

VOLUME XXXV.

LONDON, ONTARIO SATURDAY, APRIL 19, 1913

because of its religion? If England's The Catholic Record wealth comes to-day from the

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A FEW WORDS

A few weeks ago we referred to a Rev. Mr. Amaron who declared with to what cause shall we assign that great unctuousness that the successful pursuit of worldly prosperity wealth and influence was a proof of the truth of Protestantism. The statement, rather frayed at the edges, appears with a frequency that is bewildering to those who know anything about true prosperity or true religion. To Mr. Amaron a true believer is one who is clad in purple and fine linen, dines at fashionable ical conditions are the sources of restaurants and has a good bank account. And a multi-millionaire England's. must shine as a major planet amidst the constellation of the holy ones But the poor man, who fares simply

and plods on unburdened with money, must be altogether without the pale so far as the blessing of God is concerned. This news must be rather startling to the Protestants who wear rusty coats and use the street-cars. It must be disconcerting to the thousands of poor non-Catholics who are deprived of the blessings that are a source of power and distinction. But they can take consolation in the fact that Mr. Amaron, who talks so glibly, is merely one of a generation that is disappearing-an individual who is either very credulous or very ignorant of the constituents of either true prosperity or true religion.

NOT WARRANTED

We all know that the statement that worldly prosperity is an unmistakable sign of God's approval is a baseless assumption. God has nowhere promised money or the things that represent money to true believers. The religion preached by Christ bread. has nothing in it that savours of the preaching of Mr. Amaron. Our Divine Lord. Who had not whereon to lay His head, denounced riches as an obstacle to the attainment of eternal life. He repressed the earthly ambitions of His disciples and sent them forth, not to live on the fat of the land but to walk hand in hand with direst poverty, to be regarded as outcasts and to die as criminals. If Mr. Amaron had met St. Peter toiling along the Appian way to found an indestructible, spiritual kingdom he would have been shocked at his tawdry clothing and his utter lack of the things that connoted wealth. But what would he have said to a Roman Senator reclining in litter and ministered to by his slaves. He would, perchance, have proclaimed to the multitude: Behold this senator : note his gems and display people." of affluence : watch well his portly frame and vinous face and regard these proofs of a well-lined purse as signs of God's approval. He would have scored the humble and poor and extolled the proud and the prosperous. He would have deemed St. Paul, declaring that "they who would become rich fall into temptation and must wax rich and prosperous and the snare of the devil," as a visionhave all the blessings that accrue to ary. According to this theory Dives Protestantism. Mr. Amaron's genius should not have been consigned to is going to waste. With his finanhell. It is strange that some people cial ability and magic power of getwho wax eloquent on the open Bible ting the good things of earth he know so little about its teachings. should be a broker or a company They talk endlessly about their pure director. But in a spirit of bewilder. and spiritual worship and then hold ing unselfishness he devotes his time up the Golden Calf as proof of their to the French Canadians. We have orthodoxy. But it is not a satisfying no fault to find with this grandeur diet to the thousands who are poor of soul, but what is he going to do and who have been sent into the arid wastes of either indifferentism or infidelity by the ministers who use the Bible as a pretext to exhibit their well - developed imaginations and over-worked critical faculties.

of bold discovery and heroic martyr-Reformation how shall we account for that of Spain in the sixteenth dom, of devotion to high ideals and and seventeenth centuries? And if generous contributions to the common the decline of Spain has been weal. In literature its name is not brought about by the Catholic faith, writ in water in our chronicles. We are not going to enumerate the of Holland, which, in the seventeenth names that, gem-like, sparkle in our history, for every intelligent man century, ruled the seas and did the carrying trade of Europe? If the knows that in poetry, oratory, history, purely material prosperity be insisted the French Canadian has never lagged on it can easily be shown that this is behind his English compatriots. To not owing to religion at all. The all the constituents that make for pagan who abides within the Empire permanent national stability he is can acquire cash as readily as the contributing his quota. He does not most orthodox. In a word, industry avoid parental responsibility with and energy, climatic and mineralog the result that race suicide is not his hobby, and that he is populating the the material prosperity which is lands left barren by those who avoid marriage, or who, having married,

SOME FACTS

Quebec and see things as they are Let it be remembered that the they would find many things to adfoundations of the Empire were well mire ; many things to profit by ; many and solidly laid by Catholics. The a deterrent to misrepresentation. charter of her liberties, her representative form of Government, have their roots in the days when England THE CALDEY

lived in unity and peace in the house of Peter and was known throughout the world as Merrie England. These good people are receiving at the hands of the Church of England

In these times she was truly pros perous, Every man was his brother's keeper and the poor-house was un known. Poverty existed, but not the destitution that affrights us to-day, for men who look under the surface see a seething mass of degradation, Godlessness, pauperism and almost an entire absence of all the virtues that are distinctively Christian. Though, writes Ruskin, we are deaf ened with the noise of spinning wheels and the rattle of the looms our people have no clothes : though they are black with digging fuel they die of cold: and though millions of acres are covered with ripe golden grain our people die from want of

ONE PRINCIPLE

In accounting for the prosperity of nations which have abjured the Church we should remember the principle laid down by Leo XIII. in his Encyclical, Dec. 30, 1888 : "The impartial and unchangeable justice of God reserves due rewards for good deeds and fitting punishment for sin. But since the life of peoples and nations does outlast this world these necessarily receive their retribution on this earth. Indeed it is not a strange thing that prosperity should be the lot of a sinful nation : and others may have their money back. this by the just designs of God Who rewards with benefits of this kind retions worthy of praise since there the obvious doctrine that there is no is no nation altogether destitute of worth. This St. Augustine considers

see that there are some same persons room in the Church of England for the sons of St. Benedict, and that any attempt to graft the Benedictine to have been the case with the Roman rule on Anglicanism can have but

of the Dominion. Its history is in tal with thirty-six beds. Its work lies only off Newfoundland, and it is gold on our records. And these tell prepared to meet any emergency of isease or disaster.

The vast amount of good done by the two hospital ships is best illustrated in the work of the last four years. They had 12,274 communications with fishing boats took care of 1,163 men on board, outside of the large number conveyed to the home at St. Pierre ; recorded 17,732 days spent in the hospital on board by patients; rescued 349 men from ship wrecked vessels; held 5,250 consulta tions at sea ; returned 523 sailors to their homes; made 2,310 gifts of medicines and received and delivered 363,560 letters. Father Hamon's first ship, the St.

Pierre was lost in a fog. She went upon a rock and sank. Father Hamon and his crew escaped in the small boats and were picked up off the coast by fishermen. "Before the year 1894, when the

avoid children. If some of these Mission to Deep Sea Fishermen was founded," said Father Hamon yester-Evangelical missionaries should visit day, "the French fishermen were left without any help during their long stay at sea in the cold latitudes of Newfoundland and Iceland, where cod fishing is carried on. "At Reykjavik and Faskrudsfjord.

in Iceland, and at Saint Pierre Miquelon. Newfoundland, there were al ready hospitals where the ill and

wounded were eventually sent by the fishing craft when putting into harbor, which they did at very rare intervals. But when at sea, out of reach of land, our fishermen could expect only uncertain help of some war ship, which was very often too much taken up by its own duty to be able to spare much time to assist them. Many men died at sea whose lives might have been spared by proper medical attention.

In addition to the hospital ships, the society maintains two homes, one at Saint Pierre Miquelon and the other at Faskrudsfjord, each of them superintended by a chaplain. There our sailors are really at home. The only drink allowed is harmless cocoa and, in case of cold, eucalyptus tea. In Newfoundland every year the home receives a greater number of American, English and Portuguese

sailors." Besides his work in the North,

general sentiment is that of John Gilpin. The "loss of pence" is felt Father Hamon went through the war more acutely than the pretended loss in Madagascar in 1895 as chaplain of souls. "What are they going to in Madagascar in 1895 as chaplain do with the property?" is the practi-cal question put on all sides. The in 1900.

TO PUNISH "BOGUS OATH" PUBLISHERS

Bills are before two State Legis. latures which, if passed, will effect. ively stop the forgery and circulation of "bogus oaths" attributed to the Knights of Columbus and the Ancient Order of Hibernians. One of them, which has been introduced in the Legislature of Colorado, proposes to make unlawful and severely punishable "the writing, printing, publication, circulating or distribution of any false statement, matter or thing purporting to be the ritual, ceremonial or ceremonies, or part thereof, of any church, religious society, organization or corporation and making certain testimony in respect thereto competent ; and mak ing violation thereof a felony, and providing penalty therefor. It was drawn by John H. Reddin, Supreme It was

FATHER FRASER'S MISSION On March 1st the editor of Notes and Comments gave a summary of an in-teresting letter from Father John M. Fraser, the Canadian missionary to China.

There are but 2,000,000 Catholic Chinese in a population of 400,000,000. The recent mighty revolution has broken down the old superstitions and prejudices, and now the fields are white with the harvest.

Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow Canadian, Father Fraser, whose missionary work has been signally blessed by God.

The CATHOLIC RECORD gladly ac cedes to the request to receive sub-scriptions, which will be duly acknowledged and forwarded to Fathe raser.

> Here is an opportunity to discharge the duty of alms-giving, participate in a great spiritual work of mercy, and help to bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death. Do it now, in the name of God.

> > REMITTANCES

Previously acknowledged. . \$620 00 Jno. A. McDonell, Jona, N. S. 2 00 Reader J. J. Trainor, Bedford, P. E. I. 5 00 RECORD Reader, Lochiel 1 00 J. J. Dovle, Ottawa... 1 00 John A. Gillis, Barnet, B. C. 1 00 Angus McInnis, Barnet, B. C. 1 00 John McDonald, Barnet, B. C. 1 00 Willie Loughlin, Barnet, B. C. 1 00 Friend, Barnet, B.C..... 1 00 H. & E., Goderich ... 00 Miss M. Nolan, Outremont, 1 00 Peter Donovan, Poltimore ... 2 00 J. D., Hesson..... B. Griffin, Calumet Island. Newman Mackintosh, Toronto Subscriber, Castleford..

J. C. Kelly, Creighton Mine ... Mrs. M. L., Chatham Senator Coffey, London Wm. J. Moher, Douro.....

DISCORDANT

ELEMENTS Only three or four months ago,

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Something of a stir has been one of the leading English reviews created in Episcopalian circles by a asserted that the Catholic faith was proposed excommunication of the unquestionably making steady proritualists in the Episcopal Church. gress throughout the Kingdom, there Under the heading "Reads Catholics was a storm of denials from the sec tarian press—so furious a storm that it could not be expected to last long; out of Episcopal Church" recently in the New York Times told the story of how the Rev. A. G. Cummins. however, the editor of the British rector of Christ Church, Poughkeep-Congregationalist should not have sie, N. Y., in his parish paper served notice upon the ritualists that they forgotten it so soon. He now corro-borates the much-a-bused reviewer's must either be Protestants or get statement by declaring, in a recent out of the Episcopal Church. He issue of his journal : Romish influence in the Church of England is increasing. The Roman did not put it exactly in this manner. but that was the purport of his Catholic Church is striving to recap message to those Episcopalians whom he inappropriately designates ture England. Converts are spring "Catholics." Taking for his text the ing up in all parts of the country course adopted by the Anglican Schools are being opened and sup monks of Caldey Island in becoming ported by Non-conformists. All Pro Catholics, the Rev. A. J. Cummins said to the ritualist: "Go and do like testants must prepare to resist the evil influences of Rome.' wise.

Something really ought to be done In giving this advice, he says that or the people of England will all be the defection of the Caldey Commun- reduced to the condition of the old ity from the Church of England to lady who had no place to go. She the Catholic Church has strengthened was taking her usual drive one day

true Catholics should be. Will you not, O 'Catholic ' friends, do as Cal dey has done. Resolve highly and firmly to accept with its fascination the discipline of Rome, unpleasant

though it be for those accustomed to the freedom of Protestantism. Take the bitter with the sweet. It needs only a little courage, a little consis-tency. Why expect to have the sweet without the bitter ? Please let us Protestants alone, let us enjoy our errors in peace. We shall love you much better when you are on the

other side of the gulf.

In this extract we have a sample of the utter inability of the Protest-ant mind to understand the nature of the authority the Catholic Church

> The manager of the Italian paper that accused Cardinal Maffi, of Pisa of having misappropriated 50,000 francs, has been found guilty of libel. He has been sentenced to prison for a term of fifteen months and to pay fine of 1.860 francs.

Rev. M. A. Noel, S. J., Catholic chaplain to the Eastern penitentiary. Pennsylvania, received into the Church recently eleven converts Among those baptized was an Indian chief who had given the United States troops much trouble on the border

Catholic to administer the oath of office to a president since Chief Justice Taney's time in 1861. Taney administered the oath of office to nine presidents ; Van Buren, Harrison. Tytler, Polk, Taylor, Filmore, Pierce, Buchanan and Lincoln.

> son, who died in Paris, Mercy Hospital, Chicago, will get \$100,000 outright, and \$200,000 after the widow's Mr. Thompson was grandson death. of the founder of the Chase National Bank, New York. The Sisters, who are naturally delighted over the gift could not remember that Mr. Thompson had ever been a patient in the Hospital.

issued a decree secularizing the Catholic cemeteries; that is, declaring them government property. The crosses, it seems, will be removed. and civil funerals will soon be witnessed in a land almost entirely Catholic. Another decree forbids the says the Ave Maria, when a writer in teaching of religion, not only in the national schools, but also in private institutions.

> A letter from Denmark says that the German Jesuits established at Copenhagen, have won the admiration of all classes, their methods of education are so well liked that the Danish government has authorized them to receive in their schools young men of all religions. Furthermore, the certificates and diplomas given by the Jesuits have the same value as those given in the official academies.

There is a convent of deaf mute nuns in Montreal, Canada. No fewer than twenty of the Sisters are deaf mutes, graduates of the deaf mute school there, and the Sisters now carry on the work of teaching deaf mute children in that great Catholic city. The community was founded twenty-five years ago and has flourished remarkably, even though the number of those upon whom it can draw to recruit its rank is small. beir numbers are ig constantly swelled by new additions, the latest one being a girl from St. Louis, Mo. A movement to establish a Catho lic Y. M. C. A. in Chicago was recently launched at the De Paul University alumni dinner. Judge Marcus Kavanagh was one of the indorsers of the plan. The plan set on foot is to secure contributions from Catholic young men, donations of church property by the Archbishop, and subscriptions from parishes, for the erection of a centrally located building where gymnasium apparatus, swimming tanks, baths, lecture and reading rooms and dormitories can be established. Right Rev. John Joseph Hogan, D. D., Bishop of Kansas City, the mem ber of the American hierarchy, and second only to Cardinal Gibbons in vears of service, died February 21, of pneumonia. Bishop Hogan almost completed his eighty-fourth year. His ordination to the priesthood dated back sixty-one years, and his episcopal consecration forty-four vears and six months. Only twenty eight days elapsed between the consecration of Cardinal Gibbons as Bishop of Adramyttum and first Vicar Apostolic of North Carolina, on August 16, 1868, and that of Bishop Hogan, on September 13, 1868. The French courts have rejected the claim of Cardinal Amette, Arch-bishop of Paris, to the National Basilica of the Sacred Heart at Montmartre, in the French capital. The building, though not yet quite completed, has cost 45,000,000 francs -\$9,000,000-to date. The Cardinal contended that the Basilica and its dependencies is the property of the Works Committee of the National Vow, and it should be declared to be either the property of that committee or of the successive Archbishops of the See. The city of Paris claimed the sacred edifice under the confisca tory law of 1908; and the claim has been declared to be well founded. Cardinal Amette will appeal from the judgment.

1800

CATHOLIC NOTES

While not generally known, it is a fact that there are twelve Catholi Cathedrals in Africa.

According to The Sentinel of the Blessed Sacrament, no less than 6,406 Jews have been converted to Catholicity in Vienna during the last ten years, the number being verified by official statistics.

The Osservatore Romano denies the report circulated, it says, by Freemasons that there is not sufficient accommodations in Malta for the visitors who intend to proceed there in order to be present at the Eucharistic Congress.

exercises over those who yield her obedience. Freedom ! The "truth shall make you free." That is the sort of liberty every Catholic enjoys He is no more deprived of true lib erty than he is when he obeys the physical laws, upon the observance

of which his life depends. What does the Rev. Mr. Cummins think of the assertion that he is living in base servitude because he is obeying these physical laws? Take, for instance the law of gravitation. What would you think of a person who, to assert his freedom, would walk off the roof

of a sky-scraper instead of going Chief Justice White was the first down on an elevator? He who is the author of the law for which we show our respect every time we use an elevator to reach the sidewalk, is also the author of spiritual laws obedience to which is true freedom The Anglican monks of Caldev did not part with freedom in the true

sense of the word. Neither does any Under the will of Ferris S. Thompother convert from Protestantism. In making an onset upon the ritu alists in the Episcopal Church, the Rev. Mr. Cummins may set many Episcopalians to making a compar ison between the claims of the Cath

The Costa ministry, Portugal, has CATHOLIC PROGRESS IN BRITISH

2 00 olic Church and those of Protestant 00 1 ism in behalf of which the rector o 2 00 Christ Church has taken up the cud 2 00 gels as against his fellow-Episcopali 20 00 ans whom he contemptuously desig 10 00 nates as "Catholics." - Freeman' 25 00 Journal. -1 00

EMPIRE

"Undoubtedly

THE THEORY

The upholders of the prosperity the pitiable stagnation of Quebec. theory are wont to point to England But is he, in his description of Queas an irrefutable argument. Look bec's conditions, either that type of at its commerce and wealth and inmissionary who depends upon the dustries, its virility and vitality, its credulous for a living and hesitates ever advancing cohorts of civilizaat nothing, however baseless, in his tion, and be convinced of the truth arraignment of the Church, or a man of Protestantism. We look, but we who, having some respect for truth, are not convinced. Was Rome, for some consideration for others, reexample, raised to unequalled power frains from making statements that because its religion was true ? Was he cannot substantiate ? We leave Greece the queen of the intellectual our readers to judge. We are world because of the purity of its not afraid to look at Quebec. And religion ? Is Japan, now sitting at taking as a test of civilization the the council-board of nations and try- men a country turns out, Quebec can ing to rival its neighbors with the without any hesitancy challenge smoke of factories, a great power comparison with any other province

LOOK AT QUEBEC

of the Church. No

can he weep over

then,

We are invited to look at Quebec insinuations about the propnasty and see in its stagnation an over erty. History repeats itself. Some thing similar was seen in this country whelming proof that Catholicism is a few years ago, when the accusa not blessed by God. When the evantions of fraudulent conversion were gelical missionaries, however, labour shown to be absolutely ground less.—America. a little more the French Canadians

longer,

MISSIONS TO THE GRAND BANKS

WORK OF HEROIC FATHER HAMON New York Herald, March 25

Prepared to endure the hardest storms of the North and to risk the continual dangers of shipwreck and disaster in the fogs that abound in the vicinity of the Grand Banks

BENEDICTINES

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the usual treatment of converts,

abuse and detraction. We read now how

they have shown long signs of in-

stability and vacilliation on many

other points than the Roman claims.

how their secession was long ex

pected, how they departed during

the last year or two from their orig

inal austerity and their first zeal, so

that one would take the position of

those who once boasted of them to

be that the Church of England is

well rid of them. On the other hand

no praise is too extravagant for the

ford Haven communities who have

stayed behind. While some lament

the treachery towards the Church of

God that lurked in the two commun-

ities for so long a time, the more

English Church papers assert that

this is the result of gifts of English

churchmen to procure the restora

tion of Benedictine life in the

Church of England, and that, there-

fore, the monks are bound in honor

and conscience, and probably legally,

too, to leave behind them. Aelred

Carlyle says, on the contrary, that it

is in great part the fruit of their own industry and their own resources,

and his lawyer writes that their

largest contributor by far approves

entirely of their present action, and

In the meantime it is comforting to

one result, to lead those that attempt

few

of souls.

members of the Caldev and Mil-

Father Yves Hamon, director of the when all the French Canadians are French Mission to Deep Sea Fisher run through his evangelicad mill and men, left this city vesterday for New turned out as millionaires? No foundland to take up his missionary longer, then, can be descant upon work for the coming summer. Father Hamon, who started this their poverty and the soul-deadening work among the codfishermen off and prosperity-destroying influence

Newfoundland eighteen years ago with one small ship and a handful of enthusiastic followers, has been in this city, a guest of the priests of Spanish Church, in West Fourthe teenth street, for several months. From a small sailing vessel, the St. Pierre, which carried Father Hamon and a crew of six and which mad only occasional voyages among the great fleet of fishermen, the venerable French priest has extended his field of operation gradually until to day the society has two large steam ships making numerous calls among

18.000 men. S.B&Co. 5 Father Hamon's headquarters are at St. Pierre-Miquelon, Newfound-land, and he has direct charge of the largest, vessel, the St. Francois d'Assise, which plies continually be ween St. Pierre and the Grand Banks. The ship is of 600 tons, carries a crew of twenty-seven men and has a hospi-

it to Rome. But even these, judging of the Fourth Degree, Master from a letter by one of them in the Knights of Columbus. A similar bill has been presented to the Living Church, can not refrain from Missouri Legislature.

