

LONDON, ONTARIO, SATURDAY, OCTOBER 5, 1912

HIS MOTHER'S ROSARY For the CATHOLIC RECORD

One Autumn eve in humble Irish home, A grey-haired mother knelt to tell her beads

Before the statue of the Virgin mild ; A little cheap Madonna, yet mo

A little cheap indicate and a prized prized Than Milo's Venus by this simple soul Who walked with angels and who spoke

Each moment of the lonesome weary day

And through the silent vigil of the

night. And yet not lonesome, though her kith and kin

Had passed beyond the bourne of that land

Where Mary waits with "Welcome"

her lips To lead us up to Heaven and to Christ. For in the silence of such hours as this The graven lips spoke words of comfort

sweet, And in those eyes she read the golder script

Of Love most ardent, and the potent Will

To be her Helper, and Affliction's shield.

But as before the Virgin's humble shrine She spoke her Aves on this Autum

Her tears were not for those who slept

in death, Her thoughts were with the one remain ing lipk

That bound her still to earth-her exile child, Who 'mid the pitfalls of a foreign land

By daily toil sought meagre store to win That her grey hairs might suffer nough of want.

For him she prayed to her who under they heard went to confirm

The lethal grief of parting, and the pain Of hopeless longing in a mother's heart. And Mary heard the prayerful Aves

fall fervently from patient trustful lips

felt each throbbing of the breaking heart;

And read in weeping eyes the mute ap-

As thus two mothers pleaded for hi This child of both traversed the lonely

streets, Despair his mentor, hunger for his

guide. For days and weeks that seemed like

leaden years, He fought the Demon as he prayed for

Light. But nought availed it. Heaven then

was deaf 1 Well, Hell remembered. And the Demon mocked His famished soul with visions of the

wealth That flashed from mansions where the idle few

Did batten on the blood of such as he. The cunning Serpent whispered in his

ear, "The good God never meant the poor

"The good God Heve, and should starve Whilst rich men's dogs were pampered with the food But bide your vainly coveted. But bide your

time, when the chance is yours, why, And

help yourself, ef! Well, even so, how better A thief! they Who steal the wages of the toiling mass,

wanton in the wake of broken hearts?" To

And thus by specious arguments con vinced, This autumn eve he tramped the lonely

streets, A thief in thought and in his grim resolve.

every wicked way and a mouth with a double tongue." (Proverbs viii, 13.) 2. Have I been guilty of hypoerisy, But hark! What face is this doth guide s feet Towards you red light that through the a vice that makes pretence of religious motives when some mundane object is really in view, for instance, political open door ms out upon the murky leaden night? scendancy over our fellow men ? "For what is the hope of the hypo surpliced priest is chanting Mary's praise. And on his ears there falls the old crite if through covetousness he take by violence and God deliver not his soul ? (Job xxvii, 8). 3. Have I been guilty of hatred and refrain Of "Holy Mary's" heard in Irish home Vhere youthful hearts knew naught but 5. Have I been guity of natrea and vindictiveness which are deadly vices, opposed to the virtue of charity and love for the neighbor, without which we cannot hope to get to heaven ? Love and Faith. Oh, blessed vision of his childhood days! He saw again Our Lady's humble shrine, His father's patient face-his mother's "If any man say I love God and hat-eth his brother, he is a liar." (1st St. smile dear departed kneeling round The John iv. 20.) "He shall show them their works and "He shall show them their works and their wicked deeds, because they have been violent." (Job. xxxvi., 9) 4. Have I been guilty of irreligion, neglecting prayer and other acts of worship to God, staying away from the house of God, or only going there for political purposes, and making religion a political fetish or party cry? Have I also been guilty of irreligion by hating my neighbor, doing violence to him, or blaspheming in his presence, on account of the religion he professed, though I was practising no religion whatever my-sell? And he was there-he heard his own Cry "Holy Mary," and the Virgin smiled smiled, Or seemed to, as the prayerful Aves rose From hearts that trusted and from souls that loved. Aye, that was long ago, but Mary still Was Queen of Angels and of Irish homes. But he no more could speak her holy The hands that reached to take another's gold How dare they fondle Mary's blessed "My house shall be called a house of "My house shall be called a house of prayer." (Matt., xxi., 13). "Let all bitternees and anger and in-dignation and clamour and blasphemy be taken away from you with all malice." Already God had cursed his shamefu An exile now from more than Erin's shores, An exile, too, from Mary's splendid love, Ephes. iv., 31). (Eohes. iv., 31). 5. (Special for certain Belfast Em-ployers.)—Have I been guilty of oppres-sion of the poor, a sin crying to Heaven for vengeance ? Have I sweated the poor and made them work long hours for Ah, Blessed Lord, forbid ! A thousand times More welcome waiting death for her he loved, Than that throughout the endless chain wretched wages ? "They have violently robbed the fatherless and stripped the poor common of years No "Holy Mary's" might be his to abant. people" (Job, xxiv., 9). "He hath not forgotten the cry of the Before the pure - white Throne of Heaven's Queen. poor" (Psalm ix., 13). "Why do you coustme My people and grind the faces of the poor ? saith the Lord, the God of Hosts" (Isaias, iii, 15). That she who wept and prayed for him to night Would have it even so, he knew full 6. Have I been guilty of, or am I prepared to be guilty of, rebellion (with-"Ah, Holy Mary, save my erring soul," He prayed and knelt before her, bowed his head. who commands us to obey our lawful Rev. D. A. CASEY. Rosary Sunday, 1912.

