran down the hall together.

Mrs. Wicks was just closing the oven door when they burst in upon her. Each wanted to give the other the pleasure of telling her.

which the people themselves deliberated, had not one feature of good government. There very character was tyranny." In his great speech on the Constitution he said that he had no scruple in declaring, supported as he was by so many of the wise and good, that the British government was the best in the world, and that he doubted much whether anything short of it would do in America. . . . As to the executive, it seemed to be admitted that no good one could be established on republican principles. Was not this giving up the merits of the question? for without a good executive, can there be a good government? The English model was the only good one on this subject. "We ought, in order to obtain stability and permanency, go as far (towards monarchy) as republicanism will admit." In his conversations he constantly held up the British monarchy as the only model, though he deplored of introducing it into America. Adams had said that the British government, if reformed, might be made excellent. Hamilton replied: "With all its supposed defects as it stands at present, it is the most perfect government which ever existed. Purge it of its 'corruption' (the influence of the Crown) and give to its popular branch equality of representation, and it would become an unworkable government." On another occasion he declared to Jefferson: "I own it is my own opinion . . . that the present (American) constitution is not that which will answer the ends of society by giving stability and protection to its rights, and it will probably be found expedient to go into the British form."

Mr. Pinckney of South Carolina confessed that he believed the British Constitution to be the best in existence, but it could not be introduced into America for centuries to come. Mr. Dickinson wished the Senate to consist of the most distinguished characters—distinguished for their rank in life and their weight of property, and bearing as strong a likeness as possible to the British House of Lords.

Washington always thought the American Constitution too republican and too little monarchical to be stable. Both he and Hamilton wished that the chief executive should be a monarch elected for life, or during good behaviour, removable only by an impeachment.

The fear of the tyranny of a majority worked in two ways. In each State the propertied minority feared the majority and wished for a strong government; but each State feared for its own interests at the hands of the rest, and especially the small States were fearful of a strong central government. The Unionists, such as Jay, who wished to fuse the peoples of the thirteen states into one people and nation, were obliged to cloak their design under the title of Federalism. Jay, two years before the convention of 1787, had written: "It is my first wish to see the United States assume and merit the character of one great nation whose territory is divided into different States merely for more convenient government." The difficulty about this was that it would have necessitated a temporary dissolution of the government of each State, leaving the people for the moment resolved into the elements of society, to be combined into a new society that is a revolutionary act in each State. This objection to unionism was urged by Luther Martin, Attorney General for Maryland. He conceived "that the people of the States having already vested their powers in their respective legislatures, could not resume them without a dissolution of their Government. . . . To resort to the citizens at large for their sanction to a new government will be throwing them back into a state of nature. . . . The people have no right to do this without the consent of those to whom they have delegated their power" i. e. the legislatures. The new constitution was therefore not really a national government, but a federation of States.

The question about a constitutional right of secession, as distinct from the non-constitutional right of revolution against tyranny, was not mentioned in the written constitution. But it was orally explained that a State which felt itself unjustly treated by the rest of the Union might again withdraw. Without such an assurance, the completion of the Union would have been impossible. It is to be noticed that the House which represented the States as States was made more powerful by far than the House which represented the people of the States. The Constitution of the United States contains no provision for religious liberty; this being left to each State. Lord Acton remarks that from the standpoint of Liberalism, the American Constitution is a fraud. But I fear that this criticism would not have much troubled the framers of that Constitution.

From the first, the right of secession was claimed by discontented States. In 1800, at the time of Jefferson's election, the Federalists had intended to pass some law, right or wrong, that would have favored the re-election of their own party. But the Middle States, under the leadership of Jefferson, declared that the day such an act passed, they would arm, and would not submit to such usurpation even for a single day." Jefferson, when President, set the example also of democratic tyranny. He had returned from France with his republican notions deepened and strengthened, especially with the notion that the people are "sovereign" even to the extent of doing whatever they like; and the President as representative of their will is absolute. He hated the Supreme Court as the guardian of constitutional law. In 1807, he induced the Congress to lay an embargo on all American shipping to which he was then bitterly hostile. The New England States questioned the constitutionality of the law and proclaimed the nullification theory, which afterwards became so famous in the south, i. e., that a State has a right to protect its people against tyrannical acts of the federal government. This theory was a kind of intermediate idea between submission and secession, and was put forward by men averse to break up the Union. But this being found insufficient, the N. E. States were preparing to secede, and Randolph warned the Administration that it was treading in the footsteps of Lord North. The embargo was at length removed in

deference to the agitation in the N. E. States. During the war of 1812, the Secessionist feeling in the North Eastern States steadily grew stronger; and if New Orleans had fallen, a declaration of secession would have been issued. When a protective tariff began to be raised, the South, which was not only agricultural but exporting three-fourths of what it produced, grew very discontented. The manufacturers succeeded in obtaining the support of the majority of dupes. But as Cobbet said, "In the U. S. it is the aristocracy of money, the most damned of all aristocracies." South Carolina took the lead in "nullifying" the tariff. Calhoun was then Vice-President, and could not speak in the Senate, and the defense of his theory rested upon General Hayne as Senator from S. C. In 1830, ensued the famous debate between him and Webster. South Carolina claimed not merely the right of popular revolution, but the constitutional right of a State to secede.

"It is supposed to be a republican maxim that the majority must govern" . . . If the mere will of a majority of Congress is to be the supreme law of the land, it is clear that the constitution is a dead letter, and has utterly failed of the very object for which it was designed—the protection of minorities . . . The whole difference consists in this—that the gentleman would make force the only arbiter in all cases of collision between the States and the Federal government; I would resort to a peaceful remedy." Nullification was thus put forward by those who did not wish to familiarize the people with the thought of secession. Virginia, Georgia, and N. Carolina joined in recognition of the principle of secession.

Two years later Calhoun became senator for South Carolina. When the high tariff of 1832 was carried, South Carolina announced that the levying of the duties within that State would be resisted. "The naked question," said Calhoun, "is whether ours is a federal or a consolidated government; a constitutional or an absolute one; a government resting ultimately on the solid basis of the sovereignty of the States or on the unrestrained will of a majority . . . Aristocracies and monarchies more readily assume the constitutional form than absolute popular governments." In these debates any unprejudiced reader—or even one who had (as the lecturer confessed he had) some prejudice in favor of Webster—must see that the States' orators made it clear that there was a constitutional right of secession in the people of each State; but the Northern States persuaded themselves that Webster said the best of the argument, and this strengthened Unionist sentiment. As a compromise, the tariff was lowered, and the quarrel for this time averted.

Jackson introduced the Spoils System. His predecessor, John Quincy Adams, removed only two officials. Jackson by promising the spoils to the victors won his election; and on entering into office immediately made 179 alterations and in his first year dismissed 491 postmasters, when the population was only one-fifth of what it is now. This system immensely increased the influence of the federal government with the active politicians. In 1834, the commentator on the Constitution wrote: "Though we live under the form of a republic, we are in fact under the rule of a single man." In 1837, he wrote to Miss Martineau: "There may be a despotism exercised in a republic as irresistible and as ruinous as in any form of monarchy." In 1841, Channing said: "The great danger to our institutions is that of a party organization so subtle and strong as to make government the monopoly of a few leaders and to insure the transmission of the executive power from hand to hand almost as regularly as in a monarchy. So that we have to watch against despotism as well as — or more than anarchy." "Our government," wrote Brownson, "in its original and constitutional form is not a democracy, but a limited elective aristocracy. But practically the government framed by our fathers is rapidly disappearing. . . . Our government has become a pure democracy, under the will of the majority for the time being, — with nothing to prevent it from obeying the interest or interests which for the time being can succeed in commanding it."

The question of the abolition of slavery arose when slavery ceased to be economically profitable in the North. Unfortunately, owing to the invention of the cotton gin, it became more profitable in the South. Slavery ought to be abolished; but the North never offered compensation to the slaveholders; and by grossly exaggerating the evils of the system, and by calumniating the South, the abolitionists (as Channing observed) irritated the high spirit of the Southerners. The Abolitionists, at least the more zealous of them, often declared that they would secede if the slaves were not emancipated by the Federal government; and Disunionist Societies were formed, and several Northern States "nullified" federal laws by passing acts in direct contradiction. Seward was simply an ambitious statesman using those simple, honest zealots as his tools. His avowed policy was the forcible severance of Canada from the Mother-Country and its addition to the U. S. When the Prince of Wales was visiting the U. S., Seward at a banquet in New York said to the Duke of Newcastle, Colonial Secretary, who accompanied him: "I shall be Secretary of State in the new Administration; and I shall think it my duty to insist Great Britain in such a manner that she will not be able to avoid war." When Lincoln's cabinet was formed, at the first meeting Seward proposed that a quarrel should be picked with Great Britain in order to cause North and South to forget their differences, especially the dissension about slavery. Lincoln was too wise and honest a man to countenance such a proposal and simply ignored it. At the time of the Mason and Slidell incident, Seward asked the British ambassador for more time under the pretense that his colleagues in the Cabinet needed persuasion. He actually spent the time trying to persuade the French ambassador to agree to a war for the conquest of Canada—this country to be divided between the United States and France. Napoleon III. used this as an argument with the British government in favor of intervention. Lincoln was

personally a sincere Abolitionist, but as President he had no intention of pursuing such a policy officially, and endeavored to persuade the Southerners of his intention. In his letter to Horace Greely during the war, he publicly said that whatever he did about slavery was done for the sake of the Union alone. Brownson relates that Lincoln told him that he issued the Emancipation proclamation for fear that the Liberal government of Britain might join with France in behalf of Southern independence. If the war were made appear a war of Emancipation of the slave, the peoples of Britain and France would not let their governments intervene. It was therefore those people that really emancipated the slave. The war was a violation both of the Constitution and of the principle of American independence that the right of government depends on the consent of the governed. In the debate on the question of the Philippine Islands, when the Declaration of Independence was invoked, Senator Lodge was heard by the lecturer to reply: "That principle was stamped out in blood by our armies during the years between 1861 and 1865. In fact we never acted on it, even when we preached it, for the Revolution was the work of energetic minorities in each State who subjected the Loyalists and the waverers." Senator Platt of Connecticut being asked by Senator Hoar if he believed that the right of government depended on the consent of the governed, replied, "Of some of the governed." In the war of Southern Independence, as Mr. Lecky has pointed out, the South was a unit, unlike the revolting thirteen colonies. Lincoln could not have got the support of the North for the war to the end if he had not persuaded them, and perhaps himself, that there was in the South a large minority of Loyalists who ought to be delivered from the tyranny of the Secessionists. Virginia had at first not intended to secede, but when the right of secession was denied fought in defence of that right. Properly speaking the people of Virginia never seceded; no constitutional convention issued an ordinance of secession. Virginia was rushed into secession as the Orange Free State was plunged into the South African war by a few determined men. If the South had succeeded, Jefferson Davis would be honored as a second Washington; Lincoln would have had a name as George III. and Lord North; and the North would have been governed by the Democratic party. The war was largely a manufacturers' war to retain the Southern market, and the South has been made in several ways to pay for the war.

Since the war there has been no question of divided sovereignty. The Southern States now are just as much as the Western States the creation of the "imperial government"; the new immigrants have had no notion of a divided allegiance; and the division of the American Empire into States is simply a division of political labor.

The points to be grasped in the American constitution are (1) that the central government has always had a veto over the State legislatures, but this veto is not exercised by the Executive but by the judicial department, the Supreme Court. (2) In the American "imperial parliament," the predominant House—the House which controls the Executive Government, is the Upper House. The Senate preponderates over the House of Representatives of the people more than the House of Commons does over the House of Lords, or more than the Canadian Commons over the Canadian Senate. And the American Senate does not represent the people of the States but the legislature of the States. And though the President is called the Chief Executive, yet the real chief executive is the Senate in executive Session. The Senate exercises not a general control, such as that of displacing a Ministry, but a particular control over all important acts and appointments of the President. The Cabinet Ministers in the United States are not to be considered the same as in Britain or Canada; they are only heads of departments of the administration. The real ministers are the Chairmen of the Committees of the Senate and of the House, especially of the Senate. For example, the real Minister of foreign affairs is the Chairman of the Senate committee of foreign affairs. Many plans have been suggested for diminishing the power of the Senate and increasing popular power, e. g. direct election of the Senators by the people of the States. This would only increase the power of the Senate and its preponderance over the House. Mr. Burke Cochran has rightly pointed out that the true and only way is to lengthen the term of the House of Representatives. The present term—two years—is only sufficient for a member to learn his business; and at the end of that term he may have to make way for someone else. Besides, a President ought not to be obliged to be thinking of an election every two years. He ought to be made secure of a House in harmony with himself all the time, to support him in any contest with the Senate. (3) Note that the President is a real branch of the legislature, and may veto any act that is passed by a majority of less than two-thirds. This is intended to prevent small majorities from usurping the rights of the whole; and also to protect the people against the politicians. (4) Observe that even when the three branches of the legislature concur, their acts are subject to a veto of the Supreme Court, if they should be thought to infringe on "the rights of the subject," as you say in English law. This veto is intended to protect minorities against majorities and to protect the people against their own impulses. The decisions of the Supreme Court are of course not always based on mere law. They are sometimes influenced by the spirit of the party which has appointed the judges, by public opinion and by national policy. Formal amendments of the Constitution being extremely difficult alteration is secured by judicial interpretations. Thus when the Income Tax was pronounced *ultra vires*, the Democratic party openly said that some day, whenever they won an election, they would appoint judges who would declare Congress competent to enact such a tax.

The steady tendency of the American nation now is towards centralization; and it cannot be resisted because only the imperial government "can deal

with the great aggregations of capital. Also the new over-sea dependencies necessarily increase the power of "the imperial government." Moreover, the Senate is growing stronger, and people seem to feel that it can be resisted only by making the President a kind of elective monarch, not the head of a party, but a national representative. American democracy is conservative and imperialistic. After the Civil War, the British Liberals who had sympathized with the South, being unwilling to be identified with a lost cause, and being desirous of congratulating the victors without abandoning their own principles, pretended to think that the war had been fought by the North mainly to free the slave. The war was a triumph of emancipation and liberty. Besides the British general election was coming on, and it would not do to have allowed the electorate to believe that Toryism had triumphed in the United States lest the British voters might be influenced by the example of the Americans. It is very little to the credit of the British historians of the United States that they should so systematically misrepresent in favor of the American Revolutionists and against the Southern Secessionists.