> BISHOP'S TENDER TRIBUTE TO A CHRISTIAN MOTHER

Baron Von Ketteler, the wise and holy Bishop of Mainz, writing of his student days, thanked God that he had been preserved from doing any-thing of which he should be ashamed. The prayers of a saintly mother and

the example of his pious sister helped him safely through the time of storm and stress. Later on in one of his

sermons, Bishop Von Ketteler paid a tender tribute to these two angels of Back of the edge's point lie all manthe household-a good mother and a ner of 'Catholic' doctrines and prac good sister : tices.

The greatest blessing that God can confer on man in the natural truly Christian mother. I do not say the gift of a tender, loving mother, because, if the mother is filled with tween Protestantism and ritualism.

the spirit of the world, her love is On this subject he is very explicit, not a boon, but a bane to her child. as is shown by this extract from his But a Christian mother is of all divine pronunci - mento : There is, and

long has been, less mutual sympathy gifts the greatest. . . When such a mother has long been laid to rest between 'Catholic' and Protestant elements in the Episcopal Church and her son is seized by the stormy winds of life, and, tossed about hither and thither, is on the verge of losing than between either element and its correspondent outside Church-Catholic on one hand and Presbyter both faith and virtue, her noble saint like form will appear to him and ian on the other. These two elegently yet forcibly draw him back to ments, the high and the low, we the path of duty. He who has learned to know Christianity and its may forcibly hold together, but we

cannot make them mingle. Why virtues, its inner truth, its purity, should they be held together ?' its self-oblivious love in the life of a Proceeding on the assumption that no union is possible between such discordant and antagonistic elements Christian mother of her counterpart-a Christian sister ; he who has the rector of Christ Church urges the tasted peace, the peace which Christ "Catholics" to go forth from the Episcopal Church. "Follow the Cal-dey Islanders, dear fellow 'Catholics," he advises, "we shall grieve at the calls His peace in the bosom of such a family-the thought of it will pluck

him out of every pool of perdition into which life may hurl him. He who has once seen virtue in such loss of numbers but rejoice in your gain." The nature of the gain he transfigured images can not look on vice, even though he be caught in its has in mind is thus described :

toils, except with aversion and contempt."-Catholic Bulletin.

the that the ast summer, and, seeing a church in Protestant Episcopal Church in course of erection, inquired of her America will be stronger if it gets coachman; "What church is that, America will be stronger if it gets rid of such religious orders as the Michael ?" 'Tis a Catholic church.

Holy Cross. He criticises the practice ma'am, I'm thinking by the size of of prefixing "Father" to the names the cross that's upon it." he answered. of the members of the Community of A little farther on she noticed a large the Resurrection who preached this new building, and asked what it was year's Lenten services in Trinity 'A convent, ma'am," replied Michael, Church of this city. He then pre who mischievously drove past an

sents this ultimatum : "We have orphan asylum soon afterwards, and come to a critical moment. A party volunteered the information that it fight has been begun by 'Catholics. was just erected by a community of exiled French nuns—"God be good to thim !" The old lady relapsed into The era of toleration of complacent satisfaction over the cessation of strife, has been brought to an end. silence, whereupon Michael became Either this church is to remain Promore loquacious, pointing out every testant, or it is to be made 'Catho new Catholic institution that

lic'; the matter of a change in its passed. He had just indicated a econd church and a school, when name is only an entering wedge. his mistress lost her temper and exclaimed : "Drive on-drive on, Michael ! Very soon we Protestants

Such is the view of the Protestant will have no place to go.' Michae element in the Episcopal Church of afterward declared that he thought of a place but refrained from naming of Christ Church, who believes that it. 'And, mind ve. I'm not saving there is no possible compromise bewhat place it is, or the kind it now

A CHINESE BISHOP

It is interesting to learn that China was represented in the episcopacy as early as 1685. The first and as yet, the only Chinaman to be raised to the episcopacy was Gregory Lopez,

He was born in 1619 at Fokien, be came a convert of the Dominicans, studied at their college in Manila, and later joined the Order. After his ordination in 1654, he returned with a party of his colleagues to work for

the converson of his countrymen, and his labors were most fruitful. Pope Clement X, in 1685, appointed him Bishop of the northern portion of He fulfilled his duties with China the utmost exactitude, and so highly did the Holy See approve of his con duct that he was granted the privilege of choosing his successor.

The act we may perform does not sanctify us so much as the spirit in 'There is an acknowledged Catholic Church. That is surely where all which we perform it.

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

sthruch

THE PROPHECY

It may be imagined what Morris's feelings must have been during this dialogue, in which he found he was reputed not only as the murderer of ergeant Robinson, but the leader about me and prime mover of the principal outwhich had occurred in Clare rages since the commencement of the disturbances. The large escort of horse and foot sent to accompany him to Ennis at the dawn of day, gave him a still more vivid impression of the importance attached to his capture, and it may be supposed the sensation created on his arrival in that town him know it." did not contribute to lessen it. Ever at that early hour, crowds thronged round the military to get a glimps of him—fingers were pointed from the shop doors and windows, and he heard persons now and then anxiously directing his attention. whisper to one another as he pas There's the man that killed along, "What a deter Sergeant Robinson !" mined looking scoundrel !" "What a ferocious dog !" This unlooked for notoriety so paralysed every faculty, that he passed along in a kind of be wilderment, listening and gazing about as if all the stir and excite ment related to some other person, nor did his ordinary consciousnes return until he was lodged in a cold gloomy cell within the walls of the jail, where he was left sufficient time for undisturbed reflection.

The perilous condition of the counsome months had induced the try for government to send down a special commission for the immediate trial of such as were made prisoners, and their summary punishment if convicted. The court held its sittings and it not unfrequently hap daily, pened, that a person was indicted, tried, convicted, and executed before sunset, for an offence committed on the previous night, or perhaps on the very same morning. There appeared to be some prospect of this decisive manner of proceeding in the case of the unfortunate Morris. The court was open at the time he arrived in Ennis, and as soon as it was known that one of the murderers of Sergeant Robinson was taken, indictments were directed to be laid before the grand jury, that if true bills were found, the trial might take place immediately.

Morris, in the meantime, was lying upon straw in his gloomy cell, leavouring with what resignation he could to reconcile himself to the fate which, however innocent awful he well knew in such apprehensive times was awaiting him, when heavy footsteps at the door startled him. The key grated in the rusty lock, and as the door opened, and the dull beams of light from the barred window fell upon the form of the person who was entering, he recognized his old and detested tormentor, Wiley. They gazed upon one another silently, but with very different feelings, for some moments, when the humpback at length said in a compassionate tone, and with an air of feigned concern.

'God save ye, Morris." "If its the same to you, Misther Wiley," returned Morris, "I'd as live have the prayers of any one else. "May be so, aragal," observed Will, "may be so-why then, dear knows,

whatever you think about it, I'r your throuble." sorry for "Eveh. let me alone."

Tis a bad business, I'm afeer'd, Morris

so distressing. Howsomever, it'll a dog, when he was a boy. It was in never be said I desarted you in your vain that Morris corroborated his So I thought," said the humpback coolly, "I was afeerd, perhaps, them rascally peelers might be consailing misfortune, Morris. No - no - 1'11 it from you. Dear knows, 'twas when I was gettin up this mornen it come again, if I hear any news that think ud be plasen to you-sitch as me. The poor boy, siz I to the nature of the execution and myself, the vagabones will take things of that kind that you'd be him by surprise, if there isn't some friend wishen to know.'

to tell him of his danger, and the Morris raised his face from the rope that's preparen for him." straw in which it was buried, and looked suspiciously at the hump-"I'm much beholden to you, no doubt, returned Morris, as a cold creeping came over him, "but you back, whose countenance at the

moment presented an expression to may spare yourself any more trouble which it would have been difficult to give an interpretation. The eyes were staring, and all the feature "No throuble in life, Morris, not struggling and convulsed, as if with the laste," continued the imperturb able Will, "I couldn't have it on my an effort to subdue some almost irre sistible emotions. Having succeeded conscience, when I seen the information in composing it to an appropriate tions, and I knew your life was sworn away, to keep you in the dark about it. The dear lad, siz I to myself, expression of sympathy, he uttered faintly, (overcome apparently by his feelings, as he turned once more to sorrow a bit but he's as good "Good bye, Morris-good hung already-'tis a pity not to let the door.)

bye, a-ragal," and withdrew. Morris clasped his hands together "Tis asy enough with you, you compressed his lips firmly, and with much obvious efforts suppressed any unhanged vagabond," exclaimed the prisoner, continuing to gaze in stronger indications of the feelings the direction of his departed visitor

with an indignant expression, which had been gradually kindling within excited by his reflections on the fate which the humpback was so the last few minutes, "'Tis aisy "The villins," continued the cobbler, "the villins, siz I, they'll not enough with you, earnen your blood noney—you destroyen informer—but your day will come yet. give him time to get the clergy it-There was but little time for fur-

self, so they wont." "God help me Will," exclaimed ther reflection on the subject, when Morris, overcome at length, by the he heard a growing bustle outsideterrific anticipations against which he was endeavoring to contend, "I the tramp of military-the ground ing of arms-the loud voices of elieve I'm done for." "True for you, Morris," observed officers and police, and the locking and unlocking of doors. The sounds

Will compassionately, "twould be a sin to desaive you about it, there gradually approached his cell, the door was pushed in, and a crowd of isn't a man brought to the bar in policemen, with fresh prisoners, en tered. The latter were handcuffed these times but is found guilty, and then they're taken away to Cork for and the face and hands of one were transportation, or straight to execusoiled with blood. He looked de pressed and jaded as if some desper tion, as the case may be." ate struggle ; but his eye, as it wan

Would there be any hope of my being transported, Will?" inquired the unfortunate prisoner catching at dered round the dark vaulted dungeon to which he was about to be consigned, betrayed no expression of the alternative.

"Is it thransportation for murther! fear. Morris gazed on him with in tense interest for a few moments, as Al-li lu : what is it you're dramen if struck by some strange recogni

tion ; a deadly paleness began to The humpback uttered these words in a tone of astonishment which completely extinguished all hope in overspread his countenance, his eyes grew fixed and staring, his jaw fell the heart of poor Morris. Pale and faint he had been sitting up on some his very breath seemed suspended. He remembered the last words of the straw in a corner of the cell ever humpback, for his early friend and since the entrance of his visitor. companion, Peter Nocten. stood be mustering what fortitude he fore him. possessed to support him during the Peter beheld Morris with equal as lialogue, but his timid nature was onishment, but gave no further

token of recognition than a look of unequal to the effort and unable any mute surprise before the police, prolonger to restrain his emotions, he ceeding to open the handcuffs, stood between them. A gentlemen in coloured clothes who accompanied

if they were wholly at a

Shame on you, Morris-shame on courageous body like you," said "'tisn' the chief constable, and appeared to his unrelenting tormentor, sich a hard death afther all.' be a magistrate, immediately or dered all the prisoners, including

"Ove ! ove ! ove !" were the only expressions that escaped the miser-Morris, to be placed against the wall in a line, and the witnesses to be able prisoner in reply, as he employed nimself in clasping and unclasping then brought in to identify those who were engaged in the murder of his hands unconsciously.

fell back in a burst of tears.

"I had a cousin of my own," con-"that re soon as the former were arrayed, the tinued the humpback, covered afther the first time he was ment, a policeman and his wife, were hanged by being bled, and faix he accordingly introduced, and protold me 'twan't so bad at all-and 'tis asier now I hear, since they're ceeded to examine their countenhung be the drop—you're standen this way on a floor like, the signal is ances and dress with great circumspection. It was a moment of deep given, slap goes the floor from under suspense, as they walked backward and forward slowly before the anxyour feet-down you go with a jerk and you're dead in a minit-Eyeh ious prisoners, now pausing as it hanging's an asy death.'

'Ove ! ove! "If its the disgrace you're minden. may be as there's army law in the ounthry, if good interest was made

be done about it."

Morris groaned deeply.

all, if it wasn't that I knew you had no other friend near you—'tis

be hanged.

with the judge or the government, they'd shoot you instead." 'Murther ! murther ! "Well, well, as you wish, Morristis hard to please you about it.

You never see a sodger's execution I suppose? There's a grave dug, as it servant of mine, said my entertainer, and heezing-like, and a bright color kem in her cheek, and she waisted

assertions. Both were listened to, with equal incredulity by the magiswhere equals the set of the set o

had now got hold of the right men, he directed the removal of the other prisoners, and, the hand cuffs being eplaced on Morris and Peter, conigned them to their present place of confinement. When the door of the cell was closed, the party paused outside, and the prisoners distinctly heard the chief constable cautioning the jailor, " to keep a sharp look out, and before he locked them up for the night, to search closely for any instrument of self-destruction which might be concealed about their persons. Let that little desperado Moran," he continued, "be especially looked after, as from the position he holds among the Terry alts, it is most important he should be made an ex

ample of." 'The Lord purtect us." ejaculated Morris, " did any one ever hear the like ?' 'Tis all up with us," observed

We have no more chance of Peter. escape, than if the grass was growing nore. green over us this moment. Oh ! vo ! vo !

"Eyeh! What's the use of grieven? nay-be 'tis all for the better.' God help us," responded Morris faintly.

'I thought once. Morris, the world wasn't so dark as it looks to me, now," said Peter, "I had my cabin, my garden of piaties, and my acre of orn. I had the love of a little girl that hadn't her equals on this wide earth, and two little craythurs were playen like kittens about the floor with me. Oh ! mavrone, I was the happy man then Morris-and what am I now ?"

'Maybe you wouldn't suffer afthen all, eroo," replied his fellow-prisoner "Suffer, is it," ejaculated Peter, do you think I matter anything they can do to me now. No, no; I suffered whatever any crathur on this airth could suffer in the loss of all one hear you.' that wor near and dear to me, and death cannot frighten me now."

Was it to lose the wife you did agra ?" inquired Morris compassion-

ately. "The wife—the son—the daughter -all-all-Morris, and here I stand alone in the world, and leave it naked, as naked I come into it. I tould you I was happy and comfortable-wait, and I'll tell you the rest of the story, 'tis a short one. I held my little farm aisy, and paid the rint regular, until an election come in the country, and I voted against my landlord for the sake of emancipation. From that day out he never had the same face for me, and I knew well my ruin wasn't far off. There Sergeant Robinson at Clondegad. As was an ould abatement he med me in the farm some years before when witnesses, a soldier of the 5th Regithe times grew bad. This abatement he now brought agin me as an arrear. and ordhered me to pay up at wanst I couldn't do it, ov coorse, and got immediate notice to quit. On the following 25th of March, in could and the cabin was levelled before caught by some faint recognition. our faces. I made a shed against now passing to another and to bank on the highroad with a few another. It appeared for a time, as sticks and sods, and the neighbors. loss, and God bless 'em, sent us the piaties. unable to identify any of them. At But the could and the wet brought length the policeman's wife made an the fever to us, and my darlen wife unusually long pause before Morris, and my poor Dinny died. The little looked at his face steadily, and ob girl, too, though she recovered for a serving that he was deadly pale and trembled visibly, she inquired who trembled visibly, she inquired who he was. On learning that he was a From that time out she had a cough,

slipping the handle of a spade be-hind me, I pretended I was comen to give myself up—he drew back to let me pass, when suddenly I darted out and was lost in the pitchy darkness of the night; some of 'em fired after me, and others followed by the sounds of my steps. But when I thought they were a little asunder stopped on a sudden and stretched the first that come up wid a blow of the spade-tree. Three more I sarved in the same way, and the rest thought it better for 'em to give up the hunt. I got back again to my little darlen before long, and I'd give a hundred lives if I had 'em for the one look she gev me, when I come into her. Young as she was she understood all that happened to me, and put out her little mouth to kiss me, as I sat down by the bed. But her lips were cold, and the damp of death was on her forehead, and her eyes were glazen. I lifted her off the straw, wrapped the blanket about her, and thanks be to God, she died in my arms. I was as happy as

most at the mercy as if they were all again brought back to me. The sodgers were with me soon after, horse, foot, and police, but I had nothing now to fight for-I walked out of the shed quiet and asy-held hands stretched for the handcuffs. and never med complain

"Dear knows you wor to be pitied Peter," observed Morris, as the former concluded his story.

"Tis little to die afther what I suffered any way," rejoined Peter. I'm quite indefferent what they do to me. "So would I be," said Morris, "if it wasn't for its being so sudden a death entirely. I always had a misgiving,

somehow, about coming to a voyolent end, and the heavens be praised 'tis comen to pass when little expected it. must all die, sometime, "We

Morris, and what does the difference of a few days or years signify." Tis more nathural to die old for

all, Peter, and specially to die in one's bed. Oh mayrone ! to think of to-morrow mornen ! "Husht, you Muth-Dawn-let no

The conversation of the two friends vas interrupted by the return of the jailor, who, after closely examining their persons for concealed files or instruments of self-destruction, locked them up for the night. Peter, who was exhausted with his late continual watching and anxiety of mind, threw himself on a heap of straw which lay in a corner of the cell, and in a few minutes fell into a sound and quiet sleep. Poor Morris also lay down. The but not to rest or slumber. dread of a violent and sudden death, that horrid shadow which had haunted his existed from the cradle, now grew imminent and gigantic. But a few short hours, and the evil fate which from his earliest apprehension of danger, it had been his study to escape, would fall upon him in its most awful form. The light—the morning light, which visits the wakening world with the joy and rightness, will send its dingy beams into his cell, to tell him the scaffold-

ing is erected for his execution, and stormy weather, the whole of us were turned out be the ditch side, arrival. He listened to the easy reathing of his companion, as he slept, and wondered. Then he thought of their boyish days-of the many happy years they had passed together d how little they had then anticipated the disastrous end they were of the long gone November eve, its eventful amusement, and above all, the terrific sketch which the old

Morris rubbed his eyes, and looked dubiously at him ! Moran

" That I may be blessed," said the humpback," but 'tis wondering at you I am, to see you sleepen so sound.'

"Eych ! sound !" repeated the prisoner, " you doesn't know the night had.' 'Faix, may be so," resumed the

cobbler, thinken nathearly enough uv the mornen ! That I mightened. but I believe 'tis more distressin' to be in doubt and throuble about one's and, then to be certain sure of

violent death." ' May be so," was faintly uttered in reply.

Well, well, don't be so down about it altogether. Morris. I did my en dayyours any way to get every infur mation for you, so as to make you asy in your mind. Your thrial is to be called on in about an hour, the jury is determined to find you guilty, and you're to be hanged in the morn ing, about 9:30 along with Pether."

Morris shuddered, but recovering t length, and turning to his inform ant, he ejaculated in an almost in audible whisper. " And is Peter found guilty ?

"Al-li-lu ! guilty, what else ? the jury never left the box ! I hard the sheriff afterwards giving others about both o' ye to the hangman, who is a partiklar friend, and would do anyhing to serve me. 'Jim.' siz I to him as soon as the sheriff was gone, have a favour to ax of you-and that is-to put the two poor fellows you'll have in hands in the morning, out o pain quickly, especially the little nan, siz I. Mr. Wiley made a slight pause

perhaps to give Morris an opportun ity of expressing his gratitude, but receiving no reply, continued : "'Never fear, Will,' says the hang-

man, 'I'd obleege you in more than that. If them boys,' says he, cuts a second caper, after the knot I'll tie, sav I'm'-Lord presarve us-'tis

he is I believe. dyen While the humpback was so vividly recounting his interesting conversa tion with the hangman, and the be

nevolent efforts h was making fo the advantage of his friends, he ob served Morris' cheek and lips becom ing whiter, and his breathing deeper when suddenly a noise came in hi

throat, a convulsive struggle took place, and he lay back as cold and nanimate as a corpse before him. It was just at this moment, said ay worthy host of Kilgobbin, and while the humpback was yet gazing with a look, in which the expression of the playful amusement he been indulging in, was blended with some slight signs of astonishment, entered the prison, accomthat I panied by a magistrate and the jailor should mention, he continued, that on ascertaining the nature of the crime, for which Morris was committed, I hastened to Ennis on the previous night, accompanied by Mrs. O'Kelly, to prove an alibi for him We were both ready to bear testimony to his having driven our jaunt ing car to the chapel on that morning, at the precise hour when the battle with the police and murder of the serjeant took place, and lost no time in making the fact known to the nagistrates. The bills against all the prisoners, indicted for that crime. were already found by the grand jury. the witnesses in attendance and Morris one of the reputed leaders among the Terrvalts, was ordered up for imme

diate trial. When, however, it was ascertained that persons of our rank ated the disastrous end they were ow coming to. Again he thought forward with direct evidence of an alibi for the prisoner, it became a question whether such testimony, besides ensuring Morris's acquittal, dummy had drawn in the ashes. "I might have known," he muttered the witnesses in the trial of Peter APRIL 19, 1918

strange reality, than was poor Morris

I need not, I think, said my hos pitable entertainer, say a word more to convince you that the hero of my story had good cause for his aversion to the tormenting humpback, and that it is little wonder, even at this distance of time, his indignation should be so strongly revived by an

uncalled for visit from him. 'And now, gentlemen," said the eleventh Juror, "allow me to ob-serve, that however the executive or magistracy may reconcile to their consciences in disturbed times such suppression of evidence affecting the testimony of a crown witness, as I have described to you, I shall always, as a juryman, raise my voice against Though convinced the the practice. parties conducting a prosecution may be of the guilt of a prisoner, I hold it to be their bounden duty to bring before the jury all the important evidence which may have come to their knowledge, whether it make for or against him.