"Give unto Caesar' the things that are Caesar's, and to God the things that are God's." (Mark xii., 17.) Attention to No. 6 is strongly recom-mended to all those about to sign the Covenant. That many thousands from all classes will sign it will not exempt the individual from sin if signing that document is a sinful act. And then, alas, all the "humiliation and confes-sion of sin." that preceded it will so for PROPER FORM OF "EXAMINA TION" HEREWITH SUGGESTED Rev. Ambrose Coleman, O. P., in the Irish

It is not often that Dr. Crozier, the Protestant Primate, makes any pro-nouncement of a spiritual tendency. He seems more at home giving dis-courses of a neutral character to Free-masons, welcoming all of them to church gatherings, whether Christians or not, on the basis of common ballof is the sion of sin " that preceded it will go for nothing. Orange and Unionist papers please

ORANGE CONSCIENCES

to have taken the place hitherto usurped

to have taken the place intervolusions that of by politics, and devotions that of stormy political gatherings and proces-sions. But it can hardly deceive any-

ons on which most of them

MAKE MAN HATEFUL TO GOD

EXAMINATION OF CONSCIENCE

information

accustomed to hear.

Their Sins

on the basis of common belief in the Grand Architect of the Universe and Grand 'Architect of the Universe and the immortality of the soul. Now, however, in his quasi-pastoral, he has come out in the role of a Chris-tian prelate, and has recommended to all the members of his flock the truly ACTS OF THE HOLY SEE

I. APOSTOLIC LETTER religious exercises of "humiliation and confession of sin." Religion thus seems COMMITTING TO A BISHOP OF RUTHENIAN

RITE THE SPIRITUAL CARE OF RUTHENIANS IN CANADA

PIUS PP. X. For perpetual remembrance. The office of the supreme Apostolate

stons. But it can nardly deceive any-one that the change is only on the sur face-that this "humiliation and con-fession of sin" is but a part of the solemn farce to be enacted on the 28th divinely committed to Us demands first of all that We make provision for the good, prosperous, and happy issue of all things calculated to promote the interthings calculated to promote the inter-ests of Catholicism and the eternal sal-And a very difficult part it will prove to most of the rank and file of the Orangemen. If the Primate had recomvation of the faithful throughout the world. Wherefore, from this Chair of the Prince of the Apostles, as from a mended "drilliog" and "rifle practice" to his Orange and Unionist following, it the Frince of the Apostles, as from a lofty tower, We turn the eyes of our mind on all parts of it, and without delay We endeavour to put into effect whatever seems best adapted for the propagation of the faith and the advanwould have been more in their line; but "humiliation and confession of sin" is not within the ken of these stalwart sons of the North. He might just as well have told them to make thousands of aeroplanes for the occasion and fly around Ireland. For in all the sermons tage of religion. Moved by this con-sideration, now that with the constant increase in Canada of the faithful of they have listened to, on those rare Rathenian rite Our Veaerable Brothers the Archbishops and Bishops of that country, with admirable zeal for the saleven to be seen in church, everything their vation of these, are unable to provide sufficiently and adequately for their nereditary pride in themselves and their ancestors, their supposed virtues were spiritual needs on account of the diver-sity of rite and discipline, and have therefore urgently asked Us to be extolled to the skies, and their vices hidden from them under a thick veil of silence. It has been constantly preached to them by their spiritual pleased to provide a suitable remedy for this evil, We having heard Our Vener-able Brothers the Cardinals belonging guides that pride of place and power was their natural hereitage, and humiliation was for their enemies. So it will be an

to the Congregation of Propaganda Fide for affairs of Oriental Rite, and having almost insuperable task for Orangemen, trained in such a school of pride, to search their hearts and humiliate themnost diligently weighed all matters con nected with this subject, have decided the spiritual care of the Rathenians in Canada is to be committed to a Bishop of Ruthenian Rite. Wherefore, by Our search their hearts and numiliate them-selves before God, confessing their sins. However, as good may come out of it, and many of the Orangemen may attempt the task of changing their very nature, I take the liberty of laying out for their apostolic authority, by these presents, and for ever; We of Our own Motion, with certain knowledge and mature deliberation, commit to a Bishop of Ruthen-A FEW OF THE MORE DEADLY SINS THAT