It is for you to judge what weight you attach to the example of the United States. You may think it to be avoided; you may think it to be followed; you may think it in some respects to be avoided and in some to be followed. But first of all understand what their example is, and know that the verdict of the United States has been pronounced plainly and emphatically in favor of conservative and imperialistic democracy.

JOHN BOYLE O'REILLY

A career full of romance and interest and a life marked by great usefulness and honor came to a close on August 10, 1890, when John Boyle O'Reilly died in his summer home in Hull, Mass. It was a career that Irishmen and Catholics recall with pride, and the oppressed people of the world remember with gratitude. His native country lost in him an ardent and fearless champion who did not hesitate to place his young life in jeopardy for her sake, and the Catholic Church her foremost layman in America, who did magnificent service for the Faith.

John Boyle O'Reilly was but forty-six years old at the time of his death, yet the short space of his manhood embraced an unusually varied activity—that of soldier, patriot, convict, journalist, poet, lecturer, novelist, philanthropist and the leader in the United States of his countrymen and co-religionists.

Before he had reached man's estate he joined the English army for the purpose of rendering practical service to his country. His activity in sowing the seeds of sedition in the ranks of the soldiers soon led to his arrest and conviction of treason. He was sentenced to death. Happily, the sentence was changed to a term of imprisonment. While undergoing penal servitude in Freemantle, Australia, he made his daring escape, with the connivance of a patriotic Irish priest and an American seaman. The escape filled the British Empire with rage and thrilled the world at large.

Coming to Boston shortly after reaching America, he began a life notable for its varied activities. Beginning as a reporter on the Pilot he eventually rose to the editorship and became part owner with Archbishop Williams. He made the Pilot the foremost Catholic organ in America and the mouthpiece of the Irish race. His brilliant and forceful editorials, and his fearlessness, combined with rare judgment and keen insight, soon made him the acknowledged counsellor and guide of the Irish and Catholic people, and this position he held undisputed until his death. Under his wise direction the Pilot was indeed "The Irishman's Prayer Book."

He was the staunch friend of the poor and oppressed everywhere, and the Negroes of America had in him their foremost champion. Only a few of his kind acts to the unfortunate are known, but the recording angel could testify that he was ever alert and ready to help them.

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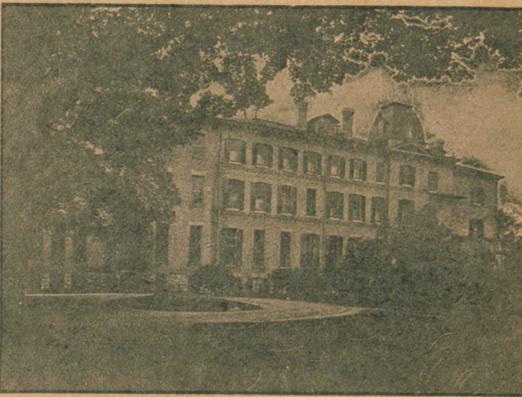
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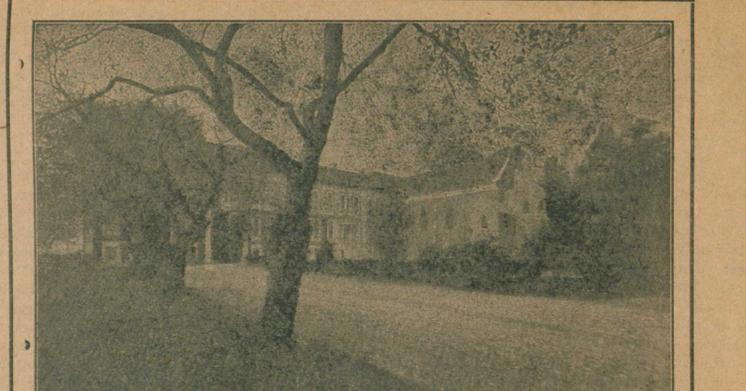
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"The least bigoted of men, he yet carried the sign of the Faith with him wherever he went, as simply and unostentatiously as he did that of his country, for he was unassumingly proud of both." A writer in The Atlantic Monthly quotes from O'Reilly's correspondence with a Western friend on the same theme:

"And yet your letter makes me smile, Puritan you, with your condemnation of the great old art-loving, human, music-breathing, color-raising, spiritual, mystical, symbolical Catholic Church!

. . . A great, loving, generous heart will never find peace and comfort and field of labor except within her unostentatious, sun-like, benevolent motherhood. I am a Catholic just as I am a dweller on the planet, and a lover of the grass, and the sound of birds. Man never made anything so like God's work as the magnificent, sacrificial, devotional Faith of the hoary but young Catholic Church. There is no other Church; they are all just way stations."

In him the anti-Catholic bigots of America had a formidable foe, and he was unrelenting in his warfare on them. And through the example of his own life, too, he did much to break down the barriers of intolerance.

His services to the Irish people in their struggle for Home Rule was one of his conspicuous activities. By pen, voice and personal services he not only did a giant's work, but was also the means of arousing the interests of thousands in the campaign, and of raising large sums of money for it. He was a tower of strength to the Irish Parliamentary Party in America.—Pilot.

As God constituted Himself the ultimate and eternal end of a man, so it is impossible that man can find rest and happiness separated from God. As St. Augustine says: "Thou didst create us for Thyself, O God, and our hearts are not at rest until they rest in Thee."

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LETTERS OF RECOMMENDATION.

Apostolic Delegation.  
 Ottawa, June 13th, 1905.

Mr. Thomas Coffey  
 My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teaching and authority of the Church, at the same time promoting the best interests of the country. Following 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 recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success,  
 Yours faithfully in Jesus Christ,  
 DOMINUS, Archbishop of Ephesus,  
 Apostolic Delegate

UNIVERSITY OF OTTAWA,  
 Ottawa, Canada, March 7th, 1900

Mr. Thomas Coffey  
 Dear Sir: For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain,  
 Yours faithfully in Jesus Christ,  
 F. D. FALCONIO, Arch. of Larissa,  
 Apost. Deleg.

LONDON, SATURDAY, SEPTEMBER 3, 1910

A WEAK APOLOGIST

It is true that Catholic laymen should not leave exclusively to the clergy the refutation of calumnies against the Church or misrepresentations of her doctrines. It is equally true that they should not enter the lists as the champions of Catholic truth unless they know their catechism. Any well-instructed Catholic can answer the majority of objections that are brought against the Church, but unfortunately it sometimes happens that an incompetent person essays the task. Apologists of this kind generally fall into two errors. They contradict a statement without giving any proof of its falsity, or they misstate Catholic doctrine when they attempt to defend it. A glaring instance of this kind of indiscretion attracted our notice recently. Some one had stated in the press that Catholics omitted the second commandment of the decalogue from their catechism, and that they taught that there was no salvation outside their Church. An over-zealous protagonist took issue with the writer, and this is the way he answered the first objection: "If he knew anything of what he was writing about he would know that this is false." This is certainly not making the light to shine in dark places or pouring oil upon troubled waters. The author of this statement, who perhaps is in good faith, might have been disillusioned if he had been informed that Protestants make two commandments of the first in the decalogue, as it is expressed in Catholic catechisms, in order to give special prominence to the prohibition of the making and adoring of images, and that they do this to forge a weapon against the Church's supposed violation of God's law in venerating the images of the saints.

To the second objection he replied: "This man says that Catholics teach that there is no salvation outside the Catholic Church. He is in error in making such a statement. Catholics have no such idea. No matter what a man's religion is, if he leads a good life and follows out the advice given him in Holy Scripture, 'Love your neighbor as yourself,' he will have as good a show to be saved as any Catholic. We were all brought up from childhood in a certain faith, and if we carry out the terms of that faith as we should we can all hope for the bliss that follows in our after life."

This is liberalism with a vengeance. We would respectfully suggest to the writer that he read the two following questions and answers which may be found in the tenth chapter of Butler's Catechism:

Q. Are all obliged to be of the true Church?

A. Yes; none can be saved out of it and he that believeth not shall be condemned. (Luke X. 15) (John X. 16) (Matt. XVIII. 17).

Q. Will strict honesty to everyone and moral good works ensure salvation whatever church or religion one professes?

A. No; good works must be enlivened by faith that worketh by charity. (Gal. v. 6.)

We would have excused the writer from making the theological distinction between the soul and the body of the Church; but he ought to have known that anyone who through his own fault is not in communion with the Church cannot be saved while in that

state, and that even though he be in good faith, outside the body of the Church his salvation is beset with many difficulties and much uncertainty. Indifferentism in regard to religion is the all-pervading and insidious heresy of our day, and it behooves Catholics to beware of its subtle poison.

CATHOLIC PRINCIPLES AT STAKE IN THE SPANISH CRISIS

We often hear the opinion expressed even by Catholics in this country that the interest of religion would be better served by the separation of Church and State, and that even in Catholic lands all denominations should be permitted to display outwardly their insignia of worship. No doubt the progress that the Church has made in America, and the comparative liberty enjoyed by Catholics under existing conditions, give force to these contentions. Whatever may be the force of these opinions as regards expediency in certain cases, yet they are not correct in principle. The separation of Church and State as an ideal condition of things is not admissible. The official recognition of all forms of belief by the State is founded on false doctrine.

In order to view the present situation in its true perspective we must revert to conditions in Europe before the sixteenth century. From the days that the Church laid the foundation of European civilization down to that time there was a Catholic Christendom. The Roman Catholic religion was the religion of the State. The Holy See was everywhere acknowledged to be the supreme arbiter in spiritual matters. Rulers promised at their coronation to maintain and foster the Catholic religion within their realms.

It often happened, it is true, that temporal princes overstepped their jurisdiction and used their power to the detriment of religion. To restore order on such occasions the Holy Father was obliged, sometimes, to inflict severe spiritual punishment by way of excommunication or interdiction to recall erring kings and peoples to a sense of their duty. In those days of faith this discipline generally had the desired effect. Then in order to avoid a recurrence of similar trouble a treaty or concordat was entered into between the Holy See and the temporal power, clearly outlining the rights and privileges of each.

There came a time, however, when certain countries in northern Europe broke from their allegiance to the Holy See. Their rulers, instead of maintaining the Catholic religion, as they had solemnly promised, lent their favor to an heretical worship. As these countries had of their own volition placed themselves outside the pale of the Church, Rome ceased to exercise jurisdiction over them. But in the case of those that did not apostatize the Catholic regime still remained in force. Among these were France and Spain. After the revolution of 1798, which brought the former country to the brink of ruin, there stepped into the breach the great Napoleon. Statesman that he was, he realized that the stability of the civil power depended upon the re-establishment of the Catholic religion, which was professed by the majority of Frenchmen. He consequently drew up with Pope Pius VII. the famous concordat of 1801. Our readers will recall the events which led to its violation and the subsequent separation of Church and State in France in 1905.

What the enemies of religion accomplished in France they are now trying to accomplish in Spain. The Canalajas ministry has violated the concordat of 1851 by granting to non-Catholic sects the right to display openly the insignia of their worship, and thus at the very time when negotiations with Rome were in progress relative to this matter. No doubt Rome would have consented to the granting of certain concessions to Protestants provided that it was assured that the privilege would not be abused. As Spain is a Catholic country it should on principle give official recognition only to the true faith. While freedom of worship should be denied to none, yet the State would be acting within its rights if it placed restrictions upon outward manifestations that might disturb peace and order.

Whatever will be the outcome it is certain that the Holy See will not sanction the separation of Church and State. If such should be the result of the present conflict the onus will rest with the government. Rome may relinquish the exercise of a right, but she never abandons a principle. Just as Pius IX. hurled his "non Possumus" against the usurpers of his temporal dominions, so does Pius X. protest against the action of the Spanish government by retaining his auncio at Madrid. Come what will the Spanish people can be counted upon to be loyal to the Church even though it be disestablished; for all the glorious traditions of the land of Ferdinand and Isabella, its struggle for centuries with the Moors to save the civilization of Europe, the labors of its missionaries and colonizers, and its treasure houses of art, are inseparably linked with the faith of its people.

CONCERTED ACTION NECESSARY

The proceedings of the first National Catholic Congress of England is of world wide interest to the faithful. It may be taken as the initiatory step towards forming a Defence League having for purpose the combating of the Masonic and Jewish combination, which, through inciting a rebellious spirit towards the Church in Catholic countries, has brought things to such a pass that members of the old faith must enter the lists like men to repel the attack of those who, like the godless legions of old, seek to obliterate the very name of Christ. The laxity which has hitherto been the feature of Catholic life, seemingly not concerned when the Mother Church was reviled, has become simply scandalous. Nor can we in this country afford to throw stones at our fellow-Catholics on the continent. There is on this side of the Atlantic also an apathy equally culpable. Asked for proof we have only to point to the great Catholic city of Montreal. Four-fifths of the metropolis may be rated as Catholics. The Churches and institutions of that city may be numbered by the score. They are amongst the most beautiful on the continent and one of them the largest in America. On Sundays and holidays the people give evidence of their strong Catholic faith by turning out *en masse* to attend the different services. The labors of the priests in the confessionals are very onerous indeed, and the number who approach the Holy Table gives evidence that the old church is not only not decaying, but that it is full of life and vigor and growing apace. Yet in that very city we find many Free Masons occupying positions that have to do with Catholic education and the administration of justice. And Catholics go to the polls and cast their ballots for such men, or for men who put them where they are, knowing all the while that they are not only the bitterest enemies of Catholicity, but take pleasure in reviling the very name of Christ.

Archbishop Bourne, at Leeds, England, at the meeting of the Congress referred to, gave expression to sentiments which we would like to see taken to heart by Catholics the world over:

"A Catholic congress has in these later days become one of the great providential means whereby men and women of every degree, united in fullest allegiance to Jesus Christ and to His Vicar upon earth, strive to arrive at unity of action even in those things affecting the work of the Church wherein there is room for much difference of opinion. A national congress is the meeting place of Catholics who differ in political conceptions, in racial origin, in social position, in worldly advantages. Taking part in various societies and organizations, they come each to contribute his own part for the building up of the external work of the Church so that she may more effectively fulfill her mission in the country where the congress is held. Uniformity of opinion is neither possible nor expected, but practical unity of action is what all desire."