I entirely agree, gentlemen, with my friend who has just concluded his interesting tale," said another uror, " as I am sure you all do. The injustice of the practice could not be nore forcibly illustrated than in the instance he has placed before us. It was no apology for the magistracy that the policeman's wife did not designed ly swear false informations against Moran, but believed him to be the identical man who rode into Ballincally on the morning of the engagement, and was, she thence assumed. a principal in it. Admitting even that convictions were sincere, the jury in the subsequent trial, had her evidence come before then would have taken into account here rashness and recklessness in forming positive conclusions on very slight grounds

Such an atrocious proceeding as that," observed the political unionist, could never have happened if there had been a stipendiary magistrate there. A stipendiary would never have

'Order ! - order ! - order !" from several voices. The juror who had on a former oc-

casion excited the indignation of the last speaker, by his sneers at the mor ality of his countrymen, now started up in his turn equally enraged. cannot sit here, sir," he said, ing his inflamed looks at the Foreman, " and hear the virtuous magis tracy of this country traduced and calumniated-'Order !--Order !"

"Gentlemen," said the Foreman rising from his chair, "I cannot per-mit the continuance of these obser vations on either side. They are a direct infraction of the understand-

ing by which we hoped to maintain the harmony of the night; and I should deem myself unworthy to fill the proud situation which you have assigned me as your president, if I so far forgot my duty as to sanction the introduction of any subject which might lead to disagreeable discussion, and perhaps quarrels, among a company otherwise so happily associ

The observations of the chairman vere received with acclamation, and the two offended jurors slowly re sumed their seats, eyeing one another nevertheless, for a considerable time with looks of ill-restrained defiance.

"Come—come," exclaimed a good-humored looking personage at the foot of the table, who seemed more amused than interested in the alter cation, "a plague on all politics— let's have our story — I'll be hanged if I wouldn't at any time rather listen to a good story than the best speech of Sir Rob-(order! chair!) I beg pardon, gentlemen, I did not mean to infringe-but come, sir, (address

answer;" "must send you to trial for all that." Satisfied in fact that he

"Was it to bring me that comfort you're come to see me, Misther

'Wisha ! hear this now, and you not havin' in the whole country, a greater friend than myself. Many's the night you'd ha' been dragged out o' your hed he the armee, only for me. and you know that."

Well, well, no matter; sure I'm not saying agin it ; but if you're a friend of mine, as you're saying, you'll answer me one questhin. 'Gondhoutha ! why wouldn't I !"

· "Well then, tell me, for what erim is it I'm med a prisoner of in this way

'Al-li-lu ! is it that your axing me," exclaimed the cobbler, elevating voice in utter astonishment. 'Sure 'twas for the murder of th sergeant and the sodgers at Clondegad, wasn't it ?'

And who is it swears agin me about it," continued Morris quietly. whole counthry that was looking at you. I hear."

d nothing to do with it, Will! 'Nothing to do with it," iterated the humpback, in renewed astonish-ment, "eyeh, don't be afeerd, I'm not going to turn king's evidence again

'I'm saying nothen but the truth, as if I was at my death hour," re turned the prisoner solemnly.

"Murther! hear to this, now the fortunes the ould dummy tould Sure the whole world was looking at you, at the head of the Terry's fightfor us ?' ing like a lion all the ways from Ballincally to Clondegad. I hard a from woman myself say, she see you cuttin off the head of the sergeant at the latter ind, with one back-handed blow of your soord."

"It's no use my sayen a word one way or another, sure I know that," replied Morris, "but I wasn't there for all that."

Well, well, no matter, I don't want to pump you, dear knows there's evidence enough agin you whether you were there or not, and 'tis hanging matter you know that of coorse ?'

"Tis pleasant to be reminded of it at any rate, Mr. Wiley."

prisoner has his eyes bandaged, and namesake, Captain O'Kelly of Ballinvoher, whose servant she really did is med to kneel down by the edge of

it, and there's a body of sodgers, see, she unhesitatingly exclaimed he standen as it may be here, fire what was one of the murderers, and that they calls a volley upon him. He she remembered him well, as he was the man who rode back from the tumbles into the grave-they turn the sods over him and there's an fight to Ballincally that morning. end of the bizness. In hanging to do and hallooed the people to come ou

be sure there's a great deal in having and join 'em. Although Morris had a good hand, but of the two, I'd my previously entertained little hope of self prefer shooten, as the asyest death. If you wish Morris, I'll spake escape, this unexpected declaration of the woman quite astounded him. He stood silent and motionless as a to the chief to know if anything can marble statue before his accuser, and Morris started up on the straw, as

listened to the dialogue between her and the magistrate which followed if he had been struck by the galvanic battery, and seizing the humpback's without evincing any sign of animation. He was at length aroused from hands in his own, with a desperate energy of manner, exclaimed, "hear his trance by a singular incident. to me, Will Wiley, this once, and the While the female witness was mak heavens bless you. If you want to ing her deposition, the soldier of the 5th Regiment who accompanied her, was stating to the chief constable way whatsoever between me and my his inability to swear positively to end-let me live or die as God any of the prisoners, but mentioned pleases-I don't want to have any nore to say to you." "Eyeh! anything you wish that he shot one of his assailants in the back of the leg, as he was mak-

there's no harm done I hope," re-turned the humpback as he moved ing a retreat, and suggested the propriety of ascertaining whether toward the door, "good-bye, a gra ; but that's true," he continued, turn of them had a wound in that situation. An examination was immediing back as if something now had ately instituted, and as chance diroccurred to him, "I was near forected, Peter Nocten was the last who underwent the scrutiny. As soon as the leg was bared, the policeman getten ; do you remember the pleasant November eve we spent together long ago, when we were boys, and gave a loud cry of exultation, ex

claiming, "we have him, we him-here it is - the mark of the bullet." And true enough, there ap

peared in the fleshy part of the leg, "I just thought of it dear knows the marks of two wounds, one apparently where the ball entered, on account of the fortune she tould for you comen to pass this way-'tis and the other where it had passed so astonishen. I remember it as if 'twas only yesterday. She drew a gallows in the ashes for Peter Nocten out. The soldier and the policeman's wife also, now that their attention and another for you, betokening, as I tould ye at the time, that ye'd both was more particularly directed to Peter, though unable to identify his features, began to recollect the colour and quality of his clothes, declaring

Morris gave another groan. "Well, well, I'll hould my tongue sure—dear knows, one can hardly say that the most fierce and forward of the party wore precisely a similar a second word you take it to heart so, I'm blest if I'd come to see you at description of dress. It was in vain

away day after day ! Of if you were to see her, Morris, and to think of told for me. He turned, and turned apon the straw, and shut his eyes, what she was !' Peter's voice faltered for a moment, and tried to sleep or to think on some

and he appeared to struggle with some intense emotion, at length recovering himself he continued :

along, and lines of horsemen, and of Night and day I watched the swords and bayonets, and heads denselittle craythur, and got medicine for her, and gev her goat's milk be the ly crowded together, and all moving docthor's orders, and every whole towards a distant tree, from an arm of which something was swinging in happorth the neighbours said was good for her; but 'twas all of no avail. She grew worse and worse, the wind; sometimes he fell into a momentary doze, and dreamed that and had heavy paspirations on her, he stood upon a high place saw the

and was talking wild-like in her sleep at night, and the cough and the pain in the side wor killen. If you upturned faces of a gazing multitude. felt the cold fingers of a hideous muffled figure, which stood beside were only to see her, Morris, the little craythur looked up to me, after him, pawing about his neck, and springing up with a feeling of suffoa violent fit, 'twould go to your very heart. 'I wish I was in heaven. daddy,' she used to say sometimes, and her lip tremblin,' for then I'd have no more pain ! Well why, she upon him through the grating of the little window, though it was the last he might see, came almost like a re-prieve to him, after the horrors of grew so bad at last, I was obliged to such a night. The police arrived at give up the work and sit by the sod the prison at an early hour, and to of straw constant, minding her, not knowen the moment she's draw the his astonishment, it was announced to his companion, that he was to b breath. As I was watching this way last night, sometimes raising and settling her up when the oppression the first for trial that morning. Peter was accordingly led away to the court. 'ud come on her, sometimes fixing and Morris was once more left to his the sods closer in the covering over own gloomy reflections. her head, for the weather was wet

and stormy, 1 thought I heard the sound of footsteps, like the tramp of sodgers, between the gusts. I found I was right enough, for in a few minutes the shed in which we lay was surrounded, the door was thrown in, and a police officer stoopen down, desired me to come out surrender. He laughed, the ruffian, when I axed him what it was I done to make a prisoner of me, sayen I'd know shortly to my cost ; and when I pointed to my dying little girl, and begged of him to laive me until I'd

get one of the neighbors to mind her in the morning, he presented a pistol, and swore he'd shoot me unless I came out without delay. I that Peter declared his total innocence, or asserted that the marks were grew wild to think of laving the from wounds received by the bite of little craythur to die alone, and

and others as to make it wholl might have known I had no chance after what she fore After mature deliberation valueless. was deemed adviseable to discharge Morris without trial, and proceed with the trial of the remaining prisoners on the same evidence other subject; but horrid sights came before him, of men with their faces which would, by this management, come before the jury unimpeached. overed, and carts slowly rolling

Peter was accordingly at once brought up and convicted, while I obtained the order for the liberation of Morris, which occasioned my unlooked for visit to his cell at the critical moment I have been describing to you.

There was an exclamation of sur prise and horror from all of us, as we entered and beheld my wretched servant stretched on the straw, appar ently a lifeless corpse, with the humpsome evil demon a back seated like cation, startled his companion with his cry! The dawn which broke in he had merely fainted from apprehension, the degree of which from the timidity of his disposition, I could very well imagine. Although suffi-ciently indignant with the humpback, whose share in exciting the poor fellow's alarm I at once estimated, I could not resist the temptation which occurred to me at that moment of having him removed to his own room at Kilgobbin, before he recovered his consciousness. He was therefore carefully conveyed to a carriage

which I had waiting at the prison He turned from the closed door, gate, and in a very short tin threw himself upon his miserable bed, and as he heard the last faint lying snugly wrapped up in blankets in the very bed which he had left so echo of Peter's retiring footsteps, unwillingly on the former night, to burst into tears. He felt they had answer the terrific knocking parted forever, that his friend would soon out of trouble, and much as at the hall-door by the police who arrested him. It was the most amus he dreaded the awful end which awaited him-almost wished to have ing scene in the world, when he bebeen himself the first sufferer. Worn gan to recover his senses, and to rec out with the cares and fatigues of the past night, and relieved in some sort people about him, to witness his utpast night, and relieved in some sort by the unrestrained weeping, to which ter bewilderment. The servants had he had given way, he at length fell directions to pretend total ignorance into a disturbed sleep. He knew not of all that passed, of his having ever been arrested, and even of any time how long it lasted, but on awakening, the first face which presented having elapsed since he went to sleep itself to his shrinking vision, was that of the humpback, who, seated quietly on the floor, was looking down on him with a curious air.

ing the twelth Juror you please — nothing like a story for restoring harmony.

The eleventh Juror, hoping that his song might be forgotten, and feel ing indeed, that in the present humor of the company it would be a little out of place, turned his head aside and kept poring with intent looks upon the declining fire. His antici-pation was speedily realized, no one thought of the song, while the twelfth Juror at once answered the call made upon him, as follows : TO BE CONTINUED

ONE PAGE IN A LIFE OF SACRIFICE A MEMORY

was a dark February night. The rain beat down mercilessly The lamps of the city were dimly seen through a steaming fog. The street cars seemed to plod along laboriously, as if the power-house were going out of commission; and the electric lights in the corner drug stores and hotels were dim and mist

By Rev. Richard W. Alexande

Out towards the suburbs of a great city, a street car went its lone-some way that dismal night. A sol-itary occupant sat within. Even in the dim light his fine figure and handsome face were striking, but as he raised his head wearily his countenance was pale and tired, and his eyes were heavy. He wore a Roman collar, and when the con-ductor and motorman saw him pass they touched their caps with rever ence

Others seemed to know him, even on that dreary night, for when the car stopped and he sprang out, a policeman, with a glistening raincoat and dripping helmet, who was pass-ing along, called out :

A bad night, Father !" But the cherry answer came in a ringing voice :

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'Pretty bad, but I've seen worse !' Then, a gust of wind-swept rain came round the corner. The priest ulled up his overcoat collar, and hastened his steps towards a tall, stately building in sight.

A watchman with a lantern and umbrelia called out :

"Take my umbrella, Father, you'll be drenched to the skin !" But the cherry voice answered

again 'No, indeed ! I'm just at home-

thank you ! And with an effort against the

piercing wind, he ran up the hedge lined path, took a latch key from his pocket, opened the door, and stood in the hallway, shaking the rain-drops from his hat and coat, and listening to the "Cathedral Chime" of the big clock upstairs. He counted -twelve

"Pretty late," he said to himself. 'I've had a hard day! The steam had gone down. Not a sound in the house, nor a light."

He struck a match, went into the office and lighted the gas. He threw his damp overcoat on a chair, and forgetting wet feet and the chill of the room, opened his desk. It was piled up with mail and with wrappedup matter. With a sigh he picked up one envelope, read the contents, dashed off a page, then another and another until a pile of stamped envelopes lay beside him. He did not heed the chilly room, nor the music of the chimes as they tolled the half-hours, or the hours, until they had called out ; one, two, three ! Then he started. But he wrote

one more letter. Here it is :

Dear: I have finished answer ing some urgent business letters (how they accumulate !) and the clock has struck three. My nerves are on a strain. I ought to feel this room, but I don't. Perhaps another letter will relax the tension. Am home to night worn, weary and Been out all day laying the wet. corner-stone of a new church, a distance away, in suburban section. How it rained ! Just as I began preaching in the open, it poured. I got wet through and through mud galore ! Audience stayed, so did I. This is a strenuous life, and somehow or other it has been a hard year. The incessant grind, the piling work ! The necessity of living up to concert pitch day and But I can't afford to relax night care and vigilance. And it is telling on me. The lines are deepening in my face ;-but soon 'the good old summer time' will come ! . . We work for a generous Master ! Whether my time be long or short, may I meet it with my armour on ! Pray for me. .

The letter was sealed and sent. It is now a treasured relic. It is a glimpse of a life of sacrifice, of the hidden thoughts of one who lived only for the service of the Lord. It is a key to long years of toil and labor unceasing; "We work for a labor unceasing; "We work for a generous Master!" In this work, Life. for him who wrote, there was no relaxation, no rest, no vacation.

be

believe

And soon, oh ! too soon after ! a day came in "the good old summer and as necessarily true, whatever time" when Father A. P. Doyle folded his tired hands, and with his armour of toil still on, closed his eyes in a long dreamless rest, and went to that "generous Master" for his exceeding great reward ; 'He gave to His beloved-sleep !"

A CATHOLIC ACT OF SUBLIME FAITH

DID YOU EVER SEE OPERATION DIE AND FRUCTIFY AND THEN SEND UP WAVING STALKS OF CORN?

one moment." I answer again-and You can never be absolutely certain it is the only answer possible—"You incapacity to understand these about man's word; you are liable to be deceived by him; but with Almighty God that is impossible. He can "neither deceive nor be de-ceived." As St. Paul says, "God is true, and every man a liar" (Romans iii A) mysteries is no argument against their existence, and what is more it should be no bar to your believing in them if your belief is grounded on the proper motive." We do not be iii, 4). And as Balarm said (Num-bers, xxiii, 19) "God is not as a man that He should lie, nor as the son of man that He should be changed." lieve the truths of religion because we understand the why and the where fore of them, or because they com For example, a man tells me he has visited New Guinea and declares the mend themselves to us by their reasonableness or suitability; but simply because God has taught us Papuan women wear their hair trailing on the ground. Or he says that them. If He has made them known the blue hens of Australia lay twice there is no possibility of our calling the blue hens of Australia lay twice as many eggs as white ones; and then in question; whether we like them or not whether we understand that there are green snakes in Egypt which sleep for five years without them or not, we must bow down and accept them without a word. We do food. Now, the man may be speak-ing the truth; but, on the other not understand them in order that hand, he may not. I have never been we may believe, but rather, according either to Papua or Egypt or Australia to the beautiful saying of St. Anselm, "we believe in order that we may understand"—"credo ut intelligam." and I have nothing but the man's word for these remarkable statements. The man may be in general Perhaps the best illustration of what trustworthy; still, on this occasion I mean by real Catholic faith, and of the difference between Catholic faith

he may be joking. Perhaps he was never in these lands at all; perhaps he is telling lies; perhaps he may only have read about them; perhaps he has been misinformed, or imposed upon by some one offer. In chert and Protestant want of faith, is to be found in an incident recorded by St. John in the sixth chapter of his Gospel. After feeding the multitude with five loaves and two fishes, our upon by some one else. In short, there are a dozen reasons that might Load fled into the mountain lest the people should take Him and make Him a king. Next day, however, they make me hesitate before accepting his story; and if I do accept it, I may find in a short time that the story tracked Him out, and found Him at was very far from the truth. Capharnaum. They were thinking of the loaves they had got: Jesus You object that this is an extreme

ase, that this is reducing the whole wished to raise their thoughts up to thing to an absurdity. • Well, put the matter at its best. Take statements the Bread of life. made in sober earnest by a man of said in effect, "and you were fed; irreproachable veracity and seriousto-day you are hungry again. ness; take statements vouched for want more bread. Now, I will give by the cleverest and most learned you Bread, of which if you eat, you men, by the most approved authori-ties; I still say there always lurks will never hunger any more. the Bread that I will give is My Flesh an element of uncertainty about for the life of the world." This anthem, a possibility at least of error. nouncement was the cause of im-mediate and deep dissension among Are not the "conclusions" of the greatest men constantly being re-His hearers. The Jews were the first

versed, and their facts" overturned? This is no discredit to them; it is a necessity of their limitations: after our divine Lord repeated His docall, they are but human, and to be human is to be fallible. trine more emphatically: "Except you eat the Flesh of the Son of Man But even supposing we have the nost unimpeachable of human and drink His Blood, you shall not have life in you." The Jews did not authority, surely it cannot be comunderstand, and therefore did not pared to that of Almighty God! One accept it. Many of the disciples of is human, the other divine. Here is the difference. Why, asks the Cate-chism (Question 10.) "Why must we Jesus then followed their example 'It is a hard saying," they said. 'Who can hear it ?" And when rebuked by their Master for their unbelieve whatever God has revealed ? We must believe whatever God has revealed because God is the very faithfulness, they turned back and walked no more with Him (v. 62, 67). Truth, and can neither deceive nor then, we have two classes Here, deceived." Notice the word among His audience, who refused to "must." Not only may we, but we believe what they could not undermust believe what God teaches. stand, and what they considered to That we safely may do so is plain be impossible. Then it was that our enough to any intelligence. There blessed Lord turned to the twelve is no possibility of God deceiving us. He cannot mislead or mock us in test: "Will you also go away?" Now anything, least of all in matters connotice: the twelve did not understand their Master's saying about cerning our eternal salvation. Nor can any one mislead God. He is the Truth, as well as the Way and the eating His Flesh and drinking His Blood any more than the others; So that, whatever God teaches they were mystified, unenlightened must from the very attributes of the

awe-struck ; they did not pretend to divine character, be true. Hence, understand; yet they immediately believed. With a beautiful act of we may, with a confidence born of absolute certainty, believe as true, and as necessarily true, whatever ness so characteristics of Catholics, God is pleased to tell us. to believe whatever Almighty God And we not only may, but we must tells them, no matter whether they it-must, not of course understand it or not-they accepted

through any physical compulsion or the word of Jesus; they embraced any external coercion whatsoever the doctrine. And why? Simply because Jesus, Whom they acknowl that takes away our freedom, but from a moral compulsion, in the edged as their Lord, declared sense that we must either believe or That was what we call, and rightly commit a sin. So soon as we know call blind faith. that God has spoken, we are bound Simon Peter, answering for the

at once to say "I believe." To act twelve said: "Lord, to whom shall otherwise would be rank rebellion and blasphemy. He is our Creator we go? Thou hast the words of eternal life." Now, here surely is and our Lord and our Master ; to rethe touchstone of loyalty to Jesus BY WHICH LITTLE SEEDS fuse to believe His word would mean Christ. On which side would Prothat the creature deliberately set testants have ranged themselveswith the Jews or with the twelve ?