ian rite now and for ever the spiritual assistance of the Ruthenian faithful in Confession of sins, even before God Canada, the following law to be observed: That the Ruthenian Bishop exercis alone, is not likely to be very sincere unless preceded by an examination of ful personal authority over all the faith-ful of Ruthenian rite in said region, in defence only on Our Venerable Bro-ther the Apostolic Delegate. II. That the Ruthenian Richards II. ce. The enumeration, of course, is by no means a complete catalogue of sins. But it will at least have the sins. But it will at least have the merit of making the Orangemen who come across it turn their eyes on them-selves and make them see themselves in all their glaring deformity as others see the Ruthenian Bishop establish his ordinary residence in the city of Winni-peg. These things We grant decreeing peg. se presents to be and remain good them. And if it should chance to catch valid and efficacious, and to have and obtain their full and integral flects, and the eye of the Protestant Primate or to serve entirely now and rorever for the faithful of Ruthenian rite in Canada; any of his subordinates, they would confer a lasting blessing on the mem-bers of their flock by reprinting it and and thus to be duly judged and defined, and everything that may be wittingly or unwittingly attempted against them, by

spreading it broadcast among them. It would do them more good than ten thou-sand sermons of the kind they have been any one or any authority whatever, to be null and void. Notwithstanding our rule and that of the Apostolic Chansellory de jure quaesito non tollendo, and Enable Orangemen to Humiliate other Apostolic Constitutions and Or-Themselves Before God and Confess dinances, even worthy of special and individual mention and derogation, and dinanc all other things whatsoever to the trary. Given at Rome at St. Peter's under

1. Have I been guilty of pride, that deadly sin which is an inordinate esteem of ourselves and a contempt for others? "I hate arrogance and pride and Given at Rome at 5t. Peter's under the Ring of the Fisherman, July 15th 1912, in the ninth year of Our Pontifi-cate. R. MERRY DEL VAL, Secretary of State. At itset the prigram comes upon a reven stretch laid between the hills. At the seaward end are the narrow roof-hidden streets of Azpeitia, cut through only by the tower of the church where a certain п ONTIFICAL LETTER TO FATHER VICEN-TINI, GENERAL OF THE MISSIONARIES OF ST. CHARLES FOR ITALIAN EMI Don Inigo was once baptized. At the GRANTS other rises a graceful dome. Beloved Son, Health and the Apostolic Blessing. Be assured that We approve with all two wings of masonry, is like a min Saint Peter's. It seems to typify Our heart the affectionate care with which you and the brethren entrusted to your care have resolved to celebrate the memory of John Baptist Bishop of Piacenza, who twenty-five years ago city against the gates of hell. The pil grim's heart beats high as he accended gave life and increase to your institute. Very gladly do We avail Ourself of the the grim statue of the saint, and em occasion offered to Us to recall the great services rendered to the Church and to the Fatherland by that most beabode where he was born-the loved man who devoted himself with all to the task of providing-the help and comfort of religion to his fellor countrymen who emigrate to the distant regions of America, and We also seize the opportunity to honor, by the mani-festation of Our affection, those apostolic men whom the same readiness that ani mated the Great Bisbop has gathered around you to carry out their mission in the name of Christ among the scattered the name of Christ among the scattered children of Italy. The harvest is abun-dant indeed now that every day sees an increase in the number of those whom necessity drives away to foreign lands and in the dangers to them arising from the dificulties of their new surroundings and from the assaults of the wicked. Let your priests, therefore, consider the many great occasions for maritements many great occasions for merit open to those who wish to profit by them, and how great is the mission entrusted to them by God. As for Us, it would be hard to find a subject which more occupies Our thoughts and cares. Hence, now as We have done always when the occasion offered. We recommend with all Our might to you and yours the cause of the Italian emigrants. Do you, meanwhile, continue to carry on your work of Chris tian charity for the welfare of your own people, continue to provide efficaciously for their prosperity and salvation by

"Give noto Cæsar' the things that devotion to the cause of faith and fatherland. As a pledge of divine gifts and a token of Our affection We impart the apostolic Blessing with all Our heart to you, be-loved Son, and to all your brethren. Given at Rome at St. Peter's Sept. 4th, 1912 in the tenth year of Our Pontificate. PIUS PP X