But even more significant were the words of Rev. Father Dowling of Sheffield, who favored the establishment of an International Catholic Defense League, aimed at combatting the efforts of Free Masons on the continent against the Church. He instanced the antagonism of the Free Masons towards the Church in France, Spain and Italy, and made a powerful appeal for the linking up of the Catholic organizations, such as the American federation, with those of Holland, Australia, Belgium, Switzerland and elsewhere, as a commencement. Archbishop Bourne commended the suggestion of Father Dowling and the following resolution was unanimously passed:

"Resolved. That the national Catholic congress approves of the scheme for an International Catholic Defense Union, and commends the project to the Bishops and laity in the earnest hope that immediate steps may be taken for the formation of such a union."

If we were to look for a very urgent reason why such an organization should be established we have only to watch the daily papers. The news coming to us from the continent is sent through Masonic and Jewish sources, and in almost every case affecting the Church the cloven foot is observable—the desire to bring it into contempt. Catholics could make a beginning along the line laid down by the defence league were they to refuse to subscribe to papers publishing these despatches. They are powerful enough to make their influence felt. If this is done the news agencies will lose many of their customers. By all means let a beginning be made, and the sooner the better.

THAT DANGEROUS ELEMENT

Our English exchanges gives us further particulars in regard to the doings of the militant section of that turbulent and unreasoning organization, the Orange society. Within the octave of the 12th of July, we are told, the brethren are exceedingly warlike, and are constantly on the alert to discover some means of showing their Catholic fellow-citizens how much they hate them, notwithstanding the admonitions of that sacred volume which they are

went to carry in procession but seldom open. The most deplorable feature of all is to be found in the fact that the grown-ups impart the craze to their children. On the last 12th of July they had them march through the streets to a public hall in Liverpool, where some of the leading lights of the order conducted what they call a service. The authorities, fearing a disturbance, because of the outrageously insulting proceedings, placed on duty a large force of police. This had the effect of preventing a riot. In the neighborhood of St. Francis Xavier's Church, however, a number of admirers gathered to see the North End section return home, and, if possible, to provoke the Catholics of the district to a conflict. In the latter purpose they were disappointed, but an old woman was knocked down by a bandsman and badly maltreated by a number of women who punctuated their kicks and blows with shouts of "Where's your Catholic defense association now?" The noise of the tumult and the rumor that one of the Jesuit Fathers had been badly beaten, brought a great crowd of Catholics on the scene, and, but for the size of the police force present, things would have gone very badly for those who attacked the old woman. The bandsman had to be escorted home by the police. The house at number 10 China street, in the Orange portion of Liverpool, was wrecked by an Orange mob, who believed a picture of the Pope was in the house. The lady who owned and lived in this house was really a Protestant. Five persons have been sent to the assizes in connection with this. Altogether the Orange peril seems to have become a serious one. The leaders of the movement, are the real criminals, the rank and file merely the dupes.

We would like to see a strong healthy public opinion adverse to the Orange order initiated amongst our Protestant fellow-citizens. The average Orangeman will tell us that the principles of the order are all right. From their point of view such may be the case, but their practices lead to turbulence and bad blood in the community. To our non-Catholic fellow-citizens, especially the younger portion, who have lodge-joining proclivities, we would say that membership in the Orange order is not a badge of worth, and they are better out of it. These unfortunate men are banded together by conscienceless demagogues who are looking for a prominence which they could never attain in any other way.

THE MADNESS OF REPORTING

The old fashioned method of obtaining the news of the day is going out of vogue. The events connected with the deportation of Dr. Crippen to England, on a charge of murder, gave us a vivid illustration of the frantic efforts of the average reporter to glean even the most minute incidents connected with criminals. The jail authorities and the detectives were watched with an earnestness which would have made a Pinkerton detective very envious. The purpose of the reporters was to find out when Crippen would leave the jail, and scores of newspaper men, armed with kodaks, surrounded the building almost continuously for twenty four hours before the time set apart for the departure of the ship. At last the guards and the prisoner were discovered, and the hurrying and scurrying of those reporters would have made a grand subject for the pictures at a nickel theater. Snapshots of Crippen were taken in all manner of attitudes, his head down, his head up, wearing a careworn look, and wearing a smile, but the grand de-nouement came when he ran squarely into a rope that held the gangway steady. This was declared to be an omen of what was to happen to him when he went to England. Seriously, gentlemen, the newspaper reporting is a little overdone. It is well to get the news, but there is altogether too much space given to crime and criminals. Reading matter that will not leave a bad taste in the mouth should receive more space. It will be better for the rising generation.

A SERIOUS MATTER

It has been the habit for many people who are possessed of a great deal of bigotry and little common sense, to cast stones in vigorous fashion at the Catholic Church as the whim takes them. In this respect they are upon safe ground—so far as the law is concerned. These cowardly accusations made in general terms do not bring them within the jurisdiction of the turnkeys of our penal institutions, but when they venture so far as to mention names of particular ecclesiastics in the church who are guilty of more or less heinous crimes, they are liable to be brought to book. A notable case of this kind occurred recently at the Surrey assizes, Guildford, England. Mrs. Annie Tugwell, wife of the registrar of births and deaths at Siston, was charged with publishing a defamatory libel concerning Father Cafferata, priest in charge of the church at Wallington. Rev. Father Warwick, Mrs. Louise Victoria Wesley, Miss Annie Dewey, and others. When arrested the accused said that she

was not guilty and declared that the charge against her was a Catholic conspiracy. Later she said she knew who wrote the letter. She was found guilty, and the Lord Chief Justice in sentencing her said: "The gravity of the thing is more than I can express. You have been convicted on the clearest possible evidence of publishing wicked and grossly improper libels on innocent people. This has gone on for a series of months, if not years. You have charged a perfectly innocent woman with these libels, of which I have no doubt that you yourself are the author. The sentence that I am about to pronounce upon you, in my judgment, is wholly inadequate to your real offense, but I do not propose of passing a consecutive sentence. Therefore, notwithstanding that the jury, perfectly properly, have convicted you on all counts, I sentence you to have twelve months' imprisonment without hard labor and order you to pay the costs of the prosecution."

If some of the Church haters in this country, possessed, as they are, of a desire to revile it on all occasions—if those who charge priests with the practice of taking money for the remission of sins—if those who make other charges of a like serious nature, would only be manly enough to name some particular priest as the culprit, we would have an exposure of non-Catholic credulity which would be simply astounding. But they will not do that. Cowards have a dread of the law.

A FLAG INCIDENT

There was much ado last week in Toronto because a couple of members of the Argonaut Rowing Club swam out to an American Yacht which was in the harbor, removed the American flag which was flying from the stern, and after tearing it to shreds put it back in its place. The episode, we are told, caused much indignation amongst the members of the Queen City Yacht Club, who were entertaining the Americans. In coming into a British port it is the custom to fly the Union Jack over that of a foreign flag. The Americans claim they had done this, but that the flag was lost at Port Dalhousie. There will be no international complications over the event, but it is worthy of remark that we have a class of people amongst us who are not overburdened with sanity. In Toronto there is too much Denisonianism, that ultra-loyalty which borders on the ridiculous. We have suspicions as to the integrity of a person who will stand upon the street corner and proclaim to the passerby that he is an honest man. If war were to break out tomorrow between the United States and Canada, the flag-tearing people would not be the first to shoulder a musket. They would be looking for positions where the bullets would not be found flying.

DEATH OF FATHER BOUBAT

Especially the older residents of London were pained on last Sunday morning to hear of the death of Rev. Father Boubat at Windsor, Ont., which took place on the previous day. The prayers of the congregation were asked for the repose of his soul by the Rector of the Cathedral, Rev. J. T. Aylward. Father Boubat was a native of France, and came to Canada in the early days when a call for missionaries went out to the eldest daughter of the Church. He was about the last remaining link of the old guard of the priesthood who labored for the faith in this western part of Canada when London diocese was in its infancy. During his long and arduous labors as a priest of the Church he was ever noted for his sterling piety, and his scrupulous desire to attend to the most minute as well as the most important duties of his sacred office. In addition to this he was a pulpit orator of the first rank and his exhortations to the faithful brought many a stray member of the flock to a realization of his responsibilities to his Maker. He had charge of several parishes in the diocese during his long career, in all of which he left a reputation for careful administration. The desire of his heart was to build up on permanent foundations the temporal as well as the spiritual interests committed to his care. Age came upon him and for some years he lived a retired life at Windsor, Ont. He fought the good fight nobly, manfully, and conscientiously, and now we may not doubt he will receive a rich reward from Him whom he had so faithfully served in this life.

NOTES AND COMMENTS

THE INTEREST in the Eucharistic Congress, which opens in Montreal on Tuesday next, grows apace, and every indication points to a magnificent tribute on the part of the Catholics of Canada and of their brethren from other parts of the continent and overseas to the sovereignty of Jesus Christ over the hearts and minds of men, and of His abiding Presence amongst them in the Blessed Sacrament of the Eucharist. It is to be not a mere spectacle or demonstration of numerical strength, as

some outsiders affect to believe. Rather, let us say, it is to be a mighty, unrestrained Act of Faith in one of the cardinal dogmas of the Christian religion. And while every circumstance of stateliness and splendour will attend it, that will be but to set in stronger relief the infinite condescension of the God-Man, Who, under the lowliest of forms, counts it not loss to dwell with His people and to accept their familiar homage. The plentitude of this truth, faith alone, of necessity, can truly apprehend, but signs are not wanting that even those whose hearts are closed to this sweetest and most consoling of dogmas are not insensible to the profound significance of the Congress. From open hostility, which found expression in acrid criticism of Montreal's civic grant toward the expenses of the occasion, a large section of the non-Catholic public has passed to an attitude of respectful anticipation which augurs well not only for the Congress itself, but for the future welfare of Canada.

WE MAY be permitted to cite an illustration of what we have just been saying. Of all the non-Catholic bodies in Canada, the Presbyterian has made itself most conspicuous in its proselytizing zeal towards the French Canadian population of Montreal. In season and out of season, from one year's end to another, it has harped on the one string, and neither in the choice of instruments or in the method of its propaganda has it displayed any conspicuous regard for truth or propriety. Indeed, it is not many years ago since its most notorious recruit from the ranks of the Catholic priesthood, in the depth of his depravity, publicly, and within the walls of a Presbyterian Church, profaned the Blessed Sacrament in a manner unspeakably shocking to Catholic piety and outrageous to the moral sense. It was the occasion, at the time, of a triduum of reparation in the churches of Montreal. The incident is not a pleasant one to recall, and we do so only to contrast with it the improved condition of affairs at the present time. We are not intimating that the Presbyterians have in any way slackened in their efforts at undermining the faith of the French Canadian, but, rather, that having found their former tactics unprofitable, they have passed, first to methods less offensive in form if the same in intention, and, then, if a recent utterance be any criterion, to a saner idea of the Church's "pre-eminence as an exponent of the Christian Faith." This is a change on which we can congratulate them as being more in accord with Christian sentiment and with facts as they lie upon the surface of history.

THESE REMARKS are suggested by a paragraph in a recent issue of The Presbyterian, a marked copy of which has been sent to us. Slight as it is, we note it with pleasure as an instance of the impression the approaching Congress had made upon others than Catholics. If, as our contemporary remarks, the great gathering "has fastened upon the imagination of the citizens of Montreal generally," this may fairly be taken as an unconscious tribute to the truth which the Congress is intended to emphasize, and to the unquerable vitality of the Church to whose keeping it was committed in the beginning. Making reference then to the antipathy which, with the initial preparations for the Congress was manifested by certain non-Catholic bodies, the Presbyterian goes on to say that "this feeling has given way to one of tolerance and respect," and that "there is every indication of the spirit of good feeling prevailing among citizens of whatever religious denomination, which is surely as it should be." We quite agree with our contemporary that this is as it should be and trust it will not be deemed ungracious if we add that in the light of the remark some readjustment of Presbyterian ideas as to Catholic devotion to the Blessed Sacrament would be very pronouncedly in order. Dr. Johnson might very fittingly be their exemplar here. Nevertheless, we welcome the change for the better so far as it goes, and commend the good judgment which dictated it. And it would not be at all surprising if recent revelations as to the drift of French Freemasonry in Montreal had some bearing upon it. A little reflection upon the nature of the revolt against Christianity in France, as typified by this unmasking of its budding counterpart in Canada, could not but have a wholesome effect upon that portion of our Protestant fellow-countrymen to whom the Christian religion is still something more than a mere name.

THE MEMBERS of the Methodist General Conference in session at Victoria appear to be fighting shy of the higher criticism question which earlier in the year formed the subject of a somewhat acrimonious debate in the district conference at Toronto. That debate hinged upon certain teachings of a member of the professional staff of Victoria college affecting the integrity of Holy Scripture, and, to interested on-lookers, served the purpose of showing

how far Methodism has in recent years drifted from its original moorings. The "views" of Professor Jackson met with strenuous opposition, it is true, but this, it was quite evident, proceeded from a dwindling minority whose native religiousness and early training revolted from the impending break with their once cherished convictions and ideals. The discussion at the time threatened to precipitate a crisis, but this was for the time being averted by traversing the whole matter to the General Conference now assembled in Victoria. That this shift was equivalent to the six months' hoist and to the indefinite postponement of a decision fraught with such momentous consequences to the sect, is now demonstrated to a certainty. For the latest proposal is to refer the matter to a special committee or tribunal whose duty it shall be to investigate *in camera* "all charges of non-orthodoxy which might be laid against teachers who are also ministers of the gospel, but with no power to contravene a decision of conference."