THE CATHOLIC RECORD

'Your



Cleanser young mind these are virtually in fallible. To us Almighty God is absolutely infallible; Him, then we be lieve with the simplicity of little children. In so doing we not afraid of being thought infantile, weak, slavish, unmanly. People who apply these epithets to us, as they do neither know the nature of true faith nor possess it; and they are but pronouncing their own condemnation, according to the Scriptural standard. With our our

evil

leged

Dutch

unhesitating, unquestioning, loving, adoring faith, like that of in-You were hungry vesterday." He nocent children, we as Catholics are happy; and we know that it is are imbued with prejudice, the fruit You immensely pleasing to God. (2) And how do we know this? Because it honors and glorifies Him so much And it is the noblest testimony our intellect can pay to Him; it is the proof of our limitless faith in His veracity. To give an instantaneous "Credo, even when He announces the most stupendous and impenetrable mysteries, surely argue. Sublime trust in Him. If some person, says Father Saint Jure, S. J., in his beautiful "Treatise on the Knowledge and Love of Our Lord Jesus Christ" (Vol. 11. chapter xx,) "If some person asked me to believe for his sake that the sun is luminous, I do not think he would be greatly indebted to me for believing it, since my eyes deprive me of the power of doubting it; but if he wished me to believe that it is not luminous, I should testify great affection for him, if on his word, I admitted as true what my reason and will prove to be false; and I should give him the most signal tokens of the entire reliance I placed on his opinion, his judgment; the perfection of his sight. We, therefore, testify great love for God by believing sim ply, like children all the mysteries of faith in which our reason is lost, and Now which our eyes not only see not, but often seem to see the contrary. St. Paul says: "Charity believeth all things

SIMPLE FAITH PLEASING TO GOD

We know, too, from our Lord Himself how pleasing to Him is this simple faith. You remember the ouching incident on the apparition of the Risen Saviour to St. Thomas one of the twelve. Thomas was not present when our Lord appeared to the apostles the first Easter night, and when told by them, "We have seen the Lord, he refused to believe it, and declared "Unless I shall see and handle Him I will not believe," Hence he is called "the doubting Thomas." To satisfy him our Lord that has and is paying enormous dividends, and which is being supgraciously condescended to appear before him the following Sunday, and invited him, saying, "Put in thy finger hither and see My hands, and

bring hither thy hand and put it into

My side ; and be not faithless but be-

(3) And not only is there no blessing and praise, but there is no merit, no credit, no reward for be-

lieving a thing after you have proved

and tested and tried it. There is no

merit, e. g., in believing in the circu-

lation of the blood or in the law of gravitation, or in the existence of

flying machines, because we can prove the truth of these things any

day for ourselves ; we know they are facts from the evidence of our senses.

In the same way the angels of Heaven are deserving of no reward

there is no room for faith in Heaven; faith is changed to sight. But to be-

lieve the dogma of religion which are not susceptible of being tested

by the senses, and whose mysteries we cannot fathom; to believe un-

hesitatingly in the reality of persons



the charge that it would be difficult

to classify them.

What Three Bushels More to the **Acre Means**

EIGHT years ago the farmers in a central state raised average crops that ran three bushels less to the

raised average crops that ran three busiles less to the acre than they now get. Suppose each acre of farm land in this country were so tended that it produced an equal increase. How much more money would farmers have, with which to buy the luxuries of life that they earn and deserve? What others have done, you can do. Your share in this prosperity depends entirely upon yourself. The first step for you to take is to fertilize your land properly with manure spread by an

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Manure cannot be spread as it should be unless a machine is used. An I H C spreader covers the ground with an even coat, light or heavy as may be needed, and pulverized so that the plant food ele-

serves its purpose in this systematic

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3

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'But the truths of religion are so of our most holy religion, not bemysterious, and so difficult, so far cause we can prove them or have extellect cannot accept them as easily as natural and scientific truths that): these are all Protestant which are capable of being inquired which are capable of being inquired tamonstrated." I answer solely because Almighty God has to many of these latter truths. Nature herself is full of mysteries. Can you explain, for example, how a crop of corn springs up? The farmer traverses the field in spring, casting handfuls of seed hither and thither; in a few months the field is covered with beautiful yellow grain. Can you explain the ocess that goes on under ground? Did you ever see the operation by which the little seeds die and fructify and then send up the waving stalks of corn? Can you explain how the tiny acorn, half the size of your thumb, springs up in a generation into an immense oak tree? Can you unravel to me the origin of life itself? How an egg, for instance, which seems to contain only a yellow and white fluid, will, if placed under a hen in suitable conditions, send forth a live chicken in a short time? Better still, do you know, can you explain how life springs up within the unborn child? Can you explain how pleased to tell us; that is all. But unborn child? Can you explain how the earth and all its riches were evolved out of chaos? You cannot explain these things: no one can; they are mysteries of nature. Yet you be-fession ! nor, so far as I know, does lieve them; you accept them; you cannot help it; you see them for yourself, and seeing is believing. Well, surely we are entitled to exercise a similar belief in regard to the truths of religion, even though we do God has commanded it. not understand them. Again, if we consider the matter properly we shall see that divine faith is much more reasonable than human faith. And Heaven and not upon earth. I can-

himself up against his God. THEN SEND UP WAVING STALKS OF CORN? Some one perhaps will here object: Some one perhaps will here object: This, then, is the faith that Catho-lics have in matters of religion; divine faith. We believe the truths of our most holy religion, not be-gard to the Real Presence. "It is a that): these are all Protestant came from the lips of the Son of taught us them. This is what theo-logians call the formal cause or motive of faith; the authority of God revealing. We have nothing whatsoever to do, in the first instance, with the intrinsic nature of the truths taught; nor does it matter whether they are hard or easy of helief; whether they seem probable or improbable; enough for us that In-finite Truth has revealed them. Doubtless, we know that God could never teach anything that was not beautiful and reasonable; for all His works are perfect. Yet it is not for this that we assent to them. It is not for us to question why He should have taught this or why He should have done that; God is not obliged to explain His words or to justify His acts. One man says, "Why should Jesus Christ have instituted the sacrament of penance? Could He not have arranged for the forgiveness of sins some other way?" vealed it, and we practice it because Another man objects: "I cannot

grasp the Real Presence. I do not see the need of it. Our Lord is in why? Because there is always an not see how He can locate Himself in the small Host, or how He can be of man. But none in that of God. present in a thousand tabernacles at

hard saying," they complain, "who can hear it?" And yet they know, God. If they have not faith, if they do not receive the dogma on His authority now, how would they have received it then ? Here, then, is the voice of the true

Catholic: "O my God, I believe, not because I understand, but purely be-cause Thou hast said it." And there are two or three remarks I wish to make about this attitude of mind be fore passing to the next point. fore believing, he insisted on having THE ATTITUDE OF THE CATHOLIC

proof and demonstration. INTELLECT thou hast seen Me, thou hast be-1. In the first place, we see how lieved."

truly humble is the attitude of the Catholic intellect. A man of real humility acknowledges the weakness, imperfection, ignorance and darkness of his understanding. He finds it easy and natural to submit his intellect to the teaching of Almighty God. He would consider himself a fool beyond measure if he, a poor, blind creature, were to limit the truths of religion to those only which his own judgment approved or comprehended. A Catholic soul, then, is a humble oul ; he prostrates himself adoringly before His God and cries out: "(and no merit for believing all the truths revealed by God, because they my God, I believe with all my heart whatever Thou teachest me.' see God face to face, and all truth in Him, they are constrained to believe; In the eyes of the world, no doubt,

t is absurd to believe what you cannot inderstand, but not so in the eyes of God. "Unless you be con-verted, and become as little chil-dren, you shall not enter the Kingdom of Heaven." A Catholic possesses this childlike faith. A

child does not criticise, or dispute, and places and things we never saw or call in question, or demand to and cannot prove by natural reason know the reasons for everything that or evidence-this is something altoit is taught; he accepts it without gether different-something wondersuspicion on the authority of his ful and sublime. - Rev. Father

teachers or his parents, for to the Graham in Catholic Times.

lieving." On this St. Thomas be-lieved, saying, "My Lord and my first time, now become stockholder God !" Jesus saith to him, "Because thou hast seen Me, Thomas, thou hast believed; blessed are they that have not seen, and have believed." In this sentence our Lord pronounced a divine eulogy on an act of faith. To believe without seeing, without This is not a get-rich-quick schemes proving—this is what pleases Him. For believing in his Lord's Resurrec-

'Because

more to invest.

tion after seeing Him risen, Thomas was deserving of no praise and no This is the opportunity of a life benediction, for he could not help believing then. To have credited it before proving it with his own eyes to have assented to the word of his

If you would like to have a copy of fellow Apostles—in short, to have taken it on faith—this would have this book, address Philip Harding, Dept. 614 W, Box 1301, Philadelphia, Pa. won him praise and blessing. But he missed the blessing because be-

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LETTERS OF RECOMMENDATION

LETTERS OF RECOMMENDATION Apostolic Delegation Mr. Thomas Coffer Otawa, lune 13th, 1905. My Dear Sir-Sine coming to Canada I have been a reader of its directed with intelligence and ability, catholic spirit. It stremously defends Cath-encoming incipies and rights, and stands firmly by the encoming and authority of the Church, at the same importing the best interests of the country, Pollowing these lines it has done a great deal of road for the welfare of religion and country, and it will do more and more. as its wholesome influence ratches more Catholic homes. I therefore, earn-etty recommend it to Catholic families. With my blessing on your work, and best wishes for its con-tinued success.

Yours very sincerely in Christ, Doxarus, Archbishop of Ephesus, Apostolic Delega UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey: Dear Sir: For some time past I have read your stimable paper the CATHOLIC RECORD, and congra-tulate 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. Bless-ing you and wishing you success, believe me to re-main. Your faithfully in Jesus Christ. † D. FALCONIO. Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, APRIL 19, 1913

OFFICIAL

The following misleading despatch appeared in the Globe of April 9th. ecial Despatch to The Globe.)

"Sarnia, April 8 .- The Lambton Spring Assizes opened here to-day the announcement that the \$100,000 libel suit against Bishop Fallon of London by Father J. J Gnam of Ingersoll had been settled out of court.'

Father J. J. Gnam, of Ingersoll, is a worthy priest who had no connection with the case.

On October 26th, 1912, Rev. Philip J. Gnam entered suit in the civil courts against the Right Reverend M. F. Fallon, D. D., Bishop of London, claiming damages of \$100,000 on the grounds of conspiracy, libel and slander. This action was in violation of the Canons of the Church. It also disregarded the judgment of the Sacred Congregation of the Council which on April 19th, 1912, had rejected the appeal of the Rev. P. J. Gnam against his removal from the parish of Wyoming. There was never a title of justification for the charges of conspiracy, libel and slander. There was no settlement of the case out of court ; but, for reasons that everyone will appreciate, Bishop Fallon acceded to the request of the plaintiff's lawyers to allow the case to be withdrawn. When the case came up for hearing it was disposed of in the following terms :

"It is agreed that this action is ended without costs to either party. and that no further proceedings will the foes that threaten the very be taken herein.'

THE CONSTRUCTIVE QUAR. TERLY

both for our own sakes and for the sake of the country to which we belong. . . . We may deride the belong. . . . We may deride the irretrievably illogical intrusion of the Nonconformist conscience, with its passive resistence, into the edu cation question, but our countrymen afford to lose its stern in can ill fluence on the side of Christianity in questions of public policy." In casting out the demons that

ossess many of the tendencies of our times, surely those who are not against us are for us.

A new publication, The Constructive Quarterly, is devoted to religion, but is entirely new departure from any religious periodical hitherto published. Though it is probably the outcome of the movement for union, or at least of the desire which underlies that movement, "The Quarterly has no

scheme for propagating a system for the unity of Christian churches. It will therefore have no editorial pronouncements. It offers itself rather as a Forum where the isolated churches of Christendom may reintroduce themselves to one another through the things they themselves positively hold to be vital to Christianity." It is sought to present not phases of Christian thought as represented by certain individuals, but preeminently the corporate convictions of the Communion to which men owe their allegiance." It is not proposed that differences should be the minimized but "that differences, like

agreements, shall be fully set forth. explained and defended." The scope of this new religious

Quarterly is then to place side by side those specific beliefs which in the past were the efficient cause of division and disunion and in the present are the reason for existence of separate denominations, either because these denominations still regard such truths or beliefs as requiring special emphasis, or, because of their historic place in the development of the denominations and their consequent importance as a factor in

denominational esprit de corps. In the sphere of politics there are parties which represent and advocate principles widely diverse, sometimes antagonistic, whose acceptance would the films are censored; everybody profoundly affect the history of the nation. Partisan strife may at times be bitter; but let the common fatherland be threatened by danger from without, and party strife disappears; a united and determined people faces the common enemy. The editor of the Quarterly in the

introduction quotes Von Moltke's them in Toronto, and finds the air motto, "March apart, Strike together;' noting that the great Field Marshal used the initiative and individuality of men and armies in order to secure unity of impact, he asks : "Must the forces of Christianity

always strike separately against the enemies of humanity? Is it not frequenting them." possible to lay the foundations for a

greater unity by combining against citadels of home and society?' Without surrendering a jot or tittle

of what each holds dear or sacred, mutual understanding may beget mutual respect, toleration and syn

THE CATHOLIC RECORD

than the bar-room.

London.

SISTERS OF THE PRECIOUS

BLOOD

and prayer within the cloister. One

recited at midnight.

yearly if they so desire.

sisters dress all in black.

be added from the Continent and the Orient. On the writers two conditions are imposed : First, that the Faith and Work and Thought of each Communion shall be presented in its absolute integrity, including and not avoiding differences; and second, that no attack with polemical animus shall be

made on others. The Constructive Quarterly is edited by Silas McBee and published by Geo. H. Doran, New York ; Henry Frowde, Oxford University Press, London.

In this first number the Catholic articlesare: Union Among Christians, by Wilfrid Ward, The Church of France To-day, by Georges Goyan, and Reforms of Pius X., by John J. Wynne,

are forbidden to attend such places S. J. The Germans are not fools. If these give a new point of view to non-Catholics, other articles, a We have spoken of the habit occasional attendance in the company German view of the Sola Fide for of their parents would not be open to instance, will be no less interesting the same criticism. to Catholics. If instead of denounc

ing Luther's presumption in amend ing St. Paul's text, by adding alone to "justified by faith," we seek to know its influence on Lutheran faith and practice to-day, we are not less

Catholic but more practical. "The immediate purpose of the Quarterly is to induce a better understanding and a truer sense of fellowship. Its final hope is the unity of the Family of God in the Body of Christ, where the liberty of

children of God will be at tained. In this purpose Catholics can cooperate ; for the realization of this hope Catholics will work and pray.

> THE MOVING PICTURE HABIT Relaxation, amusement, recreation,

are so much a necessity for health physical, mental and moral, that it is unnecessary to insist on the fact. "All work and no play makes Jack a dull boy" is the homely proverb that seals this truth with the wisdom of experience. We want it understood that we freely concede this point be-

fore proceeding to answer a query re garding the frequentation of moving picture shows by school children. Moving pictures have come to stay;

goes to them. In spite of these and similar reasons why the cheap cinema should be accepted as a matter of course we have insuperable objections to the frequent or habitual attendance of children at such shows. Medical Health Officer Hastings

has just completed an inspection of generally foul; that the offensive odors of the vitiated air are often killed by perfumes; that no provision exists for supplying moisture to the air, and the actual humidity was "drawn from the pulmonary and

This is disgusting as well as dangerous, even if the successive crowds that fill these places were

It seems as if very little

the performance.

evils of alcohol.

healthy. But all sorts of dirt and disease must be found in these promiscuous gatherings. When the Public Health department shall have pious articles. On the proceeds of

soon develops a craving for this un- of a joint meeting of Mr. Brard and wholesome form of excitement. Dis- his opponent Mr. Bossieu. La regarding for the moment all other Charrue strongly supported Brard's candidature. objectionable features, this one alone On the front page was a Breton is utterly demoralizing. Suppose

steeple surmounted byea cross, lit the films are free from all indecency, up by the rays of the rising sun. It the places clean and well ventilated, is the hour of the Angelus. Below instead of indiscriminate crowds a is a Calvary. And under the Calvary select audience, still the unwholea large portrait of Brard, underneath some excitement of the imagination, which his name, and a long list of inducing an habitual desire for gratification, is quite as demoralizthe offices held by him. Among this ing as the analogous effects of the lawyer's numerous titles is that of

whiskey habit. Confining our con-President of the Co-operative Agri sideration of these habits, in the one cultural Bank of Morbihan. case to children and in the other to In the account of the meeting Brard was challenged to prove his adults, we believe that the moving Catholicity, of which he boasted in picture show is a greater danger extravagant terms. To the amazement of the Curè, Brard handed him In Berlin children under sixteen

a document which he asked him to read.

"I have taken every precau tion," said this ardent and prudent Catholic, "I am giving you a Certificate of Confession which I received in Paris on Good Friday. It is dated and signed by one of the priests, and bears the seal of one of the most im portant parishes in Paris. I chal. lenge Mr. Bossieu to do as much. "Born and reared in the Cath-

It has been announced in the press olic religion, baptized and married that we are to have a foundation of in the Church, the old Breton faith is the Sisters of the Precious Blood in dear to my heart. "I call to witness my parish clergy

whose holy offices I have called into This religious congregation was requisition in many circumstances. established by Bishop La Rocque in 'My good friends I believe in 1861 at St. Hyacinth, Quebec, where liberty of conscience and desire that everyone shall have the absolute the foundress, Mother Catharine, right to practice his own religion, and died in 1905. The object of the insolemnly pledge my honor to defend stitution is two-fold: the glorification in Parliament this cause so dear of the Precious Blood and the salva-

tion of souls. "To adore, to repair, That is the way the rabid and ran to suffer" is the watchword given to corous Mr. Brard got elected.

the Sisters by the foundress. The In these days of his pitiless ex constitutions of the institute were posure he can count on the sympathy approved by Leo XIII., October 20th, of a certain type of Canadian Pro testant-those who do not scruple to The order is contemplative; that is use bogus priests and bogus Masses instead of devoting themselves to in order to deceive and seduce simple

teaching, charity, hospital or other Ruthenian Catholics. such work, the Sisters devote their lives exclusively to contemplation

A PROTESTANT ON PROTEST. ANT TEACHING

characteristic devotion of these nuns is that they maintain perpetual ad-Pine Hill College at Halifax, N. S., oration of the Blessed Sacrament. is under the control of the Presby-That is to say, that all the time, terianbody in the Maritime Provinces, night and day, some of the Sisters and is the institution where young are kneeling in Adoration before the men intended for the Presbyterian Tabernacle. Matins and Lauds are ministry receive their training. On its staff are a number of able and Houses are independent of one well-known leaders of Presbyterian nother in government, recruiting and thought, who now and again lecture training of members. The novitiate on questions of doctrine before the lasts two years. The cloistered Y. M. C. A. and before other audisisters make perpetual vows; but ences. That some of the historic bethe out-sisters, whose duties lead liefs not merely of that religious de them outside the cloister, make vows nomination, but of Christianity itfor one year only, renewing them self, are being undermined, is apparent from the reports of these The choir sisters dress in white addresses as well as from the enerwith a red scapular and cincture, on getic protests made by some of which are painted in white the intheir members. Recently Dr. Murstruments of the Passion. The outdock Chisholm felt constrained to

write to the public press to com-Since the object of the institute is plain of the vagaries of the new contemplation, reparation and prayer, theologians, and he has a notable the sisters engage in no revenue-proletter in the Halifax daily papers o ducing work incompatible with this the 3rd instant, in which he merci object and the cloistered life. They, lessly scores the new things in thehowever, make everything necessary ology which have been expounded for the service of the Altar and other by the apparently bewildered advocates of the "advanced" ideas.

rationalists, "those dwellers in the tombs who have got out of all touch with the ever living Jehovah of Moses and the Prophets, those of de-

praved spiritual taste who feed on German carrion until they become a pest and a blight to their surroundings." He further claims that they take the spirit of God out of the sacred Scriptures.

"What," he says, "a deathly mix ture of pious fraud and falsehood they make of Daniel, for instance when they say with Torphyay, the pagan, that it was written after the vents therein predicted ! If unthey fortunately for themselves imbibe views subversive of those to they have subscribed, what which line of conduct is honorably open to I know what the world de them mands. What about professors in Divinity Halls? Can they tear up with impunity, with no loss of respect, dignity and honour, which the church in good faith entrusted to their safe keeping.

They admit that what they preach is new. But the gospel is not new, and this new thing is not the gospel. It is not the faith once delivered to the saints. It is in Dr. Chisholm's opinion, "the deism of doubt, in cold, slimy evolutionary frog puddles within the Churches of our forefathers." The third point raised by Dr. Chisholm is as to the

sincerity of those who profess allegiance to Christ and deny or mutilate His Word-allegiance and mutilation. The two are incongruous impossible.

"If you deny the supernatural is Genesis you must logically deny it in the gospels. If you reject the friendly relations of Jehovah with Abraham in Genesis 18, as unthinkable, you must logically reject miracles. you reject the lesser miracles of the old testament, you certainly must reject the greater of the new. The one is but as a drop in the bucket to the For the miracle of all miraother. cles is the word made flesh-the incarnation, the resurrection and the ascension. Can those who reject the one, accept the other ? A very pertinent question for the closing exercises, an awfully far reaching one for those entrusted with the cure of souls But what is the answer? Logically and practically it is this. Those who reject Moses, reject Christ, and drift

fidelity. The Dr. then proceeds to a discusion of the results of this new teaching, by which the supernatural is to be set aside. He apparently knows whereof he speaks.

into unitarianism, agnosticism or in

" 4th.-The results of eliminating the supernatural from the old testament, and bringing it all down to the plane of human reason, I know a little. There are many who know very much more. If they are nore faithful they will raise their voices. But I see a picture, I cannot hide it. It is a long tortuous channel strewn wrecks. The wrecks of well with brought up children, who entered col lege with faith in God, and His Word. and left it with that faith shattered. see a gloomier picture still. It is that of a field, pleasant and green in but forbidding and the evening withered in the morning, a prey through the night to the cold blasts of the north wind. And this new thing is such a blast to our congregations.