PIUS PP. X

LOYOLA

By Shane Leslie, in London Tablet By Shane Leslie, in London Tablet At the gates of Spain, betwixt the Pyrenees and the Bay of Biscay, lies the country of the Basque. Strange, mys-terious race, sprung from unrecorded parentage and speaking an unknown tongue—the foundling of philology, that scientists have been unable to relate to any European language. At some pre-historic time this swarthy, determined race came to occupy the rock garden of Spain, the little province of cleft moun-tain passes and steep ascents. Laden

Spain, the little province of eleft moun-tain passes and steep ascents, laden with the richness of vineyard and forest, that they have held ever since. No stronger race has been able to disposses them, neither Goth nor Moor, Freach nor Spaniard. They continue a people unto themselves, as careless of the world's future progress as of the Mon-golian ancestry that philopoints claim golian ancestry that philologists claim for them in the past. A race of natural aristocrats, yet industrious, sober, and patient, they have made their stoney land to blossom like an Eden. Content to work their farms with the most primitive of outfit and to fish from boats that would of outfit and to nen from boat the Deluge, have been out of date at the Deluge, they give an impression of naive satis-faction with Heaven and earth. They seem to have secured the aim of all our rural reform and back to the-land agitations. What is the secret of the vigour and repose with which they pursue a tragal agriculture? How have they banished the loneliness and despair that clings to an Eaglish countryside? What have they that the Constitution giveth not to Hodge ? Is it the Faith ?

One secret and one philosophy is theirs, which permeates their life. Tot by bread alone shall man live. There-fore they live content with their ardoons heritage by sea or land. If their ar-doons heritage by sea or land. If their faith has not moved mountains, it has at least made them blossom like the rose. They are a nation of born mystics, dreaming mone the past their is hidden dres ing upon the past that is hidden. brooding upon the light that is revealed. They are content that their race should remain the hermit of the nations, as Ire-land is the missionary and France the

troubadour. While they can preserve their isolation, they are content to mingle not in the matters of this world. Once only did a Basque go out against world. But he made history, aye, and reversed it, and upset the balance of Europe and the new world and the Far East into the bargain. Ignatius was a Basque.

When Ignatius sped from Loyola in search of his "grande armée," it was to carry the flerce mystic spirit of his race incarnate into the whirlpool of Europe. All the legacy of that sulien dreamin an the legge of that satisfied dreaming people descended upon him. All their dead generations went out with him to war. They gave him the accumulated prayer and strength of ages. What if Spain rejected him? He had strange hereditary powers to draw from in the day of battle. Upon the Basque virtues of heroic endurance and ardent spirituality the foundation of the unwearied Company was laid. There is a long winding road for the

bilgrine to cover from San Sebastian into the valleys and mountain clefts that bury Loyola. Valley after valley breaks out like a green flood between the steep ascents. The gritty roads are hewn of scents. The gritty roads are hewn of rock. Green clad precipices slant every way. In the distance are the mist-capped barriers. Beyond them lie the

The cupola at a distance, resting un

ory, the propounders pretend to find a grievance in this that the publishers of the public-Catholic, appointed by a Protestant : At last the pilgrim comes upon a level who know that Catholic governors, such as John Burke of North Dakota and Aram J. Pothier of Rhode Island, are school books ignore it. They suggest that these do so to carry favor with Catholics, a suggestion so absurd as to onorable executives, the choice of their states by the elective franchise; who see the administration of justice, and the convince one that the theorizers are only making believe. We do not find protection of the rights of non-Catho-lics as well as Catholics sustained by the publishers very complaisant, though we must say that, when we bring good reasons against things we object to, Catholic judges, enforced by Catholic mayors and officials ; who witness the istur they are not utterly impervious. We have an idea, a foolish one, perhaps, that the publishers do not care a pin, church within a church, an imperium in imperio. Here rest foundations that share with St. Peter's an immortal vivaemonstrations of religious feeling and observe the constant preachments against divorce and for the maintenance one way or the other, about the of a home ; who see in a thousand forms the beneficent influence of Catholicism as force for order and decency in Ameriity of the Church of England. Let the e steps ad limina Ignatii. Here rise neorizers support their theory with convincing arguments and they will find the publishers, tractable enough. So much for the public-school books. can life-such citizens, and they are the overwhelming majority of the landedded in the left wing is the grimmer Santa will watch, with an amused contempt and an indifference fatal to anti-Catho-Of course, if we say that we will never ase in our parochial school or in our lic prejudice, the pitiful malice of the cademies and colleges a history that Gaardians of Liberty .- New York News. teaches the theory, the publishers will provide us with books that teach the ccepted doctrine. It is a mere matter Pastor Russell of profitable business that does not con-Sometimes one asks us: Why do you ot take up Pastor Russell's sermons? cern Episcopalians. If their schools and colleges are numerous enough to make profitable the publication of a con-The answer is obvious. One cannot notice every foolish attack on religion. tinuity theory history it will be pub-Even the champion holding the field against all comers is not obliged to lished, and we shall not complain. Lately the theorizers published a list of school histories that do not follow accept the challenge of one who come around with a dagger of lath, a paste their ideas-a wasteful and useless piece of work. How much more econboard helmet and shield and painted cotton armor. What could we do with mical and practical it would have been regard to a man who says from the pul to publish the names of those that do, if only such could have been found. On of the Apostles because they are not in-spired, and consequently what things the list was a history by a Professor Charles M. Andrew, whose half brother, W. G. Andrews, has taken up his dethey bind on earth are not bound in heaven; that Catholics perform a common, or low, Mass for general sins in The Professor, Mr. Andrews tells us, says that he had no intention of denycongregational way, and high Mass for al sins ; that the Catholic Church ing continuity; he even believes that requires its members to attend Mass a the Church of England is one with the penalties on the disobedient; that the Catholic doctrine of the Mass implies English Church of the Middle Ages. t would seem, therefore, that Pro Andrews, like Balaam, testifies to the truth against his will. He says in his essor that Christ needs to die more than once man who utters such non etc? The sense and the editors that print it need not argument, but the birch rod, and if this cannot cure their folly, the madbook that the Church of St. Augustine was part of the great Roman Church, that Henry VIII. destroyed the authority of the Pope, and that thus the King's English Church was established. house. Yet Pastor Russell made all these To take part of the great Roman Church and make of it an independent national Church is a substantial change, statements in a single "sermon" re-ported as having been preached by him in the London Tabernacle.—America.