WHAT IS THIS but a shirking of the issue? It means this if it means anything, and is tangible proof, if any additional were needed, of the complete abrogation by the Methodist Church of any claim to Christian steadfastness or to the possession of the much lauded "Bible religion." We have no wish to anticipate the outcome. There is no need to do so, for it lies on the surface for all men to see. The pitiful side of it is that the very men who see this most clearly, and have from time to time sought to stem the current, now turn with faint hearts from the task, and in their helplessness drift with the tide and shut their eyes to the finale. "This question cannot be settled by controversy or a pope," shouted Chancellor Burwash. "The matter is not one of individual opinion, but what is right." Who then is to settle it or to say where the truth lies? Methodism has no pope, no seat of authority to look to—simply a nondescript convention of temporizing politicians, the best of them but blind leaders of the blind. Under their expert manipulation, confusion, chaos, annihilation is the one inevitable end. This is the naked truth that applies to all the sects. Fortunately for mankind, the indestructible Bark of Peter still sails the seas.

COMMENTING ON the assertion iterated so frequently in some quarters to the effect that the rich are so by their own merit and the poor are in that state through their own fault, Gilbert Chesterton, the present day oracle of Fleet Street, has this to say:

"There are some occasions upon which a blasphemy against facts renders unimportant even a blasphemy against religion. It is so in these cases in which calamity is made a moral curse or proof of guilt."

It becomes quite a secondary fact that this new Tory theory is opposed to the Christian theory at every point, at every instant of history, from the bolts of Job to the leprosy of Father Damien. It does not matter for the moment that the thing is un-Christian. The thing is a lie; everyone knows it to be a lie; the men who speak and write it know it to be a lie. They know as well as I do that the men who climb to the top of the modern ladder are not the best men, nor the cleverest, nor even the most industrious. Nobody who has ever talked to poor men on seats in Battersea Park can conceivably believe that they are the worst of the community. Nobody who has ever talked to rich men at city dinners can conceivably believe that they are the best men of the community. On this one thesis I will admit no arguments about unconsciousness, self-deception or mere ritual pharaseology. I admit all that and more heartily to the man who says that the aristocracy as a whole is good for England or that poverty as a whole cannot be cured.

But if a man says that in his experience the thrifty thrive and only the unthrifty perish, then (as St. John the Evangelist says) he is a liar. This is the ultimate lie, and all who utter it are liars."

Kipling is one of the chief offenders against whom this shaft is directed. He has spoken somewhere of the man "whose unthrift has destroyed him." But Kipling is in essence a latter-day pagan, while Chesterton is a David among the Philistines.

WE COMMEND to the attention of our readers the address of the Bishop of Galloway on Catholic Disabilities, delivered at the recent National Catholic Congress at Leeds. The address is a strong presentation of the subject by one whose long residence in the midst of a Presbyterian populace gives him the right to speak with authority on a matter affecting the welfare of Catholics in every part of the British Dominions. Now that the most objectionable clauses of the Accession Oath have been eliminated this speech of the Bishops may be considered as a trumpet-call to battle against the remaining disabilities—the right of Catholics, for instance, to dispose of their property for the good of their own or their friends' souls. This right has long been legalized in Canada, but is still penalized in Great Britain, and bequests for Masses branded by the courts as "superstitious." This right must be fully established and every

other disability swept away before Britain can make good her claim to freedom of conscience. Catholics have not been over-exacting in the past as to their rights and privileges, and have for the time being been content to waive the question of Protestant succession. But this, too, must go in time, and the stirring words of the Bishop of Galloway may be taken by those in authority as an intimation to this effect.

A HIGHLAND BISHOP ON CATHOLIC DISABILITIES

In moving the resolution solemnly protesting against the continuance of the remaining Catholic disabilities in Britain the Bishop of Galloway addressed the National Catholic Congress as follows:

It is undeniably right and fitting that in a Congress of Catholics, in which the general interests and well-being of the Catholic body, and not less our relations and duties to the public life of the country, are reviewed and discussed this resolution should find a place on the programme. The subject has no mere local or confined interest; it touches equally all Catholic subjects of the King-Emperor and seriously affects our position as citizens of the empire. Indeed the only feature that can surprise any thoughtful stranger or foreigner who may be present is the revelation that in this powerful and enlightened country a state of things exists, a principle of suspicion and even hostility is maintained towards Catholics, such as at the present day is unknown in any other country in the civilized world. Foreigners may be left to their inward wondering; but we must speak out plainly. There is even a duty, obviously more incumbent on us at the present moment, to express ourselves clearly and strongly on this subject. The Protestant dissenters in all their innumerable forms and vocabularies from the seventeenth century Puritans in England to the "wee Frees" in the Highlands of Scotland, are thumping the alarm drum and holding protest meetings at which violent and vituperative language has been freely employed against any concession to Catholics; and at last two youthful M. P.'s have been stumping the country from Cornwall to the Firth or Forth to fan the flame of bigotry and intolerance. Our silence in the circumstances would be almost a criminal disloyalty to our religion and could be reasonably construed as a cowardly and contemptible cowering. We protest with all our energy against the Catholic Disabilities still remaining on the Statute Book. Nor need anyone wonder if we speak strongly. By discriminating against us the law brands Catholics as unreliable and almost dangerous persons, and although educated and candid Protestants have learned to know better, yet among the ignorant and the prejudiced that law tends to bias their minds against us in all the relations of ordinary life. Those who, like myself have lived their lives amidst that class will know how true this is; and when one sees his poor Catholic people in search of work hunted away from the doors because the inmates "could not think of having a Catholic in their service," his resentment against laws that have fostered such hostility is surely excusable. But though the meetings held within the past few weeks have been remarkable for the inveterately abusive and insulting language so familiar in conventicles of the Liverpool type, recently discolored to the world, and though words of distinct menace, not only towards Catholics but even towards the august person of the Sovereign; have been openly spoken and responsible position ought to have saved them from descending to the style of the low brawler, I have no wish or intention to resort in such like vulgarities.

MR. REDMOND'S EFFORTS

We all have a most grateful recollection of Mr. William Redmond's successful effort last year introducing and getting through the second reading a bill for the Removal of Catholic Disabilities; but probably, until they read the terms of Mr. Redmond's bill, comparatively few Catholics remembered that the Statute book retained anything else against us than the grossly insulting passages in the Accession Declaration. Memory is at best a somewhat fallible faculty and we have been willing also to forget very much for the sake of peace and good will. Besides, full one hundred years have rolled past since another member for County Clare, the immortal O'Connell, began his momentous agitation that culminated in the Catholic Relief Act of 1829.

Since the passing of that Act the position of Catholics has in many respects distinctly improved and I think the unbiased observer will admit that Roman Catholics have abundantly proved themselves deserving of whatever measure of confidence, respect or fair treatment has been accorded to them. Their illustrious services, in every sphere of action open to them and in every part of His Majesty's wide Dominions, have been generously yielded and again and again acclaimed; in the clash of arms, whenever the honor or interests of the Empire were at stake, Catholic swords and Catholic bayonets were as swift and sure as any on the field; in the Council Chamber Catholic members have yielded to none in zeal and disinterested effort for the good of the general community; nay more, men whose loyalty was questioned at home and whose conspicuous talents were blighted in the atmosphere of constant suspicion and distrust surrounding them here, found in the healthier air and freer confidence of the Colonies the opportunity of vindicating their loyalty and shaming their calumniators by devoting their zeal, their energies, their enthusiasm to the task of building up and consolidating the Greater Britain beyond the seas. And yet there are men who, in these days, have been speaking of us as if we were undesirable aliens secretly plotting against the throne and the Protestant people of the Empire. I think I hear someone remark: "No respectable or educated or fair-minded Protestant speaks in that strain." I hope I will not be understood for a

moment as suggesting such an unworthy reflection on any respectable non-Catholic. I myself have a fairly wide circle of Protestant friends and acquaintances to whom all such offensive language and morbid sentiments are utterly abhorrent; you have had in Leeds a splendid illustration of friendliness and gentlemanly bearing from the Lord Mayor to the humblest citizen; certainly respectable and self-respecting Protestants are not found in the ranks of those who traduce and vilify Catholics and their religion; truth and justice alike demand that we should gratefully acknowledge the ever widening circle of those who treat us with fairness and frankly admit the good they see in us.

When we search for the original cause of those penal enactments we find not thing but panic; when we investigate the reasons of their continuance we find again nothing but panic. History tells many strange and droll tales, and so many incredible facts are recorded in its pages that it has passed into a well-known proverb: "Truth is stranger than fiction;" but surely one of the very strangest historical facts is that to which my resolution points.

REQUESTS FOR MASSES

As long as Catholic Disabilities remain in the Statute Book, let not Britons boast themselves the champions of liberty and religious toleration or the abolition of religious tests in the appointment of school teachers are today the loudest in demanding the retention of the religious test clause in the King's Declaration, and that no further relaxation of Catholic Disabilities be conceded. The application of the religious test in this country is unworthy of a great nation and an enlightened people, is odiously conceived, is indefensible on any principle of just or fair treatment of loyal subjects of the realm, is a shameful persecution. Yes, I say deliberately that this is legalised persecution of religious belief. By law Catholics are deprived of the right of disposing, by Will or other Deed, of any portion of their lawful property for the benefit of their own or relatives' souls after death. Who any such Will or Deed is presented to the Probate Court the request for Masses is promptly cancelled as illegal, because of its "superstitious purpose," forsooth! If such a law is not an odious and petty persecution, then I fail to conceive what would be persecution. Had the testator bequeathed any sum to a Home for stray cats, his wishes would have been religiously enforced by law; did a Jew, Mohammedan, a Buddhist, a Parsee, a Shintoist, bequeath property for the promotion and maintenance of the most Antichristian doctrines and practices, that will be sanctioned and respected. I say nothing of the special disabilities on members of religious orders: too transparently a religious persecution. The insulting and violent terms in which the Royal Declaration denounced, condemned and anathematized the religion of twelve million legal subjects of His Majesty is frankly disapproved by all sober-minded men of every denomination that it is to be hoped we have heard the last of it; but there yet remain those Disabilities which are virtual denial of common citizenship to Catholics. Why this continued hostility? Why are we especially singled out and placed under a ban? I read just the other day in a letter of a Protestant clergyman to one of his own Church journals: "Seats have sprung up all around like mushrooms. One seat has split up into others till we have about two hundred and fifty Christian communities registered in England." He omitted, perhaps wisely, to enumerate the Scottish varieties. But both at home and in the Colonies we have also many recognised non-Christian communities. Members of any one these Christian or non-Christian sects are eligible for any office under the Crown as far as the law is concerned; all are at liberty to display their distinctive religious emblems and insignia in any public place, and may lawfully dispose of their property for the performance of their respective religious rites—Christian or Pagan. Why should their be this odious discrimination against us alone?

FEAR OF THE POPE

Well, the Rev. Doctors, College Professors, and others who have been leading the latest campaign against us, have not failed to supply us with the reason. Would you believe it? It is the fear of the Pope. Some people see the Pope everywhere. I noticed that at a meeting in Edinburgh on July 11 to protest against the change in the King's Declaration, the Hon. Agar Robartes, M. P., stated that "at the last Government like a navy, an every parliament he put the same question: Who is to rule? the people or the Peers? but, like a fool, he forgot the Pope!" I need not question the correctness of form in which the hon. gentleman describes his own mental condition. This constant scare of the Pope is pitiable in some, contemptible in others, and discreditable to people of common sense. The grounds of this fear of the Pope are too ridiculous to be taken seriously at the present day, but they are being re-stated in these last few weeks from platforms and pulpits not by ignorant or paid agitators, but by ministers of Christian churches, college professors, men educated and trained in British and German Universities, and so I may be excused for referring to some of those presented by such high authorities to the multitude. The Protestant people are gravely informed "that the Pope claims temporal as well as spiritual jurisdiction in this country," "that the Pope claims the power of licensing anyone to take a false oath, in other words to perjure himself," "that he teaches that not only are all non-Catholic doctrines untenable and untrue, but also that all non-Catholics are damned, body and soul" (words of the Hon. N. Primrose at the Edinburgh meeting referred to and punctuated by the applause of his audience,) "that Catholics are not to be trusted because they believe those things and because the Pope grants them in advance permission to do so, or (less rarely stated) permission to take oaths with the mental reservation of not keeping them." The bald statement of such accusations ought to be their sufficient

refutation to the minds of all honest men. That the Pope claims temporal power and the right to license lying, and that all Catholics are bound to believe in that power is a terrifying, and therefore for the multitude, a fascinating picture. Thousands of times has the disgusting charge been convincingly refuted and renounced with abhorrence by all Catholics; no matter, it is repeated to-day as confidently and as boldly as at first starting by men who easily get a hearing from the unthinking crowd. That accusation and the mistrust of Catholics engendered by it are the foundations on which Catholic Disabilities rest; indeed they are two corollaries acting on one another.

MR. GLADSTONE AND CATHOLICS

But I may further inform you that those who are stirring the masses in these days have produced an important witness in court. They claim to have the authority of the late illustrious statesman, Mr. Gladstone, with all the weight of his undeniable learning and great talents against us. For, did not he put on record his testimony that Catholics who owned spiritual allegiance to a foreign Power, viz. the Pope (here he is again!), could not be loyal subjects of a British Sovereign? I think you have all heard this before, and I also think you know that the ink of that peevish and ill-considered sentence was scarcely dry ere Mr. Gladstone himself was obliged publicly to recall what he had said in his haste, and on re-assuming the reins of Government and seeking to secure the frontier of the Empire, he promptly nominated to the most important and delicate command under the Crown a Catholic who had just given to the whole world a most illustrious testimony of his allegiance to the Pope. By appointing the Marquis of Ripon to be Governor-General of two hundred and fifty millions of British subjects in India, he by his own deliberate act publicly exposed the baselessness of any question of the loyalty to Catholics. I think Mr. Gladstone was an unfortunate witness for the other side; he completely demolished the case against us.

I am sure I weary you, but I will only refer to one other point. Whenever we complain, we are taxed with ingratitude after all the concessions granted to us. I will give you the answer of Cardinal Newman. "We are ungrateful for favours received? What favours? The Frenchman's good fortune and nothing else. When he boasted the King had spoken to him, he was naturally asked what the King said, and he replied that his Majesty had most graciously cried out to him, 'Fellow, stand out of my way.'" Favours, indeed! Has anything ever been given to us in a gracious or generous spirit? Has it not always been wrung out of an unwilling majority?