And in a postscript to his letter he

APRIL 19, 1018

AN EPIC OF THE ENGLISH MARTYRS

Those, and they are many, who

think the English people gave up the Faith without a struggle at the bidding of an adulturous king, would do well to read Monsignon Benson's latest novel. "Come Rack Come Rope ?" Since nothing suc ceeds like success all the world knows of the sublime victory of the Irish people over the forces of persecution, but because the English people as a whole went down to defeat, many are inclined to think they made no struggle at all. The praises of Ireland's Catholic martyrs have re-echoed from pole to pole, and while we rejoice that through God's grace it was given them thus to testify to the Faith of St. Patrick yet we cannot, nor would we, forget that there are pages in the records of the English Martyrs that are at least as inspiringly glorious as anything in the annals of the Church of Armagh. And be it remembered too, that when a whole people stood together as witnesses to the Faith it was easier for the individual to hold fast to it than was the case in England, where the vast majority conformed to the new religion. Union is strength, even though it be but the unity of despair. But when every eye that beheld you might possibly be a spy, when you knew not where to turn or whom to trust when brother betraved brother and son father, then indeed it required more than ordinary grace to with stand the test. Moreover, England was overawed by the extraordinary influence wielded by Henry and If Elizabeth. In these days of constitutional monarchies, when if the king reigns he does not rule, it is hard to understand how a sovereign could dominate the nation as Henry and Elizabeth did. In Ireland, on the other hand, even though they could exercise the compelling force of arms, yet the influence of their personality was absent. When we remember all this the wonder is.

not that so many apostatized, but that there were any who didn't. And there were many who didn't, not only amongst the nobility, but in the humbler walks of life, a fact which excites wonder sometimes in the minds of those who think present-day Catholicity in England is of the imported variety. They

are not as numerous as one would wish, but the rarer the gem the more valuable it is, and for the sake of those grand old English Catholics one would like to forget that their nation is apostate.

If there is a mission in your parish and you are unable to make it, take Monsignor Benson's book home with you and read it. If for any reason or other your faith is in need of a tonic read " Come Rack ? Come Rope ?" If you are inclined to grumble some what at the exactions of present day Catholicity read this page from the history of the days of persecution. If you make light of missing Mass take " Come Rack ? Come Rope ?"

and see how your brothers in the Faith valued it in the days when th

Underlying all desire and action for union amongst the various Christian denominations there is the very general belief that no adequate reason exists for division, while there are obvious utilitarian reasons for union. But the historic development of Protestantism is essentially sec tarian; it could not well be otherwise with the principle of private judgment. Each sect emphasizes certain truths as conceived by its adherents, has evolved its own discipline, has its own historic associations and traditions, and consequently its own esprit de corps. "If, then," says Wilfrid Ward, "you grant that the full force of religious zeal is largely dependent on the esprit de corps of the various religious communions and that this esprit de corps would evaporate if their distinctive doctrines were dropped and only 'our common Christianity' were retained that is an argument not only, as it professes to be, against latitudinarianism, but against the possibility of any effective union among Christians."

Inasmuch as the general and often rather lukewarm desire for union is due to general indifference and slackening of this denominational esprit de corps, it does not augur well for the effectiveness of the pro. posed union of Churches, unless, indeed, things have gone so far that it would be easier to develop a new esprit de corps than revive the old spirit of denominational loyalty.

This movement is not a matter of indifference to Catholics. Far from it. As the Catholic Archbishop of Liverpool said in a recent pastoral:

"We cannot contemplate the decadence amongst non-Catholic de nominations without sincere regret,

done all that is possible, these shows pathy; a condition that will permit will still be very objectionable on co-operation in a measure impossible this score. without sympathetic knowledge of To young girls who are fortunate

each other's beliefs and principles. enough to belong to her Circle in the Unfalteringly loyal to principle we Saturday Globe a gentlewoman (it is shall march apart ; recognizing the a word that is going out of fashion, common "foes which threaten the more's the pity) gives the benefit of very citadels of home and society," her maturer literary taste, and somewe shall strike together.

times her judgment on other matters. Such is the object and scope of This is how she speaks of moving the Constructive Quarterly; unpicture shows:

like the movement for organic "There seems to be a great deal union which necessarily leaves the more energy spent in trying to stamp Catholic Church out of consideration. out the liquor curse and very little Catholics are represented on the towards organizing a campaign against the nickle shows, which are Board of Editors. The duty of this Board is to secure representative cropping up at every corner of our writers, and its duty ceases with the streets. were being done to rid us of this evil. selection of writers and subjects, mean, of course, the ordinary nickle shows which make little or no effort the writers alone will be responsible for what appears over their will raise the ideals of those who names.' attend them. Not very far from

While other names are grouped where we live is one of these shows under their respective countries, the Often when it is necessary to pass it during the evening the vulgar outstanding fact of Catholic Unity is laughter, filthy language of those recognized by grouping together the going to or from this place of amuse-Catholic editors from various ment and the pictures put out as a nations. At present on the Board sample of the entertainment within

Rev. John J. Wynne, S. J. Mgr. Shahan, D. D. Professor E. A. Pace, Ph. D., D. D. Andrew J. Shipman, LL. D., and others in America Father Thurston.

Father Sydney Smith Wilfrid Ward and others in England.

M. Georges Goyan. Mgr. Batiffol.

M. Leonce de Grandmaison. M. Thureau Daugin and others in France, Belgium and Italy.

It is stated, moreover, that other

those and the nortions candidates bring with them, supplemented by the pious offerings of the faithful, the institute subsists.

this world.

Their presence will be a constant object lesson of self abnegation and entire devotion to the spiritual life that cannot fail to bring down God's blessing on the diocese, and exercise a quickening influence on the souls of those who are absorbed by the cares and troubles and interests of

A FRENCH ANTI-CLERICAL HYPOCRITE

One of the most rancorous anti clerical members of the French Chamber of Deputies is Alfred Brard, in whose name stands a bill to suppress to provide an entertainment which all liberty of teaching in communes of less than 3,000 inhabitants.

France the State schools are as a general rule not only non-religious, but positively irreligious and atheis tic. Catholics, in accordance with the law of 1886, have covered France with "Free schools," that is, schools

make me shudder. Idon't think this supported and maintained without improves the morals of any young state aid. The attendance at these person who frequents such places. Then to think of the company in religious schools is increasing marwhich young girls of thirteen and fourteen are seen coming to and from State schools in many places almost abandoned.

We have no hesitation in saying The object of the Brard Bill is then that we believe the nickle show is a obvious.

greater curse than the bar-room; Henri Bazire, in the Libre Parole. and that the moving picture habit for a child is worse than the liquor caused quite a sensation in and out habit for an adult. And God knows we do not wish to make light of the of the Chamber of Deputies. The gist of this article is contained in an

There is a marked similarity in extract from a Republican journal of human reason." the two habits. The child who fre- La Charrue (The Plough) which pubmembers of the Editorial Board will quents the moving picture show lished during the election an account

Dr. Chisholm is a leading physi adds that the nev D. D., pastor of St. Mathew's Presbycian in Halifax. He is a man of terian Church, is out in support of wide reading and scholarly tastes, the modern Dagon, and he asks the and being a stalwart Protestant himreverend doctor: self his views deserve passing notice

n his letter of the 3rd instant he " Will he be so kind as to give us his reasons, intrinsically and extrinsummarizes his objections to the sically, for saying that the first chapline pursued by the new theoloter of Genesis is legendary? may find it easier to assume than to prove."

Referring to the theological schools and to the lectures given be fore the Y. M. C. A., he says :

gians.

"1st. Those who support those institutions and to which also they send their children, have a right to know if the historic faith of the is being attacked or underchurch mined. Judging from the lectures in the Y. M. C. A., and much more that I could adduce, there can be no doubt of it.

The Dr. claims that the principles advocated by the college men make Our readers are aware that in away with the foundations of Christian belief, and he challenges the honor of the men who profess to speak for the Church and run counter to everything which the Church has believed for generations. On that point he says :

"It is quite certain that if the church as a whole had any say in the matter, no man, however able, would have been given a professorship in vellously, leaving the anti-Christian Pine Hill or Sackville who held that the higher critics, so called, are the best judges of the canon of Scripture,

that the first chapters of Genesis are legends that the Prophets were be-fore Moses, or that Daniel was not doing them is too busy to talk. He will talk about them after they are

when he says he was, or who, in unmasks Brard in an article which short, eliminate the supernatural, the done. miraculous, the prophetic, or what they are pleased to denominate the unthinkable from the Scriptures, in order to reduce them to the plane

keep enough to deceive at least the cruel He claims that those gentlemen have become hypnotized by German and curious.

rack and the gallows stood beyond the shadow of the sanctuary.

Father Benson is a man of many parts. He is a distinguished preacher, an able controversialist, a prolific writer. He has done all these things well, and some of them very well. Amongst his books "The King's Achievement," "By What Authority," M. C. 'The Light Invisible," and "The The whole discussion is significant Sentimentalist" have touched the and instructive. It shows how the highest mark of genius. But "Come principle of private judgment has Rack ? Come Rope ?" is his greatcarried away so many of the leading est achievement. Father Finn, S. J., Protestants from the fundamental himself a distinguished novelist, has doctrines of Christianity into doubt, this to say of it : "It is an extradisbelief and deism. The Bible, of which they so long claimed to be ordinary book, thrilling, dramatic, tear-compelling. It is a sort of epic the special guardians, is no longer the rule of faith. To the Catholic of the English martyrs. It is an extraordinary historical novel for the Church alone it must look for its deone reason that its characters are fence. When a stout Protestant like Dr. Murdock Chisholm, born and presented to us with life-like verisibrought up in the Presbyterian militude. They are not shadows of church, feels compelled to score the the past, they are not dead men and new theologians of his church, the dead women galvanized into apparminds of thoughtful men like him ent life, but living, breathing, flesh and blood persons." Another able will surely be turned to the Church founded upon a rock, with which the critic says of it : "Like the old Greeks, he goes back to elemental Spirit of Truth ever abideth, and whose doctrines change not with things; he sets forth creatures caught in the vortex of mighty every passing wave of unbelief. changes with such a

masterful handling of delicate themes The man who is "going to" do big that he forces the tribute from us : things always has lots of time to tell 'Here indeed is a great novel."' When about them, but the man who is we have said all this, and have added that it is not the least bit " preachy," it is hardly necessary to recommend Moral courage is a hidden thing you to get the book for yourself. As you read it the blood will course that grows in silence, and in silence, more quickly through your brains, too, is broken. The soul may be withered, wounded, slain, and still and ere you lay it down you will drop an outward skin - strong on your knees and thank God that you, too, are a Catholic. COLUMBA.

APRIL 19, 1918

NOTES AND COMMENTS

THE ILLNESS of His Holiness the Pope, and the alarming Associated Press despatches in regard to it last week, sent a thrill of anxiety through every Catholic heart. By his goodness, his benevolence, his practical wisdom, and his far-reaching solici tude for the welfare of the Church and for God's people everywhere, Pius X. has in the ten years of his pontificate become personally endeared not only to those whose privilege it has been to hold personal intercourse with him, but to the many millions of his spiritual children scattered throughout the world who have never seen him but have, nevertheless, through his acts, felt the benign influence of his character. Of no other personage in the world today could this be said in the same degree. Pius X., apart even from his office as Sovereign Pontiff, is easily the most gracious and the most influential world figure of his time. Let us pray that the sun of his pontificate is still far from its setting.

THE ANGLICAN claim to the title Catholic, and to the legitimate use of certain rites and ceremonies inherent to the Catholic Church, have received a rude shock by the conversion of the monks of Caldey. This is not by any means the first time such dreams have been dispelled. but from the Anglican point of view, if only the facts would be fairly faced, never more effectually than in the present instance. For the disillusionment has, this time, come from within, and the decision of the Bishop of Oxford that it was impossible to give any sort of episcopal approval to the doctrines and practices maintained on the Isle of Caldey, is in effect a death blow to ritualistic claims. May it have such further happy issue as has eventuated in the case of the monks themselves. The documents in the case form a most impressive chapter in the history of Anglicanism.

" M. J. G's " REVIEW of the re-issue of Lord Acton's correspondence with Miss Gladstone, reproduced in the CATHOLIC RECORD of last week, deals Prince Charlie." This incident, only with his political judgments, and these, confessedly, were never Life of Nelson, or in any other intended for the public eye. As Mr. Griffin, (whose opinion in such matters is entitled to the greatest weight), remarks : there was so much in these letters that Lord Acton would have repudiated in his later days had he been consulted, that it was universally recognized as a blunder to publish them." The same might be said of many other volumes not heretofore been credited, we of letters and memoirs which have been given to the world within the it. past decade. But it all goes to show that when a man puts pen to paper his thoughts, for all he knows, take on a degree of immortality.

WE COULD have wished that Mr Griffin had dealt also with Lord Acton's earlier ecclesiastical judgless than his political. Wielding al ways a caustic as well as a trenchant pen, Sir John Acton as he then was (in the period before and during the Vatican Council), committed himself to views and judgments on ecclesiastical affairs and persons which do small credit to the reputation he came later to enjoy, as the most learned man in Europe or the world. That he almost wrote himself out of the Church in the process, is now matter of common knowledge. Canon ized saints even, and prelates of uni versally, recognized eminence and worthiness, were not exempted from his animadversions, and this largely, as it seems to us, because they or their acts did not dovetail with certain preconceived theories of the Munich school of historians with which Acton had identified himself.

sumption that the ecclesiastical sen-THIS INTERESTING incident is happitiments expressed in his letters to ly confirmed from other sources. As related by Miss Shield in her Life of Miss Gladstone would, no less than Cardinal York, it is a continued, unthe political, have received revision at his hands had he been consulted. questioned tradition that, on Nelson's That he was not, should be borne in return from the great victory of the mind by their readers. Neither Nile, he received on board his flagshould it be forgotten that if he, the ship, while off Naples, no less illustrious a person than the Cardinal generally reputed most learned man Duke of York. This was in 1798, of his age, could come at length through such temptations unscathed, during the progress of the Italian and with his latest breath make a Revolution, when the Pope was in simple act of Catholic faith, the world the power of Napoleon, and not in 1774 as stated in the Nelson memorhas in that act a testimony of real value to the validity of the Church's andum. Nelson was then an admiral, not simply captain of a ship. claims. as mentioned in the same document.

To aid the Holy Father in making up IT HAS been a subject of some remark in the English press, that if, by the indemnity imposed by the great the death of Lord Ashburnham, the Conqueror, Cardinal York had dis-Catholic nobility suffered a diminu posed of his family jewels, including the famous Sobieski ruby, valued at tion of their numbers (the new holder 50,000 pounds, and was therefore of the title not being a Catholic), they have received a new accession practically penniless when received on board the British vessel. For his in the person of Lord Nelson, the kindness and consideration in thus fourth holder of the title in descent providing for the "last of the Stuarts," from the illustrious naval hero of Nelson was later thanked by the Camperdon, the Baltic and Trafalgar. Holy Father. It is also a pleasing This Lord Nelson is a convert to the reminiscence of the great Admiral. Catholic Church of seventeen years standing, and while he is a bachelor that, in keeping with this incident. he had in 1788 declined to attend the in his fifty-sixth year, his brother and festivities at Holkham upon the cen-

heir-presumptive is also a Catholic and the father of five sons and four tenary of the revolution. daughters, so that, in the words of an exchange, the Catholic succession to the family honors seems fairly well provided for. This passing of the title and estates of the great Admiral into Catholic hands, adds one more to the already extensive list of the descendants of England's illustrious men who have found their way back to the Faith of their fathers. The list is already a pretty extensive one, and if the signs of the time count for anything, is liable to further expansion as time goes on.

THIS REFERENCE to the new Catholic peer recalls an incident in the life of the great Lord Nelson, which brought him into close association with the last Catholic claim ant to the British Crown, Henry IX. or, as he is better known to us. His Eminence Henry Benedict Stuart, Cardinal Duke of York, and younger brother and survivor of "Bonnie which is not recorded in Southev's biography of the Admiral, was brought to light by the late Earl, who found it in a memorandum in his mother's hand-writing among the family papers. That he was immensely proud of it, may be In 1814 the voice of the Vicar of readily understood. And as it brings Jesus Christ, Pius VII., called it to out elements in the Admiral's character with which perhaps he has

WHILE NELSON was cruising off the coast of Italy in the Agamemnon, in the year 1774, word was brought to him that the Stuart Cardinal was

in great distress on shore by

THE CATHOLIC RECORD

St. Aloysius, and St. Stanislaus Kostka, is the Church which the Apostles It was not long before each province of the Society had its own novitiate. That of the Canadian Province was and the covenants and the revealed founded at Sault-au-Recollet. near Montreal. There, during the last sixty years, generations of young men have come and gone in their preparation for the religious life and work of the apostolate. They number as a general rule, about 25 or 30 different Catholic educational institutions in every part of the country. Some of them have University degrees, while others have finished only their High school course

ous retreatants, young and old, who come annually to Sault-au-Recollet, is the enthusiasm and gaiety of these young men on the threshold of their religious career. Very few who have seen the peace and heartfelt joy that beam forth from their countenances can repress a feeling of admiration for such wonders of divine grace, while many after finishing their retreat find their hearts full of a holy envy for those whom God has been pleased to bless with such a sublime vocation. This blessing is now about to be

extended to the Province of Ontario and thereby to all the English-speaking provinces of Canada. Although neglected in the Sault-au-Récollet vitiate, where the use of both English and French is enjoined by the rule of the house, yet it has now become evident that a larger and fuller opportunity should be afforded to young men of exclusively English

speech to examine into and foster the divine call to perfection which has ever filled and is still filling religious houses all over the world If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven ; and come, follow Me. And every one that hath left house, or brethren, or sisters, or father, mother or wife, or chil or lands for My shall receive a h dren. name's hundred sake, fold and shall inherit life everlast (Matt. xix. 21, 29.) According." ingly, the Jesuits have recently purchased, on the outskirts of Guelph, where they have been conducting a flourishing parish for more

hops.

temporal.

than sixty years, and have built a church which is one of the glories of Church. Ontario, a fine property to be devoted to the maintenance of a The residence of novitiate. former owner, a Catholic who would never have thought of selling had not the religious purpose been proposed to him, is a roomy and substantial building, which needs only slight enlargement to make it admirably suited to the nursery of a religious order. These necessary additions will be built in the course of the coming summer, so that the novitiate may be opened for novices

and postulants next September.

WHY HE EMBRACED THE FAITH

The well-known secretary of the atholic Truth Society, James Britten, K. S. G., contributes to the evergrowing library of pamphlets one dealing with the reasons which in-duced him to come back to the faith of his fathers. The reasons are really an answer to a gentleman bearing the fine old Protestant name of Fitzgerald, who on behalf of the Protestant Alliance, confessed that Protestantism was the only religion possible for him. Britten disclaims any intention of saying anything offensive against his mother's relig-

What threatens liberty everywhere set up at Pentecost, which alone has the adoption of sons and the glory is the overwhelming preponderance of the State, the enslavement of the individual, of the family society, and this is rendered all the law and the service of God and the promises, and in which the Anglican more practicable and dangerous by Communion whatever its merits and the advent of an impersonal sover such as would be found in demerits, whatever the great exceleignty Socialism. Whether we are preju lence of individuals in it. has, as such no part. Nor have I ever for a diced or not, the truth remains that moment hesitated in my conviction Christianity is to-day, as in the time that it was my duty to join the Cathof the pagan Cæsars or the Germanic olic Church, which in my own con-Kaisers, a barrier to the submerging science, I felt to be divine." (Newof the individual and to the despotism of the State. In Christianity there When he was thinking of becoming resides as part of its innermost con-

a Catholic, he pointed out to a friend the differences that existed between science or soul, an irrepressible force against which no violence or power so-called doctrines and their expound can prevail, or over which it Catholicism in particular ing, in the Church of England. His triumph. friend said, however, that both the High Church and the Low were unirears itself against all despotism as a check and a reproof to tyrants, and ted in essentials. Yet if this doc as such, whether we accept its teach trinal unity exists, how is it that the ings, or not, it is most truly liberal. clergy of one body, known as the Protestant Church Union hold views The Church is at once a factor in liberty, an agent for independence, a which are totally opposed to those of rampart of the free and unfettered the Protestant Church Association, conscience. Against the despotism and the latter continually prosecute of the State in all ages it can pro and expose the clergy who represent duce in all ages hosts of willing the views of the former. Even the London Times, a bulwark of the martvrs. Individual right is an essential

basis of all true liberty. The meas-ure of the one (says the Abbe) is Church Established, once within our own time, admitted that "we have within the Church persons differing always and everywhere the measure not only in their particular tenets, but in the rule and ground of their of the other. And if there be any doubt upon the matter, the author belief." And if the Protestant Church asks the reader to consider the exin England, for instance, posse tent to which French citizenship has the authority which to the Catholic been shorn of its real freedom for mind is nowhere in evidence, whence, the past twenty years during which asks Britten, does she derive it ! rationalistic free-thought and Cæsarism has held the reins of power in Here, certainly, is a crux that she cannot explain away. She cannot claim her authority France, "Ours is the day of the obliga-

tory," says another non-Catholic writer, Ollivier; "we have obligatory from the old Church of England, for by the acts of the Reformation, the military service, obligatory laicisation, obligatory limitation of work-ing-house, and even politicians are old Catholic Episcopate was swept away. She certainly does not get authority from the old Catholic bistalking of an obligatory vote. Alas Indeed, the only source from that we cannot also render obliga which they obtained their authority tory a respect for liberty and the in is the government of the country dividual rights of each man !"