Christendom. Like that of Galilee, it proved not a wand of peace, but a sword. Content with their one hero, their one the theorizers reject Mr. Andrews

Froved not a wand of peace, but a sword. Content with their one hero, their one prophet, the Basques returned to dream and tillage, to wars with France and Spain. They have remained much the same as in the Middle Ages. As we passed through Azpeitia the only sign of activity was a game of cards, which blocked the street. Are we not told that Ignatius banished the cards and gambling of these men's fathers ere he left Loyola ? They would not change themselves, so they let him try his hand against the world. But they have never forgotten him, and they have made his hymn their war song and his name the national name. On their feast days they still dance their national dance, and the picus pilgrim will enfeast days they still dance their national dance, and the pious pilgrim will en-deavour to copy those graceful move-ments, the identical which Ignatius used to drive away the morbid melancholy of Ortiz. The dance of the Basque and St. Vitus alone of this world's dancing on has expected with the expensived

St. Vitus alone of this world's dancing can be associated with the canonized. But we have done the Basque an in-justice in allowing but one hero to a nation of heroes. Not far from Loyola is the fishing village of Guetaria. famous among the sailors of the world On the threshold of the broken down church may be read the crumbling tomb church may be read the crumbling tomb-stone of the "insigne capitan Juan Sebas-tian de Elcano, who in 1522 passed round the world in his galleon"—a feat that Ignatius must have known and helped to celebrate. Perhaps he met the great captain, and learnt from him how large and round a world awaitd concentry and round a world awaited conquest L ttle did he imagine that a strange tiller awaited his master-hand.

The world has forgotten Don Juan de Eleano, and only little fisbing smacks lie in the harbour to day whence he litted anchor on his marvellous journey. His statue looks out to sea, and the church guards his proud coat-of-armsglobe spiked upon a helmet, with the motto, Tu primus circumdedisti me. In his hour of triumph did he ever dream of another captain than he, who lies shrined in Rome with a globe of laris lazuli over In Kome with a globe of is is all over his head? Perhaps already he has chivalously surrendered his motto to the compatriot whose company were to be the first to steer the barque of Peter around the world, even from Japan to Paraguay, and to extort from nations more unknown and more remote than the Basque the cry of—Thou first has encompassed me.!

A "BALAAM" OF CONTINUITY

When England renounced the ecclesiastical authority, the sacraments, the doc-trines, the liturgy, the priesthood, which for centuries she had held to in common with all western Christendom, substituting within its narrow limits the royal authority for the papal, setting up new doctrines, repudiating as exaggra-tions or corruptions five sacraments, putting the Book of Common Prayer in these of the sale and the same and the same set place of the old liturgical books, pulling down altars and bringing in tables, mak ing the Holy Sacrifice a felony and the ing the flow, and putting in his place priest a felon, and putting in his place the minister to preach the new gospel, it renounced the old Church and estabished another. This is the world wide judgment: it has been the judgment of the mass of the members of the Church of England itself. Of late some members of that denon

of late some members of that denom-ination have been propounding a theory of continuity. The Church of England to-day is identical with the Church of St. Augustine. Under Henry VIII, Edward VI, Elizabeth, it merely washed its face-its features are so dis torted that theorizers must admit that used soft soap or even concentrated lye-but its identity is no more affected than is that of the smith or the engine driver after his bath. cial office in the land administere