I HOPE I HAVE NOT WOUNDED THE SUSCEPTIBILITIES OF ANY NON-CATHOLICS, AS I THINK YOU WILL BEAR ME WITNESS THAT I HAVE SAID NOTHING AGAINST PROTESTANTISM IN ANY OF ITS VARIOUS FORMS, NEITHER HAVE I REFLECTED ON PROTESTANTS AS A RELIGIOUS BODY, BUT I HAVE COMPLAINED, AND JUSTLY TOO, OF THEIR AFFAIR AND UNMANLY TREATMENT OF US AND OF OUR RELIGION. I WAS AMUSED AT THE NAIVE REMARK OF A GUILTY PRESBYTERIAN MINISTER AT A PRESBYTERIAN MEETING LAST WEEK; "HE WAS NOT IN FAVOUR OF THE PERSECUTION OR CONDEMNATION OF ONE CHURCH BY ANOTHER; HIS POSITION WAS NOT AGAINST ROME AS A CHURCH BUT AGAINST ROMAN BELIEFS AND PAPAL AUTHORITY!"—A pretty clean sweep, you will say; a whole-nogger, I think. I have not thought it necessary to enter into a minute examination of the Disabilities themselves; I have thought it enough to expose the unjust and inconsistent spirit of those restrictions, the wretched character of the defence offered for them; the unreasonableness of continuing such boycotting at the present day.

ARCHBISHOP HOWLEY

RETURN FROM ROME OF THE BELOVED PRELATE OF ST. JOHN, Nfld.

St. John Telegram, Aug. 15.

A very large congregation assembled at the cathedral last evening at Vespers to receive the Papal Blessing. His Grace the Archbishop occupied the pulpit and delivered a most interesting description of his recent visit to Rome and the audience which it was his privilege to be granted by His Holiness, Pope Pius X., who is a wonderfully preserved Pontiff for his years, who is enjoying good health and a cheerfulness of spirit quite the reverse of what we often read in the newspaper dispatches and the sensational telegraph messages from correspondents. The Archbishop was most touching and sympathetic, evincing as it did a warm interest in all that concerned the welfare of the Church in Newfoundland. His Grace then went on to explain the reason of the recent change in the administration of the Church in this country as follows: "Our Holy Father, Pope Pius X., having laid down as the guiding inspiration of his Pontificate, the sublime words of St. Paul (Eph. 1. 10) 'instaurare omnia in Christo' (to re-establish all things in Christ) has already, in the short period of seven years, during which he has occupied the throne of Peter, done much towards the accomplishment of this great object. Among the many reforms which he has introduced into the Church discipline, one of the most far-reaching was the remodeling and consolidating of the work of the Great Congregation of the

PROPAGANDA FIDE

This world-wide Institution was founded in the beginning of the XVII. Century by Popes Gregory XV. and Urban VIII., for the purpose of educating students for the most uncivilized and primitive parts of the world. The administration of those distant Churches was entrusted to a Congregation of Cardinals who had most ample powers to dispense with such of the regulations of regular Church Law, as might be found unfitted for the application of Canonical Government, such as are in vogue in the long established Churches of the Old Countries of Europe. These Countries thus placed under the management of the Propaganda were called Missionary

Countries, and they comprised all parts of the world except the Countries of Southern Europe.

So great has been the growth of these new countries, owing to the advance of modern civilization and the increased facilities of communication that great cities and populous communities began to arise everywhere and to vie in extent, in riches, in commerce, and population with the older countries of past centuries and as a consequence the work of the Congregation of Propaganda developed to such an enormous degree that it was found impossible that it could any longer efficiently fulfil all the duties required of it. Hence Pope Pius X., by his Bull of June 29, 1908, Sapiienti Consilio, removed from the jurisdiction of the Propaganda several of the more populous and prosperous countries of the New World. Among the rest our Church in Newfoundland, which a few years before (Feb. 1904) had been erected into an Ecclesiastical Province, was separated from the Propaganda and subjected to the regular canonical law of the Church. Thus our Church is no longer a Missionary Church, but a regular hierarchy.

There remained however one more act to complete our Ecclesiastical State. When the Apostolic Delegation was erected in Canada in 1893, the Church of Newfoundland being then in an informal condition was excluded from participation in the Benefits of this Delegation.

In the month of May last year, 1909, the hierarchy of Canada was summoned by His Excellency the Apostolic Delegate, Monsignor Sharretti, to meet at Quebec to hold the first Plenary Council of the Canadian Church. The Prelates of Newfoundland were not included in the citation. I wrote immediately to His Excellency, asking that the invitation should be extended to us, as I considered it would be of the greatest advantage to the Church of Newfoundland that her Bishops should have the right to participate in that great and important Ecclesiastical assemblage, and have an active voice in the Canonical Legislation to be instituted therein. His Excellency immediately replied, regretting that it was not in his power to summon us as we were excluded from his jurisdiction. He promised however to refer the matter to Rome and to forward my petition immediately to the Cardinal Secretary of State of His Holiness, warmly seconding my request.

I am now able to state that the prayer of the petition has been granted. I have recently received from His Eminence Cardinal De Lai, the Decree of the Consistorial Council announcing that the Holy Father has been pleased to grant the prayer of the petition. It may however be well to explain that while the Church of Newfoundland is subjected to the jurisdiction of the Apostolic Delegate of Canada, it is not amalgamated or incorporated, as I think Church. It still maintains its autonomy, and while participating in the current of Ecclesiastical life prevailing the great Church of the Dominion, it still remains independent so that "the Delegate Apostolic of Canada" shall have the double qualification of Delegate Apostolic for Canada" and for Newfoundland.

It has pleased Our Holy Father to remove from the Church of Newfoundland, and to promote to a higher dignity the worthy Bishop McNeil, of Bay St. George. I have received from Cardinal De Lai formal instructions to proceed in conjunction with the Suffragan Bishop of Harbor Grace, to the proposal of three names to be submitted to the Holy Father for the selection of one of them to fill the vacancy caused by the removal of Bishop McNeil. The selection of these names will be made during the coming week, and knowing as we do from Sacred Scripture, and the Constitution of the Holy Church that the words of St. Paul (Acts xx. 28) "The Holy Ghost places the Bishops to rule the Church of God," the hymn to the Holy Ghost "Veni Creator, Spiritus," with the appropriate prayer will be sung this evening immediately before Benediction, and all the Congregation are earnestly requested to offer up prayers between this and the day of selection that the Holy Spirit may guide our deliberations and inspire our action, so that a priest may be selected who may be endowed with the virtues and talents that will make him worthy to assume the duties of the spiritual government of that distant and arduous mission. May the blessing of God be with you all. Amen.

ABSTAINERS IN PARADE

ARCHBISHOP O'CONNELL ON THE DANGER OF EXCESSES IN PROHIBITION

Most Rev. William H. O'Connell preached the sermon at the formal opening of the fortieth annual convention of the Catholic Total Abstinence Union of America last Wednesday, August 10. Archbishop Falconio, the Apostolic Delegate, was to have celebrated the Mass, but was unable to arrive in time. Msgr. Spalme, rector of the Cathedral, officiated instead. "The worker in the cause of temperance is an apostle and a soldier," said the Archbishop. "An apostle, because by preaching Christ's truth, which is a law ordaining all things towards their true end, he condemns abuse of any gift of God and of all created things as a crime against the Creator; and he is a soldier armed for his country's good because the curse of drunkenness when it lies upon a land works destruction and devastation. "The priest whose mission in life is to save souls seen in the vice of intemperance and drunkenness the very devil himself, conspiring against all virtue and even religion itself, and the citizen whose desire is to build up a republic of strong men, healthy of body and sound of mind, realizes well the menace which drink is to soul, mind and body. Every man of every creed or no creed at all, who knows aught of human life in all its varied relations towards church, towards country, in the family, in the workshop, in the city streets, must come to this certain conclusion, that among the evil habits which bring an obvious curse upon those addicted to them the habit of drunkenness is at the very head of

the list and is generally responsible for nearly every other form of crime.

A HARD PROBLEM

"It is hard in the face of all the devilish ruin which liquor has wrought, to deal with this question calmly and dispassionately. The wife condemned to a life of drudgery without hope, to a cheerless home, to the existence bereft of everything that a devoted wife and mother lives for, not by any fault of her own, but by the drunkenness which gives birth to her squalor and despair, the drunkenness of a bad husband, and worse children, can scarcely be expected to talk calmly and judicially of that which has robbed her of every hope in life.

"Thrice blessed of God are those who have never known the danger, who neither by temperament, nor tastes, nor companionship, have been allured to dwell under its baneful influence. What can they know of the hell which imprisons the man addicted to drink? "The rigorous tenets of a Puritanism, which is impracticable because false, whatever its good intentions, leads always in the end to a radical laxity which throws off all restraint as an intolerable burden.

ALL EXCESS IS EVIL

"The woman, who, hatelot in hand, attacks the bar and the buffet, with the unrestrained harangues of a fury let loose, only succeeds in making herself ridiculous and in bringing the real question into disrepute.

"Two wrongs in the moral order never succeeded in making a right and never will. No crime of intemperance will ever be remedied by a violation of order and justice, and if excess in drink is met only by excess and vituperation, the result is sure to be nil.

"If scoldings and anger and vituperation and blame could rid the world of drunkenness the world would have been free of it long since. If prisons and poverty could rid the world of intemperance it would be an easy question to settle. If civil laws and temperance unions were all-powerful the matter would be a simple one, but though all of them may prepare the way they can never really do the work.

"And all this I say, again, and again, first, because it is the simple truth, and secondly, because, influenced by the false atmosphere about them, even Catholic laymen devoted to the cause of temperance are sometimes in danger of forgetting. The spirit of the age is rationalistic and humanitarian. There is on all sides a concerted attempt to flout the supernatural in human life and to substitute for it merely human methods and measures. We see the results of this all about us. In the relief of the poor, in the remedies offered for social disorders, in the organized effort to deal with every form of human ill the avowed position is that of rationalism and humanitarianism.

A CARPET OF FLOWERS

Montreal Star

It will be over a carpet of natural flowers that the Holy Eucharist will be carried through the streets of Montreal at the procession during the Eucharistic Congress. Not a square inch of the pavement will be left bare and tons of flowers will be used for the purpose, being spread on the ground all along the way, a few yards in advance of the canopy covering the papal legate carrying the consecrated host.

In anticipation of the event, the Sacred Heart league started a movement, in April last, for the raising of flowers, and thousands answered to the call from Nova Scotia to the Rockies. Everywhere in North America where there is a Catholic centre a few families have raised flowers for the Eucharistic Congress, the finest of which will be used to decorate the grounds and the balance to carpet the streets.

In some localities the propaganda of the Sacred Heart League did not take soon enough to allow the people to have by this time flowers ready to be shipped to Montreal; in some other places the distance does not allow a safe shipment of such perishables as natural flowers. In these cases, the contributions were sent in cash and though the committee has plenty of time, the cash receipts for flowers already amount to over six hundred dollars from the outside.

WISE SAYINGS

To simple minds, like deep ones, facts are evident.

One who confides in me betrays me in my disgrace.—The Centurian—Father Galway.

Truth which is not charitable proceeds from a charity which is not true.

The entire difference between education and non-education (as regards the merely intellectual part of it) consists in accuracy.

A bishop means one who sees, a pastor means one who feeds.—Sesame and Lilies.—Ruskin.

Our inner nature never dies, a painless death, as the outer sometimes does.

The only one who never makes mistakes is the one who never does anything.—Roosevelt.

Men, not money, make a country great, and joyless children do not make great men.

Ah me! Heaven is nearer to us than we often dream on earth.

How little we have the making of ourselves and how much greater the need that we should make of that little the most.—The Making of an American.—Jacob Rie.

Find your work and do it. But who was ever content with this?

All this modern enthusiasm about humanity is simply a beggar's garb for the hideous idols of the godless. You know there is no charity but in the Church of God.

Progress consists not in miles of gaslit streets or millions of bricks piled squarely against the sky, but in human souls taught to know their dignity, and the vast universe of their inheritance.

There is no use arguing against the inexorable law. The gold must be fire tried.—Luke Delmege.—Canon Sheehan.



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IS THE MOTIVE LOVE OR HATRED?

Parish Calendar, Lawrence, Mass.

Sometimes in the heat of controversy queer things are said about their opponents by the leaders of religious movements. One of the worst things ever alleged against the Jesuits was the taking of a diabolical oath, which never had any existence in fact, yet within the last few weeks it has been referred to by the Protestant Episcopal Bishop of Eastern New York, residing at Albany, who expressed a hope that it may have been abolished.

We scarcely pick up a newspaper that does not record a movement somewhere along the lines of Christian unity. Yet though the position, strength, antiquity of the Catholic Church is admitted when necessity compels its being noticed at all, we find that in all the estimates of the Christian missionary work of the world, the work of the Catholic missionary is absolutely ignored. Those fields already occupied by the Catholic Church are, everywhere except at home the most desirable fields for the American Protestant missionary, and his work consists largely in misrepresentation of Catholic teachings to an extent hardly creditable to well informed minds.

Here is a sample of what is being taught in Presbyterian Sunday schools taken verbatim from the Presbyterian juvenile organ, "The Children's Friend," published in Richmond, Va., by the Presbyterian Committee of Publication.

LESSON ON CUBA

"1. Did Cuba have any religion before we sent missionaries to that island? Ans. Yes. Spain took the Roman Catholic Church to Cuba.

"2. How long has the Roman Catholic Church been established in Cuba? Ans. For four hundred years.

"3. Why should we try to change the Cuban from Catholic to Protestants? Ans. Because the Roman Catholic Church does not really give the Cubans a chance to become Christians.

"4. What does the Roman Catholic Church fail to do in Cuba? Ans. It does not give the Bible to the people.

"5. Does the Roman Catholic Church object to the Cubans having the Bible. Ans. Yes they take it out of their hands, burn it and punish those who read it.

"6. How do the priests speak of the Bible? Ans. They say it is a wicked book and that those who read it are defiled.

"7. Can any Church be a true Christian Church without studying the Bible? Ans. No; for God has given us the Bible to teach us how to love and obey Him.

"8. Does the Roman Catholic Church teach the Cubans to trust in Christ for salvation? Ans. No; it teaches them to trust in the priests, and to pay money for the forgiveness of the priests.