Experience, history and logic unite in justifying these words, in which Protestantism is the national religion-in England, for example, namely, that of all philosophical, political and religious doctrines, one from the Crown. Every Protestant bishop now takes the oath of allegi ance to the governing State in which alone is in right and in fact compat he refers to the "supreme governor ible with liberty in general, and in as the chief in "spiritual and eccle particular with liberty of conscience siastical things, as well as in matters and that one is the teaching of the Cathollc Church. Furthermore

while she holds unwaveringly and According to the learned Dr. Dolinger, speaking of the Protestant without compromise to her own ' there is no Church so comtruths, the Church practices a toler pletely and thoroughly the product ance which will be found in no such and expression of the wants and degree of generosity among any of wishes, the modes of thought and ner adversaries. This great moral cast of character, not of a certain force which lends itself so marvelnationality, but of a fragment of a to all political conditions lously nation, namely, the rich, fashionable. among the peoples of all ages and and cultivated classes. It is the rewhich favors progress at every step, possesses and alone possesse ligion of deportment, of gentility, of clerical reserve. Religions and the true conditions of liberty of con Church are required to be above all science

Alone the Catholic Church, says things not intrusive, not presuming, not importunate." the Abbe, can resolve the redoubtable The absence of authority and of problem which has vexed modern definite teaching—these were the reasons which forced Mr. Britten to ociety for the past century, namely the alliance of authority with liberty leave the Protestant fold, and in and that because she alone, as a mor counselling waverers who are all power, can assign to each side its troubled with doubt and human rerespective limits and regulate them spect, the distinguished convert in practice. The rights of major recommends a perusal of the " Lecities, unless it be crowned with sovereign Divine authority and con tures on the Present Position of firmed by the eternal principles o Catholics in England," which were delivered by Cardinal Newman, the morality, is nothing else but the noblest Roman of them all."-Free-Cæsarism practised in all ages man's Journal. which rested its convictions on the principle that "Might is Right."-

Freeman's Journal. THE CRADLE OF LIBERTY FAITH AND REASON

FAITH WHICH ENDURES AND It is to the Church, writes the Abbe Canet, in his work entitled 'Liberty of Conscience" (based main-GRACE y on the Encyclicals of Leo XIII.,

nations.

can

cause on argument; they did not rely on eloquence, wisdom or reputation. they did not resolve faith into sight and reason; they contrasted it with both and bade their hearers believe, sometimes in spite, sometimes in default, sometimes in aid, of sight and reason.'

His Grace the Archbishop of Hali

ax, with the warm co-operation of the pastors of the different Churches of the city and St. Peter's, Dartmouth, have entered upon active practical work to the end that Catho lic immigrants arriving at that port will hereafter be attended to with the greatest care. They will be made to feel that in arriving in this country they will meet fellow-Catholics who will recognize them as brothers in the faith and give them every assistance possible. On the 31st March the Halifax Branch of the Catholic Immigration Association held a very interesting meeting at which were elected to occupy the different offices Catholics most prominent in the city. Active steps are now being taken to provide a hostel and employment bureau for the incoming strangers. and for this purpose it is the inten-tion of the ladies to contribute 10

PREVAILS ONLY GIVEN BY cents a month.

Just and noble minds rejoice in Not long ago, Father Bernard ughan, the well-known Jesuit of other men's success and help to

MITCHELL QUALITY TIES SLIDE-EASY VARIETY

eached and never will reach, the point at which it can subvert of its easoned conclusions the foundations of faith, or by its positive discover

All its greatest discoveries may in deed be said, rather, to have added to the maze of mysteries which were already in' existence and as Jules Simon said: "Every step in advance seems but to lead us to an abyss, and it is only feeble minds that assert or believe that they can explain all or understand all.'

History has, however, says Father Bernard, shown that under the old dispensation the followers of monotheism (as against those who believed in a pluralty of gods) took the word of the patriarchs and prophets, who from time to time rose up amongst them to be the authoritative voice of

the living God. Thus, we have the faith and obedience of Noah, who toiled at the ark for many years despite the scoffers Then Abraham came, of his simple

faith, to a land we knew not. Then the Mosaic revelation with its penalties for "those that believed not" and would not obey. The old dispensation made way for the new and prophecy was fulfilled in the miracle of Nazareth as well as in the injunction that the apostles were to forth and teach the truth to all

Does St. Paul base his teachings on processes of reasoning? On the contrary, he says

"To us God hath revealed them by His Spirit. Now we have received, not the spirit of the world, but the Spirit that is of God: that we may know the things that are given us

from God. Which things also we speak, not in the learned words of human wisdom, but in the doctrine of the spirit." Certain it is, says the Jesuit, that Newman was right when he declared that the "apostles did not rest their

A GOOD WORK

man.) What most impresses the numer

the English language has never been

SOCIETY OF JESUS

A NEW CANADIAN NOVITIATE The Society of Jesus was founded in 1540 by St. Ignatius of Loyola, and it quickly spread throughout the entire world. In 1611 it reached Port Royal and in 1625 came to Quebec In the latter place it had the hono of founding in 1635 the first classical college in those vast regions of North America which were not under the

dominion of Spain. Meanwhile its missionaries sanctified our soil with their blood as they hastened in their quest for souls from Acadia to the Great Lakes and the Western plains, from Hudson Bay the Mississippi and the Gulf of Mexico.

Everywhere honored by the Church's enemies as their chosen victim's, the Jesuits were expelled in 1759 and the following years from Portugal, Spain and France. At last in 1773 Pope Clement XIV. asked of the Society the supreme sacrifice of its life to appease the clamors of the European Courts. It obeyed unhestatingly. With tears in their eyes but with hearts full of the undying hope of a resurrection to come 20,000 Jesuits went down in obedient silence to their grave. This sickness is not unto death.

but for the glory of God." (John xi. And, indeed, like Lazarus, the 4.) Society of Jesus arose from the tomb. life again and in 1842 our own shores saw its return. At the present time (1913) it counts 27 provinces with 16,600 members, 400 of whom belong may be pardoned a brief reference to to the province of Canada. Every one knows the motto of St. Ignatius

The glory the greater Glory of God."

as possible and with this in view he prepared his sons and sent them forth to every work which the Church reason of the troubled condition of might offer them-to teach in colleges, seminaries and universities; Acton's earlier ecclesiastical judg-ments, which required revision no those antipathies called up by the leges, seminaries and universities; to preach the word of God, to teach categorier ecclesion, give retreats, found and on, and simply speaks the truth conduct sodalities of the Blessed Virgin, give missions in town and country, and finally to go abroad throughout the world as missionaries to unbelievers of every tongue and every clime This great variety of works, which brings the Society into contact with men in every walk of life, gives its members (whose talents and powers differ in kind and degree) an opporto find the very sort of tunity in which they are best fitted to suc-What the Society of Jesus most of all desires in those who seek admission to its ranks is a great love of God and a burning zeal for souls. With this love and zeal in one's heart everything becomes easy-the novice ship with its trials and the long studies which follow in Literature, quite undismayed by the scenes of Philosophy and Theology. This spirit, too, makes possible the high obedience required of the Jesuit—an obedience which must be active, joyful and prompt, seeing God in one' Superiors, receiving all things from their hands as from the hands of God, and ever ready to bend one's own will and judgment to theirs provided their command does not disagree with the law of God. This spirit has built up the Society into a great and well-organized force, with loving union amongst its members and between the members and their superiors-a divine and holy Nelson's chivalrous conduct in his union, too, of both members and regard. The Cardinal, on the other superiors with Jesus Christ. For it is this Name which the Society seeks fully analyzed, would not work any ever to spread abroad and afar the world His much endeared to all on board. name, His teaching, and His love for the salvation of souls and the "Greater Glory of God." St. Ignatius decided that two years of probation were not too much to devote to the preparation of a young man for the life of the Society. He himself opened at Rome the first novitiate, known as Sant' Andrea, which had the honor of counting amongst the members of its community the two patrons of Catholic youth, giving that the Communion of Rome

' Ad majorem Dei gloriam ' " Fo

of God was the desire of his heart the whole ambition of his life. He wished that it might be as great

IT HAS been said of Lord Acton in extenuation that because of his great learning the temptation to dogmatize was his beyond that of lesser men. However that may be, it is, after making every reasonable deduction on such score, impossible to reconcile some of his pseudo-judgments with adherence to his Catholic faith. That Lord Acton came later to recognize this is proved by the saner utterances of his later years, and, more particularly in that he was able to satisfy so conservative and exacting a theologian as Cardinal Vaughan as to the integrity of his faith. It is well that we have this, as, notwithstanding the more matured and restrained character of his later writings, his literary work as a whole is not in itself reassuring. We know enough, however, to warrant the as-

name, the Cardinal being heir-presumptive to the British Crown, Nelson determined to assist him, and going on shore, personally invited His Eminence on board his ship. The Cardinal hesitated to throw himself thus on the generosity of a representative of the reigning family, but not to be outdone in chivalrous feeling, finally did so, and was accommodated with a part of the aptain's cabin, and apparel becoming his dignity was furnished him. He remained seven weeks on board, during which time the Agamemnon was three times engaged in action. His Eminence, so the narrative runs, walked the deck with Cantain Nelson

WHEN AN opportunity occurred the

Cardinal was landed on Austrian territory, and to add to his other kindness, Nelson forced upon him 100 pounds to defray his expenses to Vienna. The old man, it is related, shed tears of gratitude as he left his benefactor, and we may be quite sure from what we know of him through other channels, that he never forgot hand, left behind him a memory of unassuming graciousness, and was throughout Nelson, it is related, frequently spoke of him afterwards in terms of admiration and said: "That man's example would almost make me a convert to the Catholic Faith." That that great gift should have been given to his descendants had init then an element of historical fitness apart altogether from its spiritual significance

about the intellectual impulses that turned him towards the Catholic Church.

To begin with, Mr. Britten was brought up as a "High" Churchman, and there were, he savs, so many conditions and practices sim ilar to those in the Catholic Church. that when he finally became a member of our Church, he found the ster not so strange. It was only when in his early youth, circumstances threw him among a community of Low Churchmen that, as he says, he found that Protestantism did not speak with only one voice. Where as the High Church admitted the Real Presence, the Low Church par-sons believed in a "Real Absence," and did not teach the doctrine of good works, while it was manifest in

the communion service of the "Low" sect, that no belief in its supernatural aspect was maintained. The consequences was that young Britten began to realize that even on vital matters, two diametrically op rationalism.' posed opinions not only could be actually were held and preached among the Protestants. "I found," he says, "that what I had received as the teaching of a Church was only

the teaching of a certain section of its clergy, and that other clergy under exactly the same "authority taught exactly opposite opinions. Even a large portion of the Pro-testant clergy admitted that their claims to be priests were not valid and the "branch" theory, when careway. In fine, having perused New man's principle works, I felt that the Protestant faith was but a sect differ ing only in that it retained certain shreds and patches of the old faith It was, in fact, a compromise between Rome and Dissent.'

Yet here is this man, one of the real "literary apostles" of the Catho lic Church in modern times, saving with Newman that "from the day became a Catholic, to this day, I have never had a moment's mis-

dern world owes all it liberty. The Church was the first to create the most essential of all our iberties, namely, that of conscience the foundation of the whole moral and religious fabric, and the Church alone has for two thousand years defended that liberty against all con ditions of Cæsarism. The Catholic Church, it was, that by the Divine origin to which it attributes its earth power, created the idea of individ ual and independent rights as against the despotic State. The ancient world had no conception whatever of materialist. the proper idea of individual right, and consequently knew nothing of true liberty. And consequently, it was the Catholic Church which, in spreading throughout the world the idea of individual right, created our private, public, civil, political and religious liberties. As Guizot, the said: "The historian, has Church supports and defends all our liberties

and to the Church alone that the

of faith. against the philosophical errors of materialism, of determinism, and of though so great a spirit as St. Augus-

The true idea of liberty is so evi dently the fruit of the Gospel (says the Abbe) that wherever Christian beliefs begin to foul, there also do we see becoming obscured and withered every right conception of freedom. The Positivist school. which pretends to the inheritance of take the decisive step. the whole intellectual movement of our epoch, teaches that "free-wil and human responsibility are only words, that man's will depends upon external causes and that there is no more sin in being perverse than in being blind." And so it is that many a free-thinker believes sincerely in good as ourselves-is God and the soul, but wholly rejects all faith in human liberty, and for the not allow ourselves to be deluded by eason that he has lost faith in the the idea that we in our age, hold any principle.

monopoly of light. If that science, he says, which, by The Abbe goes on to quote the words of the eminent political econoits presumption and extravagant nist Leroy-Beaulieu, who gives, admittedly, no particular adhesion to any faith. He says: "If liberty is so hard to establish, it is not because claims, were with all its discoveries positive of the material origin of life then to one who studied its concluit is threatened by either a theo-cracy or by ideas of divine right. sions doubt might easily and excusably come; but science has not

Farm street, London, lectured on the augment their praise. reasonableness of believing in reve lation." Father Bernard says that

SALUTATION TO THE BLESSED his topic is most opposite in age in which the ubiquitous Rationalist seeks to show the believer that faith SACRAMENT (Translated from the Gaelic.)

s contrary to reason. To begin with Every flower that every grew, he quotes Newman's definition, that Every bird that ever flew. "divine faith is assenting to a doc Every wind that ever blew, trine as true, because God, who can-Good God ! not lie, says it is true." And only Every thunder rolling, by grace can a person hope to be given that faith which endures and Every church bell tolling, prevails against all assaults of the Every leaf and sod, Laudamus Te !

"To believe" again says Thomas I offer Thee Aquinas, "is an act of the under Every wave that ever moved. standing adhering to divine truth by Every heart that ever loved command of the will which is moved Thee, Thy Father's Well Beloved by the grace of God." Dear Lord ! It will be seen, therefore, that God Every river dashing, as well as man is a party to every act

Every lightning flashing, Like an Angel's sword. Nevertheless, it is not to be said Benedicimus Te ! that there are no intellectual difficulties in believing or in obeying al

surely,

I offer Thee Every cloud that ever swept tine tells us in his confessions that O'er the skies, and broke and wept it was not intellectual difficulties or In rain, and with the flowerets slept, ing the Catholic Church, but that it Each communicant praying,

was his will that refused to struggle Every Angel staying with temptation and ask for the Before Thy Throne to sing grace and courage he required to Adoramus Te

I offer Thee 'Yet the opponents of those who believe declare that to believe simply Every flake of virgin snow, on the word of another is mental slav Every spring the earth below, Every human joy and woe, erv. The fact, however, that our forefathers were the founders of our My Love. O Lord ! and all Thy glorious literatures, our constitutions, our legal institutions and charters-men Self, o'er death victorious who were intellectually at least as Throned in Heaven above ! Glorificamus Te ! Vaughan, a reason why we should

Take all of them, O Dearest Lord. In Thy Blessed Sacrament adored Multiply each, every one, Make each of them into millions Into glorious millions. Into gorgeous millions, Into golden millions Of Glories, Glorious Son ! And then, O Dear Lord, listen Where the Tabernacles glisten To those praises, Holiest One !

6

FIVE MINUTE SERMON FOURTH SUNDAY AFTER EASTER

EVIL CONVERSATION

And He said to them: What are these discourse that you hold one with anothe? And they said : Concerning Jesus of Nazareth. (Luke XXX

17.19) Brethren: Suppose our Lord should stand in our midst to day and demand from each one of us, as He did from these two disciples. What are these discourses that you hold one with another? Do our conversations, like theirs, contain nothing reprehensible? Would our answer be as pleasing to God as theirs was? If so. brethren, we have reason to thank God and go on our way rejoicing. But of what do the majority of men most readily converse? It is sad that we have to confess it, but God and His works, the soul and its wants are topics anything but agreeable to most of the men of our day. And so every legitimate means must be re sorted to in order to make the things of God and spiritual conversation at all palatable.

And you, fathers and mothers of families, what are these conversations which you hold one with the other What are the topics most commonly treated of in your Christian homes Is it the virtues of your neighbors that are spoken of and recounted for your own edification and your chil-dren's imitation? Would to God it were always so! But there are homes supposed to be occupied by Christians where God's holy name is never mentioned save to be blasphemed, where the neighbor is never spoken of except to recall his follies, his vices, or even his atrocious crimes. Christian parents, beware of the scandal your conversations may give to your family, but especi-ally to your innocent children. Remember that many a soul to-day steeped in vice received its first sinful impulse from some unguarded word, some improper topic of conversation heard in the home that should have been the nursery of every virtue.

And from you, young men and women, an answer might be profitably demanded to this important question. What are the conversa-tions which you most readily indulge in one with the other ? Are they in any way improper, or such that you would be ashamed to have them repeated in the presence of your parents.² If so, then your discourses are not concerning Jesus of Nazar eth, and you are not following the example of His disciples. But if in your conversations, following the

Apostolic rule, the things that savor of uncleanness are not so much as mentioned amongst you, what is to be said about the precious time you squander in idle, frivolous talk? Remember that time is but the threshold of eternity, every moment of which is of the highest value to you now; and this is why on the last great day we shall be held to account for every idle word. Young men and women, never admit into your company those whose conversations unworthy of a Christian, and especially let your own language be always in harmony with your high

calling. Indeed, brethren, to all of us this question of our Lord brings home an important lesson. For if we would lead good Christian lives we must not only abstain from all that is unbecoming or scandalous, but we must also regulate with all diligence our ordinary commonplace conversa them be always such tions. Let that we would not hesitate to repeat them before God or his most virtuous servants. If we would have our conversation agreeable to God and men, we should make it a rule never to speak disparagingly of those absent, and never take advantage of their absence to say anything which we would not dare say in their presence. And the other rule we should follow is this : never to say in the presence of others anything which could give scandal or leave a bad impression.



And it is so with divorce.

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ing for the truth wandering like sheep without a shepherd. Who shall lead them to the true sheep-Who

fold f Catholic reader, do you feel no re sponsibility ?- The Missionary.

> CHESTERTON ON DIVORCE

The large number of divorces in America, says Mr. Gilbert K. Chester-ton in The Illustrated London News, is a matter of grave distress to the most public-spirited Americans, but to Professor George Elliott not Howard, as quoted in Munsey's Magazine. It is an "incident," accord ing to Professor George Elliott Howard, "an incident in the mighty process of spiritual liberation, which is rapidly changing the relative positions of men and women in society and the family.

I do not suggest that the Professor would say in so many words that the less husbands and wives could put up with each other the better; or that the happiest society would be a perpetual succession of unhappy perpetual families. But there is an uncon scious sentiment of that sort behind all this way of talking about the spiritual liberation of sex. All the alk about freedom in this connection is utterly out of place ; because marriage itself is an act of freedom and responsibility; and the deser-tion of it is the desertion of one's self : and is always at least humiliating. Even if divorce is not a sin, it is most certainly a disgrace. It is not like the breaking of a chain, which has been forcibly imposed

call cutting a man's leg off assert-

A. McTAGGART, M.D., C.M.,

WHISKEY HOLDS ITS VICTIMS

elves

tainly

in their own way; they think

chiefly of particular cases : they have

always had a hand-to-mouth philoso-

A rich spinster, a lady whose benev

erally talk of everything in a

ous but still selfish thought.

whom God hath joined.

And thus this dear old maiden lady

E CATHOLIC RECORD

from the leg, and the leg is free from meaning no sort of harm, may find him ; and certainly it is a matter of herself occupied in an industry only opinion which of the two is more to be congratulated. And it is so with fit for fiends, and become, in the nergetic expression of Tennyson, Procuress to the Lords of Hell. divorce. But, when all is said and done, at the best the man is less useful without the leg; and the leg is quite useless without the man. The rich philanthropist is uncon sciously irritated with marriage rather as the rich connoisseur is ir

ritated at buying a whole miscellan eous lot at a sale, or at finding he So much I think we have a right to cannot buy one medallion unless he buys "the set." The capitalist may ask from all recent disputants in such a matter ; we have a right to ask for the sober tone suitable to the alleged want to deal with the worker hu but he wants to deal with existence of a necessary evil. But I myself should go further than that, nanely; the worker, and not with his wife and his house, and his ox and his and say that divorce, as lately urged by many before the Royal Commisass, and everything that is his.