just as is to take an English colony and make of it an independent state; and so the theorizers reject Mr. Andrews' apology, pointing out that the Pro-fessor describes the Church up to the time of Henry VIII. by the term "Roman Church." and reserves the term "Church of England" for that which be-"Can with Henry" a work here they

conciliated by the fact Mr. Andrews points out with such satisfaction, that his half-brother, the Professor, calls Italian bidges filmer to the satisfaction of the sa

his half-brother, the Professor, calls Italian bishops "ignorant," "irreligious," "greedy" and "unscruppious." The moral Seth Pecksniff told Mrs. Todgers that his feelings refused to be smothered like the princes in the Tower. He might crush the pillow down-upon them, but their faces were always look-them the town of the compary. One caping at him round its corners. One can The facts will persist in creeping out, as the most vigorous supporters of con-tinuity know quite well. Professor Andrews, despite his intentions, bears

Andrews, despite his intentions, bears testimony to the fact that the the break with Rome under Henry VIII. was the substantial religious charge. What followed under his successors merely renewed the change and completed it in all details.—America.

Bishop Fallon Expresses His Approval

Approval Approval His Lordship Bishop Fallon of London, (Oat.) in a letter addressed to the Hon. Sec. of the Winnipeg executive of The Catholic Immigration Association, expresses himself in no half hearted manner in the cause of Catholic immi-gration. He says: "The Catholic Im-migration Association of Canada has my entire sympathy. I pray that God may bless most abundantly its apostolic efforts. Nothing can be nearer the heart of the Church than the preserva-

heart of the Church than the preservation of the Holy Faith in the minds and souls of the multitudes of Catholic immigrants who are daily seeking a hore in the Canadian West. And, most migrants who are daily seeking a noire in the Canadian West. And, most assuredly, no work of the Catholic laity can be more meritorious in the eyes of Our Divine Lord than the en-deavour, under the guidance and direction of the hierarchy, to safeguard the second intervals of those newthe sacred interests of those comers. It is with much joy, t fore, that I have heard of the e

estab ent of your Association and with the greatest pleasure that I extend to it the fullest measure of my good His Grace the Archbishop of Mon-

His Grace the Archbisnop of Mon-treal also declares himself in full accord with the work which has been in-augurated this year by the Kuights of Columbus of the Western councils in Columbus of the Western councils in connection with the protection of Catholic immigration. A heavy increase in the number of

A heavy increase in the number of immigrants has been reported from the department of the interior for the present year. About 209.640 people came in, and it is reasonably estimated that from 15 per cent, to 20 per cent, of this number were Catholics. It can easily be seen the importance of having some system by which can be regulated the spiritual welfare of what will in a few years' time accumulate to many millions of Catholics of almost all nationalities.

LET THE GUARDIAN PROCEED

Let the Guardians of Liberty hold public meetings. The more vigorously they campaign upon such lines the more certain is the quick ending of their falsehood, overstatement and appeal t religious intolerance before the plain sense and the inevitable ridicule of the great American people. The citizens of this land who have seen Catholic soldiers fight in war against a Catholic foreign power ; who see the highest jadi-

CATHOLIC NOTES

1772

" Madonna of St. Anthony of

The

Padus," costing \$500,000 has been placed on exhibition in the Metropoli-tan Museum of Arts, New York, by Mr. J. P. Morgan.

Georgetown University, one of the oldest in the United States, has opened its doors for the beginning of the one hundred and twenty-fifth year of its career, and admitted the largest freshman classes in its history.

News from Rome to the daily papers is almost invariably unreliable. A recent despatch stated that Cardinal Fisher had left \$238,000 to the Pope. Fisher had left \$238,000 to the Pope. His will has just been published which shows that he was only in possession of a trifling sum of money which he left to his sister.

Rev. Matthew Russell, S. J., noted Jesuit and member of a distinguished Irish Catholic family, died in the city of Dablin, Ireland, on September 13th, aged eighty years. Father Russell was a brother of the late Sir Charles Russell, Baron of Killowen, famous lawyer and former Lord Chief Justice of England.

According to the Apostolic Mission House at Washington, Mobile had last year 738 converts, Louisville 302, Cov-ington 191, Columbus 273, Omaha 402, Nashville 150, Baltimore 861, Grand Rapids 378, Alton 322, Indianapolis 445, Peoria 325, Fort Wayne 346 and Kansas

City 203. Cardinal Gibbons told 550 men at the City Club in St. Louis, recently, that if a historian ever had cause to write the "Decline and Fall of the American Republic" it would not be due to an invading army, but to the criminal sloth and negligence and the political apostasy of our own citizens.