"9. Do the Cuban Roman Catholics pray to God, as the Bible teaches us to do? Ans. No; they pray to the Virgin, to saints and to images; they care very little about Jesus.

"10. Do the Cubans know that God loves them and wants them to be happy? Ans. No; they think of Him only with fear and dread and ask the Virgin Mary to stand between them and God.

"11. Do they know that eternal life is the gift of God through His only Son, whom He gave to die for us? Ans. No; they think that they will be lost forever unless they can pay the priest enough money to pray them out of punishment.

"12. Are the priests kind to the people? Ans. No; the priests are for the most part greedy and cruel and wicked.

"13. What must we do to help those poor islanders? Ans. Send them kind, loving men and women to teach them out of the Bible that God is Love."

And their alleged doctrine of love, as indicated by the foregoing, begins with a slander and ends with a lie.

Alcohol and Fatigue

Half a dozen drinks of whiskey in a day will produce the same effect of fatigue on brain and body, as a day's hard work. That is the opinion of Dr. William J. Wiek, of Chicago. It is a conclusion based on experiments. He says:

"Alcohol actually tires the muscles, the nerves and the brain. A man who has rested an entire day, vigorous and fresh, was put at hard labor. At the end of the day he was subjected to physical and nerve tests to prove the extent of fatigue. Then he rested another day and was given six drinks during the day, doing no work. The second examination showed his body and nerves had undergone the same fatigue as on the day he worked."

Alcohol hurries the action of the heart and gives a sense of stimulation. But, later, comes the reaction. Then is felt the weight of weariness in proportion to the previous exaltation.—Catholic Columbian.

We chase happiness in a thousand different places, but find that which is real and abiding only in service. The greater the service, the greater the happiness. The money, which so many make the end, is only incidental, valuable chiefly as it is translated into other service.—Osman C. Hooper.

"SHE MADE HOME HAPPY"

(Henry Coyle, from the Youths' Companion.) "She made home happy!" These few words I read

Within a churchyard, written on a stone; No name, no date, the simple words alone

Told me the story of the unknown dead. A marble column lifted high its head

Close by, inscribed to one the world had known; But ah! that lonely grave with moss

o'er grown Thrilled me far more than his who armed led.

"She made home happy!" Through the long, sad years

The mother toiled, and never stopped to rest

Until they crossed her hands upon her breast, And closed her eyes, no longer dim with tears,

The simple record that she left behind Was grander than the soldier's, to my mind.

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FIVE-MINUTE SERMON

SIXTEENTH SUNDAY AFTER PENTECOST

THE ROOT OF ALL SIN

He that exalteth himself shall be humbled, and he that humbleth himself shall be exalted. (St. Luke xiv. 11.)

There is a place in the Atlantic Ocean which sailors call the "Devil's Hole." Contrary currents hurl their currents hurl their torrents upon each other there, causing such commotion in the waters that navigation is always difficult. If you ever passed over it when the weather was good, you wondered why the sea was so rough and the ship rocked so much. If you asked one of the seaman for an explanation of this strange phenomenon, he answered you: "This is the Devil's Hole; the currents meet here."

In the voyage of life, my dear brethren there is a "Devil's Hole" in our track. It is the abyss of pride. Like the whirlpool, it is very much hidden; the appearances are all fair, and this makes the danger all the greater. You are, when swayed by pride, unconscious of the condition of your soul. You feel disturbed and blinded as to its cause. Envy and hatred rise up in your heart, but you do not see their hideousness because, forsooth, your self-conceit or self-will has been offended by those who are wiser and better than you, and this galls you. You can't have your own way, and you are sad. You want to rule, and because you cannot you fancy yourself wronged. The whole difficulty is simply this: You have too good an opinion of yourself. Now, when you come to look seriously into your own heart, are you not forced to acknowledge this? Is not this the root of the whole evil? When you begin to understand and realize this, and try to conquer self-esteem, you become tranquil and find peace. Your passion subsides.

St. Bernard says that in order to cure pride we should reflect upon three questions: "First, what was I before I was created? Absolute nothingness. And in what state did I come into the world? It was as a poor, helpless infant that would have perished but for the care of others. I was conceived in iniquity, and have I not committed countless actual sins?" What consideration can teach humility better than this? Ah, yes! If we would escape from the "Devil's Hole," the abyss of pride, we must constantly be mindful of our own nothingness.

Secondly, St. Bernard asks again: "What am I now? I am one subject to a thousand ills. My soul inhabits a tenement of clay which may be dissolved in a moment. I am surrounded by temptations on every side. I am in danger of losing God's grace at any time. What reason have I for trusting in myself? What cause for self-exaltation? There is, instead, reason for constant fear and trembling. I am such a weak vessel that only Divine Omnipotence can prevent me from sailing to my destruction."

Thirdly, "What shall I be?" continues St. Bernard. "I shall be, perhaps, before I am aware of it, in glory. The earth will soon claim my body, which was formed from its slime. And my soul, whither will it go? Before the Divine Judge, who will demand an account of every idle word." These three considerations. What was I? What am I? Where shall I be? Most clearly teach us the necessity of humility.

But we have, besides these reflections on our own misery, the example of Our Divine Saviour to teach us humility. He came down upon the earth to cure men of pride. The world was filled with it. Greatness, men had come to believe was in the palace of Caesars, but the stable of Bethlehem proves the contrary. The form of a servant was what the God-Man took—not that of a ruler. Instead of honor He had ignominy, and with the most humiliating of all punishments which the world could inflict—crucifixion—He suffered death to remove the curse of pride.

The saints have made it the chief object of their lives to imitate and share in the humiliations of Jesus Christ. His Blessed Mother stood at the foot of the cross and suffered crucifixion of soul. St. John who understood better than the other apostles the divinity of Jesus, witnessed with sorrow, faith and love His humiliating death. There is a tradition that St. Peter once started to leave Rome, but not far from the city's gate he met Our Lord going towards the city! The apostle asked the Lord where He was going. "I am going to Rome to be crucified again!" said Jesus. St. Peter cried out: "No, you shall not, and went back to die himself for His Master. To-day in Rome one sees a sanctuary which has been erected to mark the place of this apparition, and you have only to look from this spot to the dome of St. Peter's Church to understand the fruit of humility of the Prince of the Apostles. The lives of all the faithful in the Church point to this virtue as a straight way to heaven.

REDMOND'S SESSION

EVERY OUTSTANDING EPISODE DUE TO HIS INFLUENCE AND POLICY—THE KING'S COMING CORONATION—A PROFOUND FEELING THAT PEACE OUGHT TO BE MADE WITH IRELAND

(T. P. O'Connor in Chicago Tribune.)

The conference on the Lord's Veto issue meets again in October and once more party conflict is beunumbed by the transfer of all authority to a secret concave of eight men, who for a moment hold in delegation all the powers of the king, both houses of Parliament, and the British millions.

The session wound up in an extraordinary transformation from its opening. During the first six weeks there was daily possibility of a collision between Mr. Asquith and Mr. Redmond, with a long period of divided councils and changing plans in the Cabinet. The unexplainable hesitation of Mr. Asquith to accept the realities of the situation and announce his determination to face King Edward with a point blank demand to take sides in the

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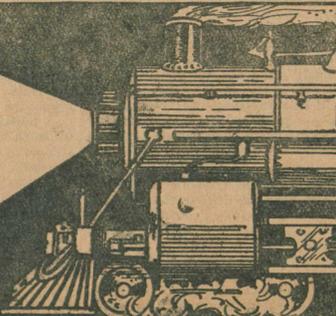
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House of Lords battle on the side either with the peers or with the people, brought the Premier down to the lowest point in his whole career.

When Mr. Asquith finally announced his resolve to demand guarantees from the sovereign, his prestige was only partly restored. Then came the death of King Edward and the announcement of the Veto conference once more brought back the old fissures in the ranks of the ministerialists and again suspicion and discouragement and division began to spread the ranks with the possibility of a new estrangement between Mr. Asquith and Mr. Redmond.

Now the government ends the session with a blaze of prestige and Mr. Asquith stands out more than any other man. His transformation is due to two causes. He managed the Accession Oath Bill with extraordinary tact. After breaking down the opposition in Parliament and the growing tempest of "no Popery" feeling in England he finally passed it into a law and everybody breathed a sigh of relief at the removal of this odious insult to the Catholics put into the mouth of the king and also at the appeasement of the dangerously rising tide of popular bigotry.

JOHN REDMOND'S SESSION

This is Mr. Asquith's session, but it is perhaps more Mr. Redmond's session, as every outstanding episode is due to his influence and policy, at once sagacious and firm. Mr. Redmond induced Mr. Asquith to announce the demand of guarantees and later on induced the postponement of the Budget to the November sittings and thus kept in his grip the fate of the government.

As to what agreement the veto conference may announce the negotiations still remain obstinately dumb, but the feeling veers around to the belief that it cannot separate without some agreement. In the meantime the Home Rule movement has received a further accession to its growing strength by the publication to-day of a Home Rule manifesto for Scotland by a majority of the Scotch Liberal ministers.

The political warfare will not continue in Ireland so long as in England. There are preparations for big meetings for Mr. Redmond to congratulate him on his extraordinary success at the late session and as a manifestation of the solidarity of the country, in spite of the frantic efforts of the factionists to divide it, the subscriptions continue to pour in.

A PROFOUND FEELING THAT PEACE OUGHT TO BE MADE WITH IRELAND

tives to London in 1897 to pay homage to Victoria on the completion of the fiftieth year of her reign, the Tory ministry of the day was passing through the houses of Parliament a perpetual coercion act.

THE JUBILEE COERCION ACT This has since been called the jubilee coercion act. It is a grimly satirical description which sums up the folly and contradiction of the proceedings. Yet some English people are quite shocked that the Irish people did not hug their humiliation and join in the celebrations of a reign which was marked at such a great moment by such a stupid piece of aggression.

The same thing took place of course when the second jubilee of the queen was celebrated. Black men, yellow men, as well as white men, came to London to join in the celebration, but Ireland was represented only by a small detachment of Irish police—that is to say by apportionment of part of the army of occupation by which British rule is maintained and symbolized in Ireland. This was the exception that proved the rule.

THE IRISH MEMBERS REFUSED TO APPEAR AT KING EDWARD'S CORONATION

Again, when the late King came to the throne there was some hope that the Irish people would be represented at the ceremonials by which the reign was inaugurated. But of course, there was no response from Ireland. The Irish members could have seats in Westminster Abbey at the coronation but they refused to appear.

Later on another attempt was made to bring them into the circle of royalty. One of the strong points in the late King was the recognition of democracy in all its consequences.

Indeed, some Conservatives were greatly afraid of this aspect of his character. It was said that often as he passed along the streets in the poorer parts of London and saw many of the signs of poverty and suffering around him, he used to ask searching questions of his suite as to whether laws and destinies could be regarded as just which placed such vast gulfs between citizens of the same country. This gave rise to the idea that looked with something like sympathy on legislative proposals which were radical in their scope.

King Edward revealed this side of his feelings when he invited to Windsor Castle all members of all parties in the House of Commons. Among those who were induced to accept the invitation were the members of the Labor Party. There was only one exception made and that was Kier Hardie, who was supposed to have made rather a violent speech a short time before, and this exception was made, not by the King himself, but by one of the court officials.

The case of the Irish members was felt to be difficult. They would have been most willingly invited and cordially welcomed, but at the same time it would have made an awkward situation if the invitations were sent and then declined. Soundings were accordingly made by discreet intermediaries, they were asked if the invitations were sent,

whether they would be accepted and when a decided negative had to be given they were not sent at all.

ABSENCE OF IRISH MEMBERS FROM ALL ENGLISH FESTIVITIES

Curiously enough, this absence of Irish members from all English festivities grew up in recent years and date only from the time when the election of Parnell to the leadership brought a new more in and dependent spirit into all Irish life, including, of course, the Parliamentary representatives. Every year the Speaker of the House of Commons gives a series of dinners and levees. At these solemn festivities, members are expected to appear in court dress or in some uniform. Levee dress is simple and the least expensive form to choose upon such occasions. It is simply the swallow tail coat with knee breeches, silk stockings, and buckled shoes, costumes which your readers have seen in many of Sheridan's comedies.

The wearer must also carry a sword and wear a three corner hat. Joseph Gillis-Biggan, who with Parnell laid the foundations of the movement, was once invited to one of the speaker's dinners. He bought the levee uniform and duly went. But Biggan was a proud and prudent Ulsterman, and no outward magnificence of his immediate surroundings could make him forget his social principles of thrift. It is related that when, after the dinner was over, he mounted on the outside of a street car, court costume complete, and went home at no greater expense than carfare, he was but howing his sense of economy. However, again after Parnell's leadership, even this concession to the usages of the House of Commons was abandoned and for thirty years no member of the

Irish Party has been seen at the Speaker's dinners or levees.

EVERYBODY IN COURT CIRCLES KNOWS THAT IRELAND IS DISCONTENTED

The line is even drawn more strictly in Ireland. There few Nationalists are ever seen at any ceremony connected with the vice regal court, and even when royalty pays a visit no self-respecting member of the Nationalists Party appears. Once, indeed, when the late King, as Prince of Wales visited Ireland so much indignation was created by the attempts of the Loyalists to represent the people as converted to English rule that riots took place in Cork and the Prince was hissed as he passed through the streets.

The sight of this little Nation standing silently aside from the whole empire is impressing even the dullest imaginations, and the hope that Ireland may be reconciled and be prepared to become friendly is one of the many things that is making for Home Rule at this moment. And the speedy coming of the coronation tends to increase the force of this factor.

T. P. O'CONNOR.

Swedish Protestants ask Recall of Jesuits

The famous Norwegian poet, lecturer and author, Ivar Soeter, is touring his country delivering a series of lectures in which he advocates a repeal of the laws excluding the Jesuits from Norway. Mr. Soeter, who is a Protestant, has had his eyes opened by visiting the educational centers of Europe and America. In a lecture in Christiania, he said that never among the representatives of any other religion had there

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been anything to equal their work for civilization in North America, India, China, Japan, Madagascar and other countries. St. Francis Xavier and Father Marquette came in for a large share of praise, as well as St. Ignatius. He headed his lecture with an appeal to the youth to take St. Ignatius and his sons as their models to become great characters wholly penetrated with the great aim of their lives. He said that it was a great injustice to forbid the Jesuits entrance into Norway. Of all the different religious bodies and congregations they were the only ones who were still banished, and to this in-

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THE READER'S CORNER

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"Remember too, 'Tis always morning somewhere, and above The awakening continents from shore to shore Somewhere the birds are singing evermore."