Great annoyance, we are told, has sion, is not only not a necessary evil, but is a brand new, gratuitous and been caused by the Eleventh Com-mandment, " Love me, love my dog." highly artificial evil. I am sure that this is specially so regarding that Charles Lamb, I think, pointed out how unfair it was that any lovable curious passion shown by some authorities for preaching divorce woman might drag after her an un-lovable cur. But the case of the among the poor-who, of all classes of the community, have kept most plutocrat is more pathetic than Lamb's. Lamb was ready to treat a the religious idea of the reality of woman as a woman : to-day there is a dog dragged behind her. The plumarriage. The fundamental truth about this particular crusade is very tocrat is quite ready to treat a sinful and very ugly. It is not, as as a dog; only there is a woman dragged behind him. He is willing Mr. George Elliott Howard says it is an incident in the gradual liberation of mankind ; it is just the opposite. to profess love for the whole Cause Woman, but he is embarrassed It is an incident in the gradual en with the ancient dogma "Love me love my man." This is the root of slavement of mankind, which is pro ceeding so systematically in so many branches of legislation and commerc the revolt against the popular belief in marriage, though I admit it is It is really part of that general at tempt of the wealthy to get the needy mostly an unconscious root; a root underground. The kindlier kind of well under their control, whether for rich generally feel that they could good purposes or bad, which is the deal with the poor more easily as universal mark of modern "social reforms," even the most well-mean individuals than as families. Doubtless this breaking up of poor families ing, and even the most well-planned. would be rare, though recurrent. It Of course, I do not mean that most was rare, but recurrent, in the Slave prosperous people are so abominably States of America. wicked as to know what they are doing. They put things to them-

MAN BEFORE GOD

"France has no religion, but full nby that excused them from facing churches. England has an estabmatters of principle ; and it is not a lished religion, but empty churches. little helpful to them that they gen-Thus Mr. Cosmo Hamilton begins an article on "Empty Churches" in the vague sort of slang. Let me take an imaginary but characteristic case. Forum' for this month. Some writers aim at striking effects in diction rather than at the truths that sink deep. Even so good a judge of olence is genuine, though narrowed by her refinement, employs some truth as Byron set it down as of fact charwoman and her husband as carethat Gibbon had "destroyed an old takers or lodge-keepers or anything religion with a solemn sneer." But Byron is gone, like Gibbon, and the of the kind. Now, if I said that the rich old lady plotted to poison the old religion still flourishes while they are food for worms. The reason why family life of the poor couple, and to seduce the wife from her husband, the churches are empty in England that way of putting it would be un-fair and cruel; because that is cerwhile those in France are full, is understood when one reads a few not how the spinster would sentences more from this remark able sentence-fashioner. "Religion, put it to her own conscience. But though it would be unfair it would he says. "is not a dogma nor a devo tion, but a service. Men do not be literally true. And though it would be cruel, it might very well be stand in need of dogma, nor can they salutary. The spinster would feel a sympathy with the wife if she were be fired by an emotion which finds no echoing words. No man can serve God who does not understand how to handy or economical or grateful or religious; she would feel no symserve man." Here is the grand mistake—the reason why England has empty churches. If men do not stand in need of dogma, religion does pathy with the husband if he were coarse or heavy or horsey or fond of his glass. She would exaggerate the -and very badly. Men cannot serve man unless they have been first inevitable quarrels of all married life because of the more plebian and taught what their duty to God is. In order to learn what that duty imposes pungent style of speech. And all the she would have the subconscithey must be taught who and what " The woman is of use to me; the man is not." It is almost impossible that very beginning. "Thou shalt love very beginning. "Thou shalt love the Lord thy God" is the first comshe should not at last come to thinkmand insisted on by the Divine ing that the woman would be better off if the man were out of the way. And in our society, which has largely Teacher. He places service to fellow men in the second place. Mr. Cosmo lost its religion, and therefore its spiritual sense of honor, there is no one to stand up and remind the rich Hamilton would have us understand that he knows better, and that service to man stands at the head of all virspinster that there are vows more tues. And there are thousands of important than idle oaths and books would be teachers and repudiated preachers insisting on the same more terrible than betting books; heresy to-day. That is the reason there is no one to say to her : " Those



why there are so many empty churches; and the contrary why those in France are again so crowded as to excite the jealousy and wonder of men like Cosmo Hamilton-men who cannot see the sunlight though they gaze straight into the sun's face -Standard and times.

The day that prayer dies in a man's soul he commits spiritual suicide

What a blessing would come to us if we could but learn to live faithfully each day and cease the vain attempt to bear to morrow's trials, which may prove to be only imagin ary.



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- TORONTO, CANADA

The old couple were visiting their son and as they sat in the den, the room was filled with welcome warmth from the radiator behind them.

sat in the den, the room was filled with welcome warmth from the radiator behind them. The old man remarked to his grey-haired wife, "This is a mighty nice house, John has here." "Yes," replied the old lady, "and it is powerful comfortable too. You would never know it was winter, when you are inside this house." "Well," said the old gentleman, " Jack tells me he spent a lot of time investigating, before he put in this hot water heating system. I used to be prejudiced against these new-fangled notions, but Jack has convinced me of the value of a PEASE "ECONOMY" BOILER. Just think, how comfort-able our old home would be if we had one. John says that a PEASE "ECONOMY" BOILER costs comparatively little to instal, and will last as long as the house will stand. He says that his coal bills are far less than with his old boiler, in fact, he has proved to his own satisfaction that a PEASE "ECONOMY" BOILER actually 'Pays for itself by the coal it saves.'" Write to any for free booklet.

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IHCWagonsAreTough

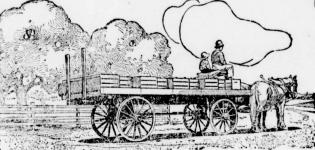
D^{ID} you ever notice, when one of the wheels of your loaded wagon dropped into a rut or bumped over a stone,

how the seat springs gave and re-bounded, almost throwing you off? That is an indication of the shock and strain that the rigid spokes and axles have to stand whenever the wagon is a field. Even on a smooth road there is always the crushing strain of the load, affecting every part from the top box to the lowest point of the tire. I H C wagons



take these stresses and strains as a matter of course. They are made to stand just that sort of work. From neckyoke to tail board they are built of selected, air-dried lumber, strong and tough, bending to strains but coming back as straight and true as ever when the load is removed. Besides being tough, I H C wagons are light running. The wheels have just the right pitch and gather, and run true. All skeins and skein boxes are paired. The running gear is assembled by skilled workmen whose wages depend as much on the quality as on the quantity of the work they turn out. Machine





Consequently, I H C wagons are prac-of the same high standard of quality tically throughout.

ou cannot do better than to equip your farm with I H C wagons. The I H C local agent sells the wagon best suited to your work and your conditions. See the wagon at his place of business and get catalogues and literature from him, or, address your request to the nearest breach business. nearest branch ho

Forty Varieties

APRIL 19, 1918

The forty varieties of Policies issued by the

Brethren, if we think often of this question of our Lord, if we are diligent in following these rules, our conversations will be always edifying to our neighbors and useful to ourselves. Then, if called upon at any moment by our Lord, we can answer with his disciples, Our conversations are " concerning Jesus of Nazareth."

DR. BROWNSON'S REASONS

For becoming a Catholic, if they could be put into formula, would read something like this : " I found that I could not solve the problems next town : but if it be hard to move of human destiny in harmony with his house, it is harder to move his reason without the aid of Catholic home teaching and discipline."

92.99

Father Hecker, who knew Dr. Brownson well, says of him : "What native trait of Dr. Brownson's marks him off from other men? I answer, Love of Truth, devotion to prin-Oh, how many hours did he ciple. spend agonizing for the Truth ! His predominant passion was love of truth. This was all his glory and all his trouble; his quarrels, friend ships, aversions, perplexities, tri-umphs, labors—all to be traced to love of truth. His earnestness was rewarded by possession of it in a su preme degree, for he was received into the Church and baptized in October, 1844.

'God alone knows how much I am indebted to him. He was the mas-ter, I the disciple. To the channels of thought opened to me by Dr. Brownson, I owed more than anyone else my conversion to the Catholic faith.

There are many Heckers and Brownsons in America to-day; yearn-

UNTIL RELEASED BY WONDERFUL upon a slave. It is like the break. SAMARIA PRESCRIPTION ing of a sword, that has been de liberately taken up and deliberately Liquor sets up inflammation and

dishonored by a traitor. irritation of the stomach and weakens I think, therefore, we may appeal the nerves. The steady or periodi cal (spree) drinker is often forced to to the same and self - respecting people even among those who would drink even against his will by his permit divorce, that they should tell unnatural physical condition.

Samaria Prescription stops the their weaker brethren not at least to glorify it. It may be a piece of craving, steadies the nerves, builds very silly sentimentalism to repre- up the general health, and makes sent the world as full of happy mar- drink actually distasteful and nauseriages. But to represent the world ous. It is tasteless, and odorless as full of happy divorces seems to me and can be given with or without much sillier and much more senti- the knowledge of the patient.

knows the world, however much he have been saved from misery and Thousands of Canadian homes may approve of divorce in desperate disgrace by some devoted knows that divorce is not mother or daughter through this usually the gate of a good life for the wonderful Canadian Remedy. bad partner or even of a specially money formerly wasted in drink has happy life for the blameless partner. restored happiness, home comforts, It would not be easy for a middleeducation and respect to the families aged man to move his house to the formerly in want and despair.

Read the following, one of the numerous unsolicited testimonials received : As a preliminary to all fair argu-

wife.

The

I can never repay you for your remedy. note than life to me. My husband has h I can never repay you for your reinedy. It is writt more than life to me. Wy husband has been offered liquor several times, but would not touch it. He said it had no charm for him now. May God's choice blessings ever rest on you and you's are my prayers ever. No one knows it but those who have tried it. As soon as I can I will see others that I know would give anything to stop their husbands from drink. I will give them your address. Mrs K — Dewinton. Aita." (Name withheld on request) ments, therefore, I propose that if we give up the romantic fashion of calling all marriage love, our opponents should give up the yet more ridiculous fashion of calling all divorce liberty. You might as well

ing his liberty. Certainly he is free Now if you know of any family needing this remedy, tell them about it. If you have any friend or rela-LIQUOR AND TOBALCO HABITS who has formed or is forming tive the drink habit, help him to release himself from its awful clutches. Samaria Prescription is used by phy-75 Yonge St., Toronto, Canada sicians and hospitals. A FREE TRIAL PACKAGE of Samaria Prescription with booklet, giving full particulars, testimonials, price. etc., will be sent absolutely free and postpaid in plain sealed package

75 Yonge St., Ioronto, Canada References as to Dr. McTaggart's orofessional standing and personal integrity permitted by Sir W. R. Meeduh. Chief Justice Sir Geo. W. Ross, ex-Premier of Ontario. Rev. N. Burwash. D.D., Pres Victoris College Rev. J. G. Shearer, B.A., D.D., Secretary Board Moral Réform. Toronto Right Rev. J. F. Sweeney. D.D., Bishop of Toronto Hon, Thomas Coffey Senator, Carnolic Recomp London. Justice Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful safe incepensive home treatments. No hypodermic injectio s. no pub-licity no loss of time from business. and a certain cure. to anyone asking for it and mention. ing this paper. Correspondence sacredly confidential. Write to day. The Samaria Remedy Co., Dept. 11, 49 Colborne street, Toronto,

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Coronto :: Canada ALL CONTRACTOR AND CONTRACTOR **APRIL 19, 1918**

CHATS WITH YOUNG MEN

A NEW WAY TO SPELL LUCK

"Do you know," observed the young man, "I think all talk you find in newspapers and magazines about success being a man's own making is tommyrot, nothing more. It's luck.' 'What do you mean by luck ?" I

asked him. 'Why, what everybody else means

of course. Just plain, simple every day luck," he responded. "There was a vacancy in our office. The luck. two applicants were told to come at sudden impulse, or the conjunction or want of conjunction, of things. Not a certain hour to see the manager. One got there at twenty-seven minat all. But it seems reasonable to suppose that the soul recognizes utes after eight, and was engaged The other came at half-past what is best for it, and that if we had our material senses sufficiently the appointed hour, and got nothing It was luck that sent the first person well attuned, we should be able to three minutes ahead of the hour named.

"Yes, it was luck, but a luck any acting on it be spared much trouble and achieve much success. one may have. In the first applicant Try spelling Luck with these words and see what it will bring you : List-fulness, Urbanity, Carefulness, we see a desire for the position, a desire perhaps backed by a great need fulness, Urbanity, Carefulne Knowledge.—Catholic Telegraph. which, in itself, held to and rightly directed, will bring success. In addi tion we see a person who will not measure his working hours by the minutes ; if he is in the office ahead of time, he will not lounge and gossip until the stroke of the clock ; and if he has not finished his work at quitting time he will continue his task. all He will not do this for the sake of the approbation of his employer solely, but primarily because he likes his

The idea of luck is one of the most seductive foes a man has. What is it? Try to reach it, to analyze it, and you will find yourself grasping thin air. Before it philosophers from time immemorial have sat in contemplation, and the echo of their musings have only deepened the mystery for us. Is there some power, superordinary, abroad in the unseen the sea. realm of our existence that directs to what is our allotted work, and they who heed that direction are the successful? Or need we go so far into the speculative world ? May not the power reside in ourselves? Have ve not all had experiences that seem

must

to point that way. You take a walk into the country and are brought to a post which bears the announcement that the land is Many men hoist the sail in their for sale. You notice how level it is, youthful days and let the ship take and your mind instantly beholds it laid off into squares, and studded with pretty homes. You are instantly filled with the impulse to invest in that land. Presently, however, you are smiling at the impulse, recollecting how far this plot is from the city, and the utter impossibility of its means of transportation and other conveniences ever reaching out this distance. You pass on with a sense of disappointment-why, you do not know.

In less than ten years you have seen that country place converted into a beautiful suburb, with the land selling for more per foot than you would have paid for an acre. you bought it then, you would now be living on Easy street, whereas you are finding it hard to make ends meet for shame on your account.

" Just my luck," you complain, thinking of what you might have been.

Should you not rather say: "Just travelling was very insecure on ac-hat was not my luck !" remember. what was not my luck !" remember-ing your impulse.

Have you not found it so, in small vessel was captured by them. Pirates but your pen is broken or your ink they are all the more numerous on is gone. Something says to wait for the sea of life. Who and what are another time, but you decided the these pirates? They are the corruptis gone. letter shall be written that day and ers of youth, they are men "who call

rush off and get the missing articles. evil good and good evil; that put darkness for light and light for dark-You write something that it were better you had left unwritten, and ness" (Is. v., 20). They are the men who"speak sweetly with their lips, but more harm than you can ever catch up with has been started.

interpret the soul's suggestions, and,

in their heart lie in wait to throw thee into the pit" (Ecclus, xii., 15) You meet a young woman, and something draws you to her; you feel that you would like to know her bet-They are at times unprincipled ser-vants, at other corrupt companions, or again even brothers and sisters. How often, alas, the little boat falls ter; but you remember that she is too high above or too far below your a prey to pirates ! Has it not hapstation, or some such trifling consideration, and your affinity passes you pened to some of you, that you were by. When it is too late, you set it robbed of your innocence in your down as another grievance against boyhood and taught to do wrong by some bad companion ? With bitter sorrow you look back upon that day. You must not jump at the conclu-

sion that I want to direct your actions, great and small, by every -Rev. Joseph Schuen.

OUR BOYS AND GIRLS

THE SILVER MADONNA

Majestic yet serenly sweet in mier the Virgin held in her arms the Divine Child. It was a goldsmith's masterpiece. And this marvelous statue was the property of an atheist an antiquarian, who valued it only for its articitic heapty. Little Lucille, the antiquarian's niece, discovered the silver statue among the curios on one of her

SHIPWRECK ON LIFE'S OCEAN uncles shelves. Life is often compared to a voyage "Tell me, uncle," she said, "if you do not love our Blessed Mother, why do you have her statue? And since

upon an ocean, and human beings are the vessels that sail upon it. In the distance there is a shore which you have it, why do you not put it in should reach because upon it your room and say your prayers beyour room and say," fore it every night?" "It is only children who say their "It is only children who say their "When is the beautiful city of the heavenly Jerusalem, where there is rest and happiness. This city is resplend-

prayers," said the uncle. "When you are grown up you will forget ent with its streets of gold, and its walls built of precious stones, and yours." "Oh, no, I won't. Mamma says we its gate of the purest pearl; it is adorned like the bride for her spouse must say our prayers every day as (Apoc. xxi., 2.) On that shore all long as we live. Don't you ever say

land and be safely harbored the Our Father and Hail Mary?" for all eternity. Unfortunately many make shipwreck before they "Never!" "Then I know what awful thing reach it, and are swallowed up by will happen to you," said the child The very mention of shipwith big tears in her eyes. "We wreck has a terror about it. What scenes it calls up in the imagination ! must keep the promises we make at our First Communion if we wish to Who can be indifferent to such a calamity? It will be well to ponder

go to heaven." The atheist was uncomfortable. it in time so as to escape its actuality. Many make shipwreck at the com-"Be quiet, child. Only naughty boys on the street talk about hell." mencements of the voyage, i. e., in childhood. The mariner who pur-"But you don't want to go there, do you? That would be awful, awful sues his course carelessly when the Didn't you have a mamma who made waves are running high must beware you kneel down, and put your hands lest he be swallowed up in the billows. together, and talk to God, when you

were small?" antiquariam was deeply The its own course. The heart of childtouched.

hood, we are told, is all mirth, and we "Go to bed, little one," he said. speak of giddy youth as a period given up to thoughtlessness and frivolity. How heedlessly children and remember that I told you that saying prayers was all nonsense."

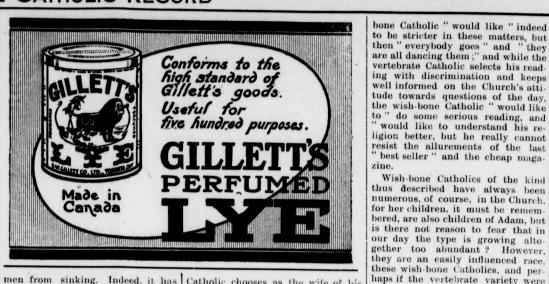
'Uncle, since you don't love our go to places where danger awaits Blessed Mother, since you never talk them where sin lurks to entrap them ! to her, will you let me have her How rarely they watch over their statue? May I have it now? You senses, what liberty they allow to their eyes and ears! How regardless and I want it much, for I love her they are of the warnings of parents and priests ! The consequence is dearly.' The antiquarian opened the glass

that they make shipwreck early in life. "A fool will laugh at sin" case and placed the statue in the child's arms. (Prov. xiv., 9). Look back upon your own early years. Perhaps you, too, "Now go," he said, "and sleep

undly until morning." have suffered shipwreck in your child-An hour later the uncle was still hood. Think of what happened with oondering on his niece's words. Her certain companions, in certain outchildish reasoning had quickened tender memories of the past. His of the way places. Perhaps your guardian angel had to hide his face heart grew tender. Suddenly he arose and went to the child's room. Many ships are lost soon after

launching because they fall into the paused astonished. hands of pirates. In former times On the table spread with a clean over stood the beautiful statue, and around it were vases of flowers and lighted candles. Before it, in her that infested the seas, and many a dainty white nightrobe, knelt Lucille, her head bowed on her arms. She had fallen asleep in the midst of her

THE CATHOLIC RECORD



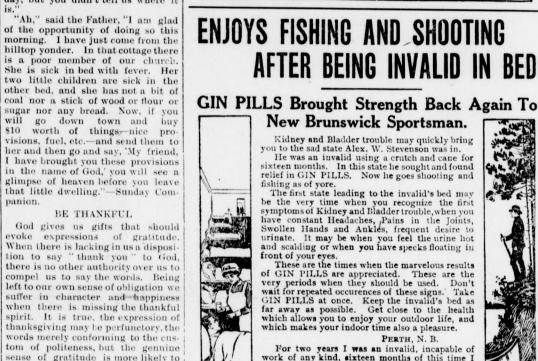
Catholic chooses as the wife of hi done more than that. The thought bosom and the mother of his chil dren a woman of his own faith, the wish-bone Catholic "would like to" do so, were not "other considerations of higher importance nowa days ;" while the vertebrate Catholic is careful about the character of the plays he sees and the nature of the plays he sees and the nature of the dances he shares in, the wish-ward they help you to understand.

have helped many souls over the rough and dangerous places in life and finally into the Heavenly Father's house.—Catholic Union and

A GLIMPSE OF HEAVEN A well-known priest had preached a sermon on the joys of heaven. A wealthy member of his church met him the next day and said : "Father you told us a great many grand and beautiful things about heaven yester-day, but you didn't tell us where it

Times

panion.





work of any kind, sixteen months of this time I was unable to move without the assistance of a crutch and a cane. During this time I was treated by all our local doctors as well as taking treatment from a specialist in Chicago, but did not improve any, and had about given up hope of ever being of any use again, when a friend advised me to try GIN PILLS. This I did, and with a two months treat-

I still use a box or two a year as a preventative and am enabled to go fishing and shooting in the Spring and Fall, and lay out on the ground at night without any inconvenience. It is a wonderful medicine and I take great pleasure in recommending it to all sufferers from Rheumatism. ALEX. W. STEVENSON. 50c. a box-6 for \$2.50-money back if not satisfied. Sample free by writing : National Drug and Chemical Co. of Canada. Limited, Torento.