The Brantford Courier says that Dean Brady is the latest fortunate Brantfordite to strike gas. For some weeks bor-ing operations have been going on at the corner of Palace and Pearl streets, and, on Sept. 18th, at a depth of 700 feet a splendid flow of gas was tapped. The output will be sufficient to provide for all the gas wants of St. Basil's church and the numerous Catholic institutions that occupy nearly the whole block.

Major Fitz Hourigan, an Irish Catholic, connected with the North West Mounted Police for a number of years and at one time administrator of the Yukon, has been transferred to Regina. This is a deserved promotion and the Militia Department is to be commended for making a change which will give this splendid officer a higher place in the service.

The parochial schools of the Arch-The parcelusi schools of the Arch-diocese of Boston opened the past week sod are now in full operation with an attendance of several thousand more than last year. While it is yet too early to give the exact figures and some other interesting statistics it can be said that there are more than sixty thousands pupils enrolled.

A new and beautiful church has been solemnly opened and blessed by His Lordship Right Rev. O. E. Matthieu at Govan, Sask. Rev. Theo. Joerissen, O. M. I., is parish priest of this important charge. The erection of this church means much for the scattered population of the district. The zealous Bishop and his assistants are engaged in burculean labors to provide for the spiritual welfare of the newcomers.

The Very Rev. Richard S. Cartwright. C. S. P., for C. S. P., for some time the Superior of St. Thomas' College and Paulist Novitiate in Washington, D. C., has been pro-moted to be assistant to the Superior-General of the Paulist community in s country.

Casa-the holy house which lent aid to Casa-the holy house which lent aid to the Holy House of God. Over the heavy mediaval archway are graved the family arms-two wolves rampant, whence the Jesuit wolf so dear to Eng-lish anthon Ar investigation of the source of t lish authors. An inscription records the birth of the saint and the visit of St. Mary and St. Peter to the precinct. Immediately within the tiny courtyard is the noblest statue of Ignatius in the not in stereotyped surplice, but orld. clad in fall armour, with the white ble face peering through the helm Churches of Five Continents please copy. Here he was carried out to be copy. Here he was carried out to be baptized. Here he set out on his career of love and chivairy. Here the French soldiers carried him back shattered from Pampions. Here he left to return no more, alive or dead. His relics are not here, belonging to Rome. In default the whole castle has Kome. In default the whole castle has been shrined like some gigantic reiic, Every room is a jeweled chapel. The attic in which he was born and Francia Borgia said his first Mass is weinscoted in silver. The vestments n ed in that famous Mass, which divided the Renais sauce from the Counter-reformation, as kept in a glass case. A side tabernacle opens to disclose the ascetic death-mask of the redeemer of the Borgia nameone of those grim peepshows the Spaniard loves. It is idle to wonder how much of this

by the property of the prosperity and salvation by the works of minis-try; and be fully persuaded that you could not do anything more in harmony with Oar desires and your own loving superiors?

1

his residence in New York City with the Superior-General at the motherhouse of the society. At a recent meeting of the committee on saloon licenses at Minneapolis, the complaint of the Little Sisters of the

Poor regarding the saloon near their home was presented to that body by Rev. P. Kenny. So convincingly was their case stated that the committee decided the proprietor of the saloon must remove from his present location within ninety days and find more remote premises to play his vocation.

A novel feature was introduced during the second retreat for laymen at St. Mary's college, Kunsas. It occurred to the director, Rev. A. J. Kuhiman, S. J., that the evening lectures could be given out doors. The men assembled on the lawn in front of Loyola Hall. It was immediately evident that the place was more suitable than the assembly hall. The cool evening breeze, the encircling grass, the gathering dusk, with the stars above, all seemed to remove the mind from the world of man and lift it to God.

An Anglican lay reader, Mr. L. H. Peyton, who recently joined the Cath Teresting who recently joined the Chang-lic Church in England, tells a most in-teresting story of his conversion. "Whatever event or consideration may have been the final determining factor in a conversion," he writes, " the convert's primary reply to the question, 'why did you become a Catholic ?' must be this: 'I became a Catholic because God gave me the great gift of Faith, which enables me not only to know but also to believe all that He has revealed."

From Washington we have news that Secretary Fisher's action last January in revoking the order of Former Indian Commissioner Valentine, barring religous garb or insignia from Government Indian schools, was upheld by President Taft in an order made public to day. The decision of the president is that teachers now employed in Ladian schools may continue to wear the garb of their religious orders ; but the privilege is denied to any persons hereafter entering the service. This ruling will enable the Government to fulfil its obligations, the president says, to the teachers who were taken into Government service when religious schools were taken over bodily, as Government institutions.