—LONGFELLOW

W. T. Stead of the Review of Reviews and other things, to give him his due, has always something to say, and has also his own way of saying it. His review of the "Life of Cardinal Vaughan," by J. G. Snead-Cox, is interesting as showing us how Catholic practices and Catholic ideals are seen by Protestant eyes. In many of his deductions and conclusions he is hopelessly astray—indeed it looks as if he were more at home discoursing with spooks more than judging and estimating the life of a Prince of the Catholic Church. Cardinal Vaughan's life is interesting reading, he tells us, especially for Protestants. For Catholics it will not have the same charm. Catholics are accustomed to the kind of piety which is here revealed to the world. Protestants are not. It is with a feeling of amazement, not to say of absolute horror, that the average man in the street learns that the stately Cardinal, whose pride was ever his besetting sin, was in the habit of keeping his body under by methods which take us back to the time of Thomas a'Becket. Herbert of Westminster was too modern to wear the hair shirt tenanted by vermin, but he followed Thomas of Canterbury afar off. Catholics, he says, will not wonder at this; but to pious Protestants, and to men who are not pious, these pages will afford glimpses of an unknown world, a world so old that it almost seems new; a world dominated by ideas almost inconceivable to most of us.

It is certainly not inconceivable to most of us that Protestants should fail to understand the gospel of self-renunciation and self-denial as practiced by Catholics. The religion which laughs at restraint of whatever kind, naturally ends by defying self. And when the lust of the flesh and the pride of self is mastered there is no room for the "take up thy cross and follow Me," of the Galilean Prophet. To us Catholics this is indeed an old world. "I chastise my body," says St. Paul, and so has said every true follower of the Crucified King since the first Preacher pointed out the Narrow Way.

"What interests us the most in this biography is the information it gives as to the way in which the Cardinal kept up his spiritual life," continues Stead. He held that he belonged to the Virgin Mary, but that in some mysterious way St. Joseph belonged to him. St. Joseph was to come for him at death. St. Joseph helped to fill his collection boxes. He died with "Jesus, Mary and Joseph" upon his lips. They appear to have been his last Trinity. God the Father and God the Holy Ghost appear to have played but small part in his meditations. And the writer of stuff like this poses as having solved the mysteries of that kind "from whose bourne no traveller returns." Poor old world and poor old Stead. Stead of the Spooks revising Cardinal Vaughan's theology! What need of "Punch" after this!

It were idle to quote further—indeed it were idle to quote at all if it were not that it affords interesting evidence of how little our faith and its practices is understood by those who hold up their hands in pious horror at the errors and superstitions of Rome. One more choice morsel of Stead's moralizing and we are done: "Every night he spent an hour and a half in communion with the Blessed Virgin, St. Joseph and St. Peter. These saints seem to have been to him what their guides are to spiritualists mediums (sic). But whereas the spiritualist guides speak back even if it only be by raps on the table, there is no information given in this book as to whether the Cardinal ever received any audible or written response from his saints. In that case his prayers must have been somewhat wearyish monologues. What puzzles me is how any man can keep up such a monologue hour after hour, night after night. If the other side would answer back it would be different. "It is like talking into a telephone from which the receiving instrument has been taken away." What fools these people be, and how easily duped the world is! Again we sympathize with Stead.

Bishop Fallon of London spoke strongly of the goodness of education in vogue in our schools to the Knights Convention at Quebec. And at the other end of the earth we find Cardinal Logue, of Armagh striking a similar note. Those who would exclude religion from the schools claims that it interferes with secular studies. Yet in the recent examinations we find the Catholic schools right at the top. We have before us an instance of a country continuation class in Ennismore, Ont., passing as many candidates as the palatial High School of Peterboro, with its money, its pupils and its staff. Some lies die hard surely.

In the Sacred Heart of Jesus, our model, our support, and our consolation, will we look for strength and help—Charles Santley.

You cannot run away from a weakness; you must sometime fight or perish; and if that be so, why not now, and why not stand?

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CHATS WITH YOUNG MEN

HOW TO TAKE DRUDGERY OUT OF FARMING

No matter how humble your work may seem, do it in the spirit of an artist, of a master. In this way you lift it out of commonness and rob it of what would otherwise be drudgery.

You will find that learning to thoroughly respect everything you do, and not to let it go out of your hands until it has the stamp of your approval upon it as a trade mark will have a wonderful effect upon your whole character.

The quality of your work will have a great deal to do with the quality of your life. If your work quality is down, your character will be down, your standards down, your ideals down.

The habit of insisting upon the best of which you are capable, and of always demanding of yourself the highest, never accepting the lowest, will make all the difference between mediocrity, or failure, and a successful career.

If you bring to your work the spirit of an artist, instead of an artisan—if you bring a burning zeal, an all-absorbing enthusiasm—if you determine to put the best there is in you in everything you do, no matter what it is, you will not long be troubled with a sense of drudgery. Everything depends on the spirit we bring to the task. The right spirit makes an artist in the humblest task; while the wrong spirit makes an artisan in any calling, no matter how high that calling may be.

There is a dignity, an indescribable quality of superiority, in everything we do which we thoroughly and honestly respect. There is nothing belittling or menial which has to be done for the welfare of the race. You cannot afford to give the mere drags, the mere leavings of your energies, to your work. The best in you is none too good for it.

INSIST ON YOUR BEST

It is only when we do our best, when we put joy, energy, enthusiasm and zeal into our work, that we really grow; and this is the only way we can keep our highest self-respect.

We cannot think much of ourselves when we are not honest in our work—when we are not doing our level best. There is nothing which will compensate you for a loss of faith in yourself, for the knowledge of your capacity for doing bungling, dishonest work.

You have something infinitely higher in you to satisfy than to make a mere living, to get through your day's work as easily as possible. That is, your sense of the right, the demand in you to do your level best to call out the best thing in you, to be a man, to do the square thing; this should speak so loudly in you that the mere bread-and-butter question, the money-making question, should be absolutely insignificant in comparison.

Start out with the tacit understanding with yourself that you will be a man at all hazards; that your work shall express the highest and the best things in you, and that you cannot afford to debase or demoralize yourself, by appealing to the lowest, the most despicable, mean side of yourself by deteriorating, by botching your work.

How often we see people working along without purpose, half committed to their aim, only intending to pursue their vocation until they strike snags. They intend to keep at it as long as it is tolerable, or until they find something they like better. This is a cowardly way to face a life work which determines our destiny.

A man ought to approach his life task, however humble, with the high ideals that characterize a great master as he approaches the canvas, upon which he is going to put his masterpiece—with a resolution to make no false moves that will mar the model that lives in his ideal.—O. S. M. in Success.

A desire for knowledge is worth more than a college course. Wisdom is for him who wants it. Persons who cannot attend a university are not therefore shut out from learning if they will take pains to acquire it by their own earnest endeavor. It is easier to accomplish this in the present age of cheap books

and public libraries than it was at any time in the past.

THE CASE OF ELIHU BURRITT

The Boston Transcript, writing of Elihu Burritt, the learned blacksmith, who was born in 1810 and died in 1879, remarks that "a passion for knowledge is a better guarantee of its acquisition than access to schools and universities," and tells how Burritt, who became celebrated as a linguist, carried a Greek grammar in his hat and in his hours of labor often held it before his eyes with one hand while he worked the bellows with the other. Illustrating the minuteness and accuracy of Burritt's learning the Transcript relates an interesting anecdote:

A will drawn in Danish was sent from the Danish West Indies to this country to be deciphered. Some Rufus Choate of that land had evidently done his worst with it in the way of chirography. It went the rounds of several colleges without a translation and finally fell into the hands of young Burritt. After working upon it for two weeks he solved the puzzle, and upon the strength of his solution the will was allowed.

To show the manner in which Burritt toiled upon the slope which leads to fame the Transcript quotes from his diary:

June 18. Headache. Forty pages Cuvier's "Theory of the Earth." Sixty-four pages French. Eleven hours forging.

June 19. Sixty lines Hebrew; thirty pages French; ten pages Cuvier's "Theory of the Earth; eight lines Syriac; ten lines Danish; ten ditto Bohemian; ten ditto Polish; ten hours forging.

The Transcript comments: This simply indicated his fidelity to the scheme of life which he afterward formulated as follows: "If I was ever actuated by ambition, my highest and warmest aspiration was to set before the young men of my country an example in employing those invaluable fragments of time called odd moments."

Burritt acquired a working knowledge of forty languages, including almost all those of Europe, besides Hebrew, Chaldee, Ethiopic and others. His knowledge of languages enabled him to become "one of the most powerful evangelists of the gospel of peace and human brotherhood that ever took the field." Long in advance of Carnegie and without Carnegie's ready resource of money to enlist assistance in his work, he made in many countries a long and important propaganda for the abolition of war. It was he who organized the first international Peace Congress, which was held at Brussels in 1848, and he was a prominent figure in connection with others that followed it at Paris, at Frankfurt, at London, at Manchester and at Birmingham in subsequent years. He did much for the abolition of slavery, and he wrote thirty books, on various subjects, besides innumerable tracts, essays and addresses. His style was serious, dignified and virile. Longfellow said he never wrote anything that was not wholesome and good.

Burritt adored the field, as much as Longfellow admired Burritt. He declared that if Longfellow had written only his "Psalm of Life" that alone would have made him immortal. It is in the "Psalm of Life" that Longfellow says:

Lives of great men all remind us We can make our lives sublime.—Catholic Columbian.

OUR BOYS AND GIRLS

A COUPLE OF EXAMPLES ON COURTESY

In 1882, I was in the office of a leading hardware merchant of this city, a man who was the personification of courtesy and one of the most prominent Irish-Catholic gentlemen of Montreal. While I was there a young man came in and handed that gentleman a letter of introduction. The young man, who was most elegantly dressed and apparently one who was brought up in good society, took a seat and began to fumble with some papers on a side table, while the letter was being read. The merchant asked him a couple of questions and then told him that he would send a reply by letter in a day or two. When the young man had gone away the merchant informed me that the young man had come with a letter of introduction from a very prominent citizen and that he was applying for a situation. "I watched the young man's movements and I have concluded to make inquiry regarding his general conduct," said the merchant. Then he continued thus: "Did you notice that he did not even take off his hat on coming in, and that he was ill-bred enough to spend his time examining my papers—which might have been private for aught he knew—while I was reading the letter? Had it not been for these two signs of discourtesy I would have given him the place at once. Now, all depends on his other qualities, and they will have to be exceptional to counterbalance such defects in breeding." I passed no remark, as I was not supposed to do so, but I noted the facts in my own mind. I subsequently learned that the young man did not get the place. Another experience I had, it was in 1888, in Quebec, comes to my mind as an illustration of all that I have been saying so far on this general subject of courtesy. There was a newsboy on the street. He was about ten or eleven years of age, and every day he used to go up to the Parliament buildings with his papers. He became a great favorite on account of his punctuality, and especially his delightful and unaffected politeness. In 1810, I was one day going into the Parliament buildings in Ottawa, and was surprised to see the same lad, dressed in a neat black suit, with white tie, and darning around the place among the pages. "I stopped him and asked how he came to be there. He told me that one of the present Federal Ministers (the late Sir Adolphe Chapleau) had been so pleased with the Quebec newsboy that he got him a place of page at Ottawa, for the session. In 1898 I had occasion again to visit Ottawa, and was surprised and pleased (how years fly) to find the same boy, then a fine young man about twenty-one years of age. He was occupying a first class position in connection with the Great North Western Telegraph Company. He was their representative during the session. In 1903 I learned that the same young

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man had become a very prominent citizen, and likely to be a city alderman in the near future. That is the story of the Quebec newsboy, and his advancement was entirely due to his great courtesy and politeness. I merely give these two examples to illustrate my thoughts on this subject.

GIRLS WHO HAVE FACULTY

We need more girls to-day who have what they used to call "faculty" in the early days of our country. It was a compliment to a girl to say of her that she had "faculty." What was meant by that was that she was skilled in all the domestic arts and was competent to look after the ways of the household when she should have one. She could use her needle with the utmost skill, and could go into the kitchen and get up any kind of a meal. She was intelligent in every department of domestic work. No matter what a girl's position in life may be she should have this information.

So it is that we want more girls who have "faculty." It is of more importance that a knowledge of many other things on which girls are spending their time. A girl may have the advantage of the highest culture and at the same time be well versed in all the domestic arts. The happiness of a home often depends more on domestic than on any other kind of art. Now and then we hear of girls who have "finished their education," when the fact is they do not know the A B C of a good many things imperatively necessary to the complete education of a girl. A diploma from the kitchen and the sewing room would be a good one to hang beside a diploma from the college.

TO HOLD SUCCESS

Thirty years ago in a poor school house in a black district a boy at the foot of the class unexpectedly spelled a word that had passed down the entire class.

"Go up ahead," said the master, "and see that you stay there. You can if you work hard."

The boy hung his head, but the next day he did not miss a word in spelling. The brighter scholars knew every word in the lesson, hoping there might be a chance to get ahead; but there was not a single one. Dave stayed at the head. He had been an indifferent speller before, but now he knew every word.

"Dave, how do you get your lesson so well now?" said the master.

"I learn every word in the lesson, and get my mother to hear me at night, then I go over them in the morning before I come to school; and I go over them at my seat before the class is called up."

"Good boy, Dave!" said the master. "That's the way to have success; always work that way and you'll do."

Dave is to-day the manager of a big lumber company, and he attributes his start to these words:

"Go ahead and see that you stay there. You can if you work hard."—New World.

The Way to Float

This is the advice of an old swimmer to those who cannot swim: "Any human being who will have the presence of mind to clasp the hands behind his back and turn the face toward the zenith may float at ease and in perfect safety in tolerably still water.

"When you first find yourself in deep water, you have only to consider yourself an empty pithcr. Let your mouth and your nose and not the top of your heavy head be the highest part of you, and you are safe. But thrust up one of your bony hands and down you go, turning up the handle tips over the pithcr." There are reason and logic in this.