TRADE MARK

The good and the generous easily to be stricter in these matters, but then "everybody goes" and "they are all dancing them;" and while the vertebrate Catholic selects his readoverlook the faults and frailties of

would like to understand his rebest seller " and the cheap maga-

for her children, it must be remem-bered, are also children of Adam, but our day the type is growing alto gether too abundant ? However, they are an easily influenced race, these wish-bone Catholics, and perhaps if the vertebrate variety were even more fearless and aggressive than they are their example would stiffen the spine of many of ou wish-bone Catholics. Who knows of our

-America.

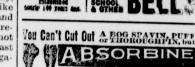
WINNIPEG THE WILLIAMS & SONS CO... TORONTO MANITOBA R. S. WILLIAMS LIMITED ONTARIC

ing with discrimination and keeps well informed on the Church's atti-

tude towards questions of the day, the wish-bone Catholic "would like to" do some serious reading, and ligion better, but he really cannot resist the allurements of the last

Wish-bone Catholics of the kind thus described have always been numerous, of course, in the Church. is there not reason to fear that in

the wise and great. The Old Boliable CO. (West France) & CO. (West France) & CHURCH, CHURC



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NEW CENTURY

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7





He opened the door gently, then of saying "thank you " to God."

prayer. The picture was a charmngone The old man gently lifted his niece

and placed her in her bed. The half- as perfect would be the division awakened child murmured the prayer she had been repeating when sleep in airships from those who do not, overtook her: "Dear Blessed Mother or by placing in one category all who obtain for Uncle Herman the grace are fond of caviar and in the other all who consistently abstain from of conversion. In the name of the Father and of the Son and of the Holy Ghost—" Holy Ghost—" Holy Ghost—" Amen," said the antiquariam. other classification of the human race that is, beyond all cavil, not And he gently covered his niece, then knelt in turn before the silver only thoroughly adequate, but which throws besides such a flood of light statue.-The Magnificat.

hilltop yonder. In that cottage there is a poor member of our church She is sick in bed with fever. Her two little children are sick in the other bed, and she has not a bit of coal nor a stick of wood or flour or sugar nor any bread. Now, if you will go down town and buy \$10 worth of things-nice provisions, fuel, etc.—and send them to her and then go and say, 'My friend, I have brought you these provisions in the name of God,' you will see a glimpse of heaven before you leave that little dwelling."-Sunday Com-

BE THANKFUL

God gives us gifts that should evoke expressions of gratitude. When there is lacking in us a disposition to say "thank you" to God. there is no other authority over us to compel us to say the words. Being left to our own sense of obligation we suffer in character and happiness when there is missing the thankful spirit. It is true, the expression of thanksgiving may be perfunctory, the words merely conforming to the custom of politeness, but the genuine sense of gratitude is more likely to be developed by expression than by silence. Well it is to have a Thanksgiving Day to remind us of the duty

TWO TYPES OF CATHOLICS

To divide the human race logically and adequately into two great classes is not difficult. All mankind, for example is composed of those who

fiddle and those who do not. Quite

who form the first class, the genuine

vertebrates of our species, men of

principle and resolution, doers of

the word, the Bassanios of the

world, the Loyolas of sainthood.

With those on the other hand whom

this wit's analysis places in the

second class the world is but too well furnished. Their spines are wish-bones, they are lotus-enters, Hamlets of real life, hearers only of

the word. They remind us of the

act" acturi sunt.

grammarian's periphrastic conjuga tion, for they are always "about to

of mother has not only saved men from death, but it has inspired them to the most noble and heroic achiev-ments. The thought of mother's love, mother's life, mother's toils, mother's endless sacrifice, mother's sleepless nights for our comfort and safety—thoughts of these things BOOST YOUR TOWN BY ORGANIZING A **BRASS BAND**

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JAPENESE CHILDREN on the conduct of life that Epictetus himself might well have been the The one thing that Japanese chilauthor of the epigram. "The human race," observes this nameless sage, "is composed of two great classes of men : Those with a dren mu t learn in their homes is

perfect obedience. A little American girl was playing in the street with some Japanese real back bone and those who have children. instead merely a wish - bone." Admirably expressed ! And how true ! But how few, alas ! are those "Mary," called her father from the

house, "come in." As she paid no attention, the others thought she had not heard, and began to say to her, 'Your august father is calling you.' "I don't care," said Mary. The children stopped playing, and looked at her in astonishment. Her father called again. This time she an-swered crossly: "What for? I don't want to come in."

At this the children picked up their playthings, and hurried home talking excitedly all the way. "Rude little foreigner! Bad little girl!" they said, and they would not play with her.

THOUGHT OF MOTHER

In Catholic circles, too, both types A boy, who afterwards became of men are of course proportionately governor of the state of Massachus- represented. There are the staunch etts, once came near being drowned. and fearless children of the Church, The boat in which he was sailing was for instance, who firmly refuse to capsized, and he had to swim more conform in conduct or opinions to she asked him how he managed to hold out so long. "I thought of you, mother," replied the boy, "and kept on swimming." The thought of catholic shows his appreciation of nother helped him in the moment of his greatest need, and thus saved his girls to Catholic shows his appreciation of his faith by sending his boys and girls to Catholic schools and colleges, life, not only to himself and to his the wish bone Catholics who "would mother, but also to the state and the like to " do the same, but the imag-

nation. The thought of mother has saved many boys and girls, men and wo-him falter; while the vertebrate

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of people may think at as I thought about the ho o owned it. 'd never know, because they wouldn't write

So, thought I, it is only fair enough to let people and tell me. So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse. You see I sell my Washing Machines by mail. I have sold over half a million that way. Now, I know what our "1000 Gravity" Washer will do. I know it will wash the clothes with-out wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

out wearing or tearing them, in less than half the time they can be washed by hand or by any other machine. I know it will wash a tub full of very dirty clothes in Six minutes. I know no other machine ever in-vented can do that, without wearing out the clothes. Our "goo Gravity" Washer does the work so easy woman, and it don't wear the clothes, fray the edgen or break buttons the way all other machines do. It just drives soapy water clear througn the fibres of the clothes like a force punp might. So, said I to myself, I will do with my "goo Grav-ity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. Thi Offer first, and Til make good the offer every time. Let me send you a 'goo Gravity" Washer on a month's free trial. The pay the freight out of my own pocket, and I you don't want the machine after you've used it a month, Til take it back and pay the freight too. Surely that is fair enough, isn't if? Doesn't it prove that the "igoo Gravity" Washer must be all that I say it is? And you can pay me out of what it saves for you. It will save its whole cost in a few months, in wear and tear on the clothers alone. And then it will save so cents to 75 cents a week over that in washwoman's trial, Til let you pay for it out of what it saves you. It will save to you on you for it out of washer must be all that to you the machine after the moth's frial, Til take that cheerfully, and Til wat for my money until the machine itself eaus the balance.

op me a line to day, and let me send you a book t the "1900 Gravity" Washer that washes clother

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8

CATHOLICS AND MASONRY

An anonymous contributor to the Catholic Truth publications disclaims any intention, in writing on the above captioned subject, of attacking the Craft of Freemasonry, among members of which he declares he pos sesses many excellent friends and esteemed acquaintances. His sole object is to state some of the reasons which the Church forbids Cath olics to belong to the society; and why they should forego temporal advantages which result from its \$2 00. membership.

Shortly expressed, the writer goes on, the objections to Freemasonry are as follows: (1) Christianity is unknown to Masonry, or, rather, is ig-nored by it. The neophyte is taught to see in the Master of the Lodge the Sun of Justice." and humbly to beg of his new-made brethren "Masonic Light." Yet (says the writer) if Masonry possessed anything superior to that possessed by the common herd in the way of "Light" its moral obligations alone should make it share it with all—a condition of affairs unknown under the Masonic system of secrecy. In fact, the Craft's secrecy is an implied admission that its morality is not of universal application. All belief in versal application. All belief in Revelation, other than the Masonic, has to be left by the neophyte at the door of the Lodge while he is teing transported to the time of Solomon, the Calvary and its sacrifice being unheard of.

Masonry also ignores the Gospel's teaching that our prayers are to be offered in the name of the Redeemer. It even rejects the Christian chronology and its real religion is universalism. The prayers of the lodge are addressed to the Grand Architect of the Universe, the meaning of which may be variously interpreted by Masons. Indeed, the Mason in Lodge has to treat Jesus Christ as an nonentity, though privately, he may entertain other views and still be a good Mason. A Mason cannot, however, profess atheism. Yet all this is wholly absurd and stultifying, is wholly abstra and stitutiying, since it means that a Mason, as Mason, may say, "Lord, I know you not," while as a private person he will say, "Lord, have mercy upon me." And in the case of clergymen who are Masone the projection is for who are Masons, the position is far more foolish.

(2.) As regards the Oath, the neophyte swears with eyes blindfolded to keep secret he knows not what, says the writer; he also swears fidelity to a society as to the pre-cepts of which he as yet knows nothing; he also invokes destruc tion on himself in case he should violate secrecy. He empowers his brethren to injure him in case of defection. No Catholic can regard the Masonic oath, when considered seriously, otherwise than as blasphem ous, contrary to right reason as blind and unknown and contrary to the good of the State. Yet how does Masonry, if it does not proceed to murder, carry out its threat? The carpet of the Lodge (says the writer) may not be stained with blood, nor its walls contain an "aubliette," but Masonry can, and on occasion does, cause the ruin or decay of men who for conscientious reasons have merely abandoned it, without attempting to do evil to their former associates. As for the Church, there is no need to resort to extreme meas ures on her account since she never requires ex-Masons to divulge any of

the society's secrets. It is a known fact, says the writer, that Masonic signs are made use of in courts of justice in order to obtain, or to try to obtain, secret ad-

the guilt I should have incurred, and the account which at the last day would have lain against me, had I not become a Catholic; and it pierces SANOL'S ANTI-DIABETES SANOL is the "RELIABLE CURE" for Gall Stones, Kidney Trouble, Kidney Stones, Gravel, Lum-tor become a Catholic; and it piercess me to the heart to think that so many excellent persons should still be kept in bondage in the Church of England, and should, among the many good points they have, want the great grace of faith, to trust God and follow His leadings. This is my great grace of faith, to trust God and follow His leadings. This is my state of mind, and I wish it could be bago and all Diseases arising from Uric Acid. Price \$1.50. brought home to all and every one

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ritual and furnish a pretext for con vivial meetings, and not to offer great facilities and temptations to brethren of the middle and lower social grades to favoritism, jobbery and protection for minor forms of rascality. There may be matter for praise in the mora teaching suggested by Masonic ritual; nevertheless, says the writer, members of the fraternity do not find themselves debarred from its official honors by table excesses or by im-purity of life. It is also certain that Masons, as a rule, rarely pretend that their motives in joining the Craft are other than those of personal gain or social advancement.

(3) In regard to the Charity exercised by Masonic bodies. Masons only consider the virtue in its sense of 'philanthropy," which is a virtue of the natural order. And being only philanthropic, Masonry is far from being "charitable," since it deliberately excludes from its membership the poor and the needy, though it generously supports worthy brethren overtaken by adversity as well as their widows and orphans. Masonic benevolence is applied to its own marrying a person divorced. I am sure that a sense of fair play members only, and thus is more like a trades union society in which material benefit is really pre-empted by contributions. Is Freemasonry private in its charities or almsgiv ing, as Christ counselled men to be On the contrary, Freemasonry dec orates a generous brother with a "jewel," and "charity" that is not Masonic in its application, is not charity to the Mason. Indeed, the precepts of Christianity and those of Masonry are in many respects so antagonistic or contradictory that Masons themselves stultify them selves by practising those of the Masonry and claiming to belong to

the Christian body. These observa-tions being (says the publicists) intended only for Catholics, the latter while thinking kindly of their Masonic friends, should respect and uphold the reiterated condemnations of Freemasonry by the Church.-Freeman's Journal.

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A NEWMAN LETTER

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Preaching in the new Oratory of versary of Cardinal Newman's re-From those so desiring I shall be ception into the Catholic Church, Cardinal Bourne recently spoke as mittee to receive and acknowledge follows: their contribution at the address "We have his own assurance often below. times repeated as to the peaceful cer-WM. H. ATHERTON, PH. D. tainty which was the outcome of his Catholic Sailors' Club. Montreal. submission to the Catholic Church. May I read to you a further testimony

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proofs. reading of the letter, remarked: "I think that we may safely say that he was raised up to convey the Sent for the asking.

old, unchanging message in new words and in fresh setting acceptable to the Englishmen of his day. No voice has fallen on English ears so persuasively as his."

CORRECTION The Rectory, Christ Church Cathe

dral. Ottawa, April 8th, 1913. To the Editor of The CATHOLIC REC-ORD, London Ont.: Dear Sir :-- Will you grant me

space to correct a statement made in an editorial of the recent issue of your paper headed "Dangerous Teaching." Dean Walton is not an 30, 1913, Mr. Thomas Walsh, aged ninety-one years. Maythis soul rest Anglican dignitary of Montreal, but a

lay professor and head of one of the faculties of McGill College. Permit me also to say that the in peace ! Anglican Church in Canada gives no uncertain sound in her evidence con cerning the indissolubility of the marriage tie. It is only sufficient to peace ! refer to her marriage service, but we can also quote a canon of her General Synod specifically forbidding the remarriage of divorced persons. Mem bers of the Church have been excom municated for the sin committed in

will allow you to make public the above correction. Yours truly HENRY KITTSON.

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THE CATHOLIC SAILORS' CLUB, MONTREAL

The Editor CATHOLIC RECORD: Dear Sir,-May I interest your many readers in a great Catholic charity-the Catholic Sailors' Club of Montreal. This, one of the pioneer institutions of its kind, has been specially blessed by His Holiness the Pope and commended highly for its

good work. It is now entering on its twenty first season. So far we have en deavoured to support it from Montreal subscriptions, but as we shall shortly be forced to build a large and more convenient club building worthy of the Catholics of Canada, there are doubtless many of your readers elsewhere who have some desire to express their gratitude to the Sailors for kindnesses received

on their journey to Canada-the DINAL ALLUDES TO HIS CON-VERSION land where they have prospered. The present year is a fitting one for them to accept an invitation to make a contribution for our further

O'DONNELL.—On Tuesday, April 15, Catharine, beloved wife of M. C. O'Donnell, 28 St. Jeseph St., Toronto. Funeral Thursday, nine o'clock, to St. Basil's Church, thence to Mount Hop Cemetery. May her soul rest in peace

> Will Reader, Stratford, Ont., kindly give us her address so we may return money. We cannot publish what she requests.

RECEPTION TO BISHOP FALLON

> The Shepherdess" was charming. Magdalen Lee, as the blind princess, and Vera Traher in the role of the stem Princess Elenora are worthy of special men-tion. The singing thioughout was good: little Josephine McCarthy's sweet voice in the Memorare won all hearts, Miss Pearl Coles presided at the piano. The singing and dancing of the gypsy maiden and of the village children was particularly attractive, while the "account of a day in school" by the little boys, P. Pocock and G. Storey won prolonged ap-plause. plause. In his address to the graduates, His Lordship con-gratulated the school on the work done in the shor space of less than two years; and he urged students not to accept positions until they had completed the full course of studies in the school. He complimentee the actresses on their pretty and entertaining exhibi-tion, and expressed himself as much affected by "the carnest portrayal of scenes which carry me back to happy days spent around the Grotto of Lourdes." The fellowing entertaining exhibi-tion of the scenes which we have the scenes of the school of the scenes of the scenes which we have the school of the sc

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THE

On Wednesday evening, April and, the spacious auditorium of St. Peters Parish Hall was crowded to the doors, when the students of the commercial school, tendered a reception to His Lordship, Bishop Fallon, the occasion being the presentation of the first diplomas granted by the Institute. In the address to His Lordship, Master G Dono-hue expressed the unbounded delight of the students at having their beloved Bishop in their midsi; and warniy thanked His Lordship, in behalf of the class, for having organized this school for their benefit. He also stated that the number of graduates would have been greater had not tempting offers lured some of our students to accept positions before they had completed their course in the school. The recipients of diplomas are : Misses D. Dwyer, A. Johnston, A. Burke, M. O Rourke, and Masters J. Coughlin, F. Graham. During the course of the even-ing Misses D. Dwyer and A. Johnston (who are but fifteen years of age) gave a demonstration in short-hand at the rate of one hundred and ten words per minute, and typewriting (strange matter) at fifty-five words per minute.

hand at the rate of one hundred and ten words per minute, and typewriting (strange matter) at fifty-five words per minute. The girls of the class also presented a short drama, entitled: The Shepherdess of Lourdes. The artistic Grotto of Lourdes, brilliantly illuminated, was uni-que in design, and the Blessed Virgin, represented a boot whom His Lordship had re-marked :—'It is many a day since I have seen 'acting' que in design, and the Blessed Virgin, represented a most touching and inspiring vision Their effective in-terpretation of scenes at Lourdes. but the pain be awarded to Marjorie Daly, whose rendering of

WALSH.-At the General Hospital Pembroke, on March 18, 1913, Mrs. M. J. Walsh, of Osceola, aged twenty-six years. May her soul rest in

THOMPSON.—On the 9th inst. at Toronto, Lady Annie E. Thompson, widow of the late Sir John Thompson, Premier of Canada. May her soul rest in peace!

LAMBERTUS .- At his home on the Bayfield Road, near Goderich, on Thursday, March 27, 1913, Mr. Christopher Lambertus, in his seventy-fourth year. May his soul rest in



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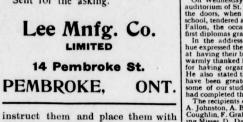
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instruct them and place them with Christian families. I know of a hun-dred cases of this kind at the present noment.'

DIED

WALSH .- At Grafton, Ont., March

vantage. "It is within the writer's knowledge," says the Catholic Truth publicist, "that an English judge responded to the Masonic signs of a litigant in whose favor he gave his verdict, though it is fair to state that this was not contrary to the weight of very confused evidence.

No daily newspaper in England which, perhaps, may help some hesidare publish the faintest criticism of tating soul, even though more than the Craft, or still less expose a Masonic scandal, while in matters of place and patronage, in all countries. the first duty of the Masonic patron is clearly to secure the services of a Jasonic brother, in which cases "Masonic" Light" must be some-Masonic what apt to blur the vision. In short, it is (says the writer) impossible to believe that all this enormous expenditure of time and money is under-taken merely to befriend the orphan and the widow, to practise an esoteric



THE GENERAL ACOUSTIC COMPANY OF CANADA LIMITED Toronto, Ont. 468 Yonge Street, COUPON Send me full details about ten days' free trial of the ACOUSTICON, as advertised in the LONDON CATHOLIC RECORD April 19, 1913 NAME ADDRESS

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fifty years have passed since the words were written? It was ad-The bravery and determination of were written? It was adsome of the young people attracted to the Faith in Africa is a source dressed to my own father, who, then a young man and a very recent conof constant admiration to the vert from Anglicanism to the Cathomissionaries. The following ex-ample comes from the Belgian Congo, lic Church, had been disquieted, like many others by the persistent rumors that Dr. Newman was dissatwhere Father Jules Van Houtte Scheut missionary is located isfied as a Catholic. and was contem-

plating a return to the Established "I was at a town called Ibali one day when a man came to me saying Church, and had written to ascertain 'Father, Ngeli furious because his the real truth from him whose writings he owed, under God his own third wife went again to the cate. reception into the Church.' chism class to day; has punished her The letter is dated from Maryvale. with the etaka, and the poor child is June 13, 1848. It is embodied in the shrieking enough to break your

book of Cardinal Bourne, recently heart." published, and is as follows: "I I "I hastened to the hut of Ngeli. "Dear Si-I return an immediate, and found him sitting before the though necessarily hasty answer to door enjoying the spectacle of his than smile. It is wonderful that people child of twelve or thirteen years of can satisfy themselves with rumors age, had her neck bent beneath the which the slightest examination, or

even attention, would disprove; but I in a vice-like grip, and she was utter-ing the most piteous cries. I was a Catholic. At present the persons who saw through and repro-tion a vice-like grip, and she was utter-ing the most piteous cries. "My sudden apparition deprived the wicked creature of his fiendish bated the evangelical misrepresenta-tions concerning me, when I was in that upon my denunciation he could the Church of England, believe of me be punished by local justice. The things quite as extravagant and as | child threw herself at my feet, imunfounded. Their experience of ploring me to deliver her from the tyrant. I can only say, if it is necessary to "The condition of these unfortu-

a can only say, if it is necessary to a the condition of these unfortu-say it, that from the moment I be-nate children, in the double slavery came a Catholic, I never had, through God's grace, a single doubt or misgiving in my mind that I did wrong in becoming one. I have not and any feeling but one of joy and gratitude that God called me out of can give them the right to become an insecure state into one which is sure and safe, out of the war of tongues into a realm of peace and as-surance. I shrink to contemplate re depicts a moment of intense pleasure and supreme satisfaction-thing one has easierly waited for and wanted so much arrives was pictured," and just as good as the Catalogue said it was

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