Extravagance and Discontent

Concluding that needless expenditures causes much unhappiness in the home, the Pittsburg Catholic has a word of censure for "the husband with a limited income who finds fault with his wife that she does not economize in the household expenditures, that are immediately under her supervision. He does not take into account his own little extravagances, inordinate consumption of tobacco and in treating his friends at the social bar. Were he thrifty here, the good wife would have something over and above to allay his irritability when he comes to pay the weekly accounts."

Napoleon and Daily Masses

One day, Napoleon I. visited the boarding school of Ecouen, directed by Mme. Campan. Desirous to make some reforms, he asked about its regulations. Being told that the young girls heard Mass on Sundays and Thursdays, the Emperor called for a pen, and wrote on the margin of the rules: Every day.

Napoleon had, indeed, serious faults of his own, but no one can deny his genius. Little scrupulous as to his own conduct, he wanted in his Empire a virtuous society, good families, and he believed that daily Mass is for the young girl a security, a safeguard, and a means of education. This is true. Nothing strengthens a soul like assistance at Holy Mass, frequently, if not daily.—New York Freeman's Journal.

To some extent, a resolute will can do by effort what a cheerful disposition effects spontaneously. Obviously this is the case, at least with our choice of topics of speech; we can avoid the unpleasant, the critical, the discouraging.

We can find models for our imitation in those persons who rise above the reach of life's ills, little and great, and who are always either absorbing or giving out fragrance and music and sunshine. On the great mass of their experiences they exercise an influence which makes discomforting things amusing, and commonplace things delightful.

NEW SCALE WILLIAMS "A PRIMA DONNA OF THE PLAINS" (from the "Canada West" Magazine) "We are especially fortunate in our Canadian singers. One of the highest among these in power, purity of tone and unusual vocal range is Miss Edith J. Miller. At a concert at which the King was present, His Majesty sent for Miss Miller and personally complimented her. One of Miss Miller's most pronounced characteristics is her loyalty to her native land—and always her preference is for the thing 'made in Canada.' This preference extends even to her piano, for Miss Miller uses one of the best known Canadian instruments at all her concerts, declaring that for brilliancy of execution and mellow richness and sympathetic singing quality of tone so necessary to successful accompaniments, no other piano can compare with this product of a little town in Ontario." May, 8th 1909. During my early studies in Portage la Prairie, I used a Williams Piano, and I have cherished memories of that sweet little instrument. But upon my return to Canada after an absence of several years, during which time I had opportunities of using the best makes in Europe, I was delighted beyond measure to note the wonderful improvements secured through the introduction of your New Scale. You are to be congratulated in producing in the New Scale Williams a piano which I consider as standing in the front ranks among the world's greatest instruments. Edith J. Miller. The improvements, mentioned by Miss Miller, are fully explained by text and illustration, in our new book which will be sent free on application. Write for copies and our easy payment plan. THE WILLIAMS PIANO CO. LIMITED, OSHTAWA, ONT. BRANCH OFFICES: Winnipeg, Man., 223 Portage Ave. Montreal, Que., 738 St. Catherine St. W. London, Ont., 261 Dundas St. 104A

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ST. JEROMES COLLEGE, BERLIN

OPENING OF THE NEW GYMNASIUM—BISHOP AND CABINET MINISTERS TO BE PRESENT

With the completion of the fine new gymnasium building of St. Jerome's College, the equipment of this institution, which now stands foremost amongst the colleges of the province, will be enhanced to a great extent.

THE NEW BUILDING

The building, which has been under the course of erection since a year ago last spring, is indeed a magnificent structure. It is of red brick and stone, 140 by 66 feet and is three stories high.

On the second floor is found the gymnasium 107½ by 60 feet and 20 feet in height. The equipments will be in consistency with the building.

On the second floor is found the gymnasium 107½ by 60 feet and 20 feet in height. The equipments will be in consistency with the building.

President Zinger, when asked whether the present inadequate campus would be enlarged, said they have under consideration the purchasing of some 30 or 40 acres of land, in the outskirts of the town, and to transform it into a modern villa.

DEBASING LITERATURE

PARENTS, BEWARE!

Rev. Canon Barry, in London Catholic News. Let us look at some of the facts known about modern reading. It owns no recognized standard, since the Bible is not the power it was with society at large.

Magazines in large demand have on them the stamp of inanity and frivolity, with ideals as false as they are degrading. Fiction, bearing women's names or pseudonyms on the title page has created scandal.

Railway bookstalls, which it may be said, the nations frequent, are too often an exhibition of vulgarities, of silliness, in their ephemeral literature, thrust beneath our eyes whether we will or no.

A PROPAGANDA OF INFECTION

Surely, however, these symptoms betoken disease, or something decidedly wrong in the modern world. What is it? I will venture on the word "infection."

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just out of school, whence come they? Whence the postcards and photographs that the police even now may legally destroy after seizing them?

ITS MOTIVE IS GAIN Newspaper advertisements of a doubtful or demoralising character plainly are inserted because they pay.

THE REMEDY How shall this tremendous evil be fought? With a public censorship for fiction? I consider that impossible.

THE REMEDY How shall this tremendous evil be fought? With a public censorship for fiction? I consider that impossible.

THE REMEDY How shall this tremendous evil be fought? With a public censorship for fiction? I consider that impossible.

A WORD OF WARNING I will end with a word of warning. Let no one suppose that we who recommend a crusade against corrupt literature take narrow illiberal views.

CATHOLICITY IN ITALY

NON-CATHOLIC TESTIMONY

In the recently published work "Italy To-Day," by Messrs. Bolton King and Thomas Okey, two non-Catholic Englishmen who have made a study of the political, social and economic conditions of the peninsula, many vivid pictures are drawn showing the close relations between the Church and the people all over Italy.

Side by side with the indifferentism that springs from the spirit of commercialism which has seized upon the social life of Italy, a remarkable outburst of activity has declared itself in the whole nation. Catholicism has never been stronger; new churches continue to spring up; monasteries are as numerous and wealthy and active as in the pre-dissolution period.

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peers in other countries of the world, are gradually becoming more socialistic.

It is possible now to go into a workman's shop without being annoyed, by a common enough saying among the minor clergy. The monastic orders have grown. Liberalistic or Modernistic views are practically unknown among the clergy.

THE FIGHT AGAINST SOCIALISM (of the academic and aesthetic kind) is the most salient feature in the progress of the modern papacy, according to the views repeatedly expressed by these writers. Leo XIII. was the first in modern days to give the word of command in its most decisive utterance.

OF late years, there has been a very great advance in the social activity of the Church. This work seeks to protect and develop the property of charities and religious corporations as a reserve treasure for the people.

DANGERS OF COUNTERFEIT SCIENCE

There is a danger, writes Father Gerard, S. J., in a recent Catholic Truth Society paper, that the science of which we so loudly boast may become but a specious cloak for ignorance, and ignorance of the most pernicious kind.

WHILE the mere possession of knowledge is apt to give us an inordinate conceit of ourselves, for which there is no real warrant, there is danger likewise lest our study of science itself should become thoroughly unscientific.

It is the first principle of science that nothing should be taken on faith, that we should prove all things and take no step forward till we have made sure of our ground. We must clearly understand how much of what we learn is fact and how much is hypothesis and what support any hypothesis presented to us received from the facts which alone can give it any solid value.

Their main interest in their work arises for the most part (Father Gerard suggests) from the fact that it helps them to supply to their readers a purely mechanical explanation of the universe which shall banish from the minds of men all idea of the supernatural—of God, of religion, of a life after death, and of the obligations by which temporary existence must be regulated in the prospect of eternity.

The great men of science, suggests Father Gerard, have frequently declared that the origin of life and its mystery are wholly outside, and therefore are unsolved, by their discoveries.

Thus Darwin, who admitted that Evolution had proved nagant as regards the origin of life.

The Huxley; thus Kelvin; thus Crookes, Lodge, Pasteur. Yet a Mr. Edward Clodd, one of the active popular "scientists" of the day has no hesitation in declaring that "the origin of life is not a more stupendous problem than the origin of water; it hides no profounder mystery than the lifeless; it is only a local and temporary arrest of the universal movement towards equilibrium" which (says Father Gerard) of course makes things clear to the meanest capacity.

As to the dogmatism of pseudo or false science, nothing can exceed its pretentiousness. The afore-mentioned Mr. Edward Clodd declares in effect that only the purblind can fail to see that the universe is an automatic, self-sufficing piece of mechanism, which, having started itself without any need of a Creator, and far from any astronomy

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(which many pseudo-scientists declare to have solved the mystery or origin of life) having brought us nearer to a positive knowledge of how we came to be, it is certain that we know no more about our origin because we have become acquainted with nebular theories.

Sir David Gill, one of the first astronomers in the world, recently told the British Association that in his opinion "we do not know" for all our discoveries of the chemical constitution of stars and their motions. Whence, he says, have they all come? Are the hundreds of millions of stars we are able to observe the sole occupants of space?

In Commemoration of Eucharistic Congress, Montreal, 1910

BETHLEHEM - HOUSE OF BREAD

Draw nigh, O man, in fear, Bend knee and head; Its lutelet is full low, Our House of Bread.

Though fair the houselet cloth, Its web is mean; Yet she who span and spread, Is Heaven's Queen.

See, as high Altar meet, For Love's array, She takes the kine's rough straw, A lock of hay.

And till the royal Mage His censor bring, The beasts, with harmless breath, Salute their King.

The Tabernacle stands With wide-flung door, And as a lamp, His Star Flames white before.

Ruddy as Sharon's Rose, As lily white, Lo, here exposed the Host To mortal sight.

Ye humble men of heart, Souls gone before, Green Earth, yea, all His works, Behold, adore!

SUPERB GOLD AND SILVER SMITHS' WORK

We are creditably informed that the Meriden Britannia Co. of Hamilton, Canada, will have on exhibition during the Eucharistic Congress, a magnificent display of Ecclesiastical Ware.

The preparation and carrying out of details, designing and the completion of this exhibit has consumed over nine months time, with the intention and determination to exhibit the finest collection of Church Ornaments ever shown in the Dominion of Canada by any one Company and entirely their own product.

These goods will be on exhibition during the Eucharistic Congress in the City of Montreal from September 3rd to the 14th inclusive, at No. 20 Notre Dame St. W., where the clergy and religious are cordially invited to inspect the display.

Are Catholics Strangers and Foreigners?

"With an impertinent coolness," remarks the Pittsburg Catholic, "some of the preachers prating on the recent event in Rome talk about Catholics being received 'hospitably into this free Protestant land.' When were these pulpiterers constituted the dispensers of the hospitalities of this free country? When and how did this country become a Protestant land? At what period in

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We shall be pleased to render personal service to the Church and we invite correspondence.

A Catalogue suggestive of our line of Ecclesiastical Ware will be found helpful and will be sent upon request.

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Oh, what an unfathomable sweetness there is in Jesus! A kind heart is a fountain of gladness making everything in its vicinity to freshen into smiles.—Irving.

If every one did an act of daily kindness to his neighbor, and refused to do any unkindness, half the sorrow of this world would be lifted and disappear.—Ian Maclaren.

ORDINATIONS

On last Sunday morning in St. Peter's Cathedral at High Mass, His Lordship the Bishop of London ordained to the priesthood Rev. Francis Morrissey and raised to the deaconship Francis Brennan. A large congregation was present on the occasion. This was the first ordination ceremony performed by the Right Rev. Bishop of the diocese. At the conclusion of the Mass His Lordship referred in touching terms to the ceremony which had just been performed, making reference especially to the parents of the newly ordained. They had, he said, watched over him in his childhood and his early manhood, and now they had the great satisfaction of seeing him raised to the priesthood of God's Church.

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The Transfer Books will be closed from the 17th to 31st August, 1910, both days inclusive. By Order of the Board, JAMES MASON, General Manager. Toronto, July 31st, 1910.

DIED

YOUNG.—At the residence of his mother, Mrs. David Young, Manion, Ont., on August 21st, 1910, Mr. Eugene Young, aged thirty-eight years. May his soul rest in peace! DAVENE.—In Erie, August 20th, 1910, Richard Davene, beloved husband of Mrs. Ellen Davene, aged seventy-five years, father of Mr. John Davene, Deseronto, Ont., Mrs. Chas. Murphy of Buffalo, Mrs. Edward P. Caulfield of Erie, Pa., and Miss Catherine Emma Davene of Buffalo. Interment in the Holy Cross cemetery. May his soul rest in peace!

TEACHERS WANTED

TEACHER WANTED SECOND CLASS PROF. male preferred, for S. S. No. 10, Woolwich. Most modern school in county. Average 30. Salary \$350. Commence any time in September. Apply at once, stating age, qualifications, experience and nearest telegraph office to S. J. Creighton, Winterbourne, Ont. 1663-2

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CATHOLIC LADY TEACHER WANTED FOR Baxter Separate School. Must be able to teach French and English. Salary \$350 per month. Apply to Rev. J. B. Nolin, S. J. Waukenahe, Ont., and send references. 1663-3

CANADIAN PACIFIC RAILWAY

Eucharistic Congress Montreal, Que., Sept. 7-11th, 1910

For the above memorable event, the Canadian Pacific Railway Company and its Canadian connections will issue excursion return tickets to Montreal at One-Way-First-Class-Fare for the round trip, except that 25 cents will be added where such one way first-class fare exceeds \$2.50, as follows:

ONTARIO—From stations west of Kingston, Sharbot Lake, and Norfolk, including intervening branches, tickets on sale September 3rd to 10th inclusive. From Kingston, Shabot Lake, Renfrew and east, also intervening branches, tickets on sale September 5th to 11th.

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MARITIME PROVINCE—From stations in New Brunswick, Nova Scotia and Prince Edward Island, tickets on sale Sept. 3rd to 10th.

VERMONT—From stations in the State of Vermont, tickets on sale Sept. 11th to 14th inclusive.

MICHIGAN—From Detroit, Michigan, and Sault Ste. Marie, Michigan, tickets on sale September 3rd to 11th inclusive. All tickets good to return until Sept. 15th, 1910. Ask for ticket by Canadian Pacific Railway or communicate with nearest Canadian Pacific Agent.

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