CHRISTOPHER

By E. M. Dinnis in the Catholic World

"It's a queer thing that influenza takes all a man's strength from him in a moment and leaves the most extraordin-ary after effects."

y after effects." The speaker who offered this trite agnosis of the familiar malady, which depleted the party assembled on The speaker who ohered this trite disgnosis of the familiar malady, which had depleted the party assembled on the verands after dinner at the Grange, was a grave gentlemen with a slightly pompous manner. His remark, received respectfully enough by the company in general, provoked an enigmatic smile from Father Christopher Hulbert, whose large and gloriously muscular form filled one of the basket chairs.

The smile was observed and misinter-"Have you ever had influenza?" the

speaker inquired, rather sharply, of the Reverend Father, who had that appear-ance of rude health which constitutes

ance of rude health which constitutes an irritant to the nervous system of a certain type of onlooker.; "I had it some years ago," the big man answered, "or they told me it was that. It certainly left the most pecu-liar after effects." "What were they?" It was the local doctor who interpo-

It was the local doctor who interpo-lated the question—a quiet, shrewd-faced young man, who narrowed his gaze on the other as he spoke. "Well," Father Hulbert said, "for one

thing, it found me a Protestant and left me a Papist." His eyes twinkled as he

me a Papist." His eyes twinkled as he said this, yet it was a clear, steady gaze that met the doctor's scrutiny. "A long illness often gives a man time to think," the first speaker ob-served, in rather unctions tones. "Mine wasn't a long illness," the Father retorted, in his blunt way. "It only lasted the normal forty-eight hours —I'm not are that it was 'fin' at all. It was the only illness that I've ever had, anyway." d, anyway.

"Did it leave any other after-effects Physical ones, I mean," the doctor, asked. The Father laughed. "Do I look it?" he inquired. "No, I don't know what it means to ail anything." The doctor looked at him hard. "I

The doctor looked at him mark. I thought you seemed rather off color in church yesterday," he observed. "I was at Mass at the priory. I go some-times. I like your music." He colored likely the dectar was a pon Catholic. slightly; the doctor was a non-Catholic The Reverend Father turned and looked quickly at the speaker. "What made you think that I was ill?" he

"It was during what you call the Elevation," the medical man replied. "When you lifted up the Wafer I had an "When you lifted up the Wafer I had an idea that you were not feeling well." He paused. Their host, a man of admir-able tact, feeling that the conversation was becoming too "denominational" fer a mixed assembly, here contrived to in-sert an irrelevant remark, which had sert an irrelevant remark, which had the effect of diverting the conversation. A few minutes later the Father rose to o. "We have to keep boarding school ours at the priory," he remarked gaily. "As it is, I've got special permission to be out as late as this." "I must be going, too," the doctor said; so the two guests made their adieu and departed together. "Do you go my way, sir ?" the priest

sked. "I'll make your way mine if you don't "I'll make your way menlied. "I-I'd

"I'll make your way mine if you don't mind," the doctor replied. "I-I'd rather like to ask you something if you won't think it impertinence." "I want to ask you something, too," the other replied. "I should like you to tell me what you noticed about me at Mass yesterday. Tell me exactly how it struck you as a medical man." "Well," his companion said, "you've relieved me of the necessity for being impertinent, for that's just what I wanted to ask you about—as a medical man."

The priest laughed. "That was unau-thenticated," he said, "inasmuch as I have never been intimate enough with a Shetland pony to try, but I dare say it wouldn't be beyond me." The doctor at that moment experienced the sudden sensation of being lifted off his feet, raised high in the air and set down again. He was, himself, a man of no mean proportions. "Hope you'll forgive me, but that's a practical illustration," the priest said, "and it bears on my story." The doctor laughed. "For a moment," he said, "I had the feeling of re entering my childhood. You handled me like a kiddie five years old." "Well," the other continued, "if I was anything besides a sportsman, I was a Protestant Episcopalian ; that is to say, I attended church on Sundays and showed a proper resentment when the Fathers who now occupied the priory where I am staying intruded themselves upon the neighborhood. My contempt for a 'petilosted' parson in those dars The priest laughed. "That was unau-thenticated," he said, "inasmuch as I

Fathers who now occupied the priory where I am staying intruded themselves upon the neighborhood. My contempt for a 'petticosted' parson in those days was intense, and the fact that the prior and his collesgues all happened to be men of poor physique added consider, ably to the mean opinion that I already held of the monkish tribe. Well, now for the influenza. You must be dying to make your disgnosis, doctor. One night I happened to be returning home, and taking a short cut across the meadows. I was absolutely in my ruddi-est health (the speaker's eyes twinkled, as though he were enjoying a joke against himself), swinging along at a great pace and whistling as I went. There was a moon shining, and present-ly I made out the figure of a man sitting on the bank under the hedge. A small

ly I made out the figure of a man sitting on the bank under the hedge. A small lantern burned on the ground beside him. At first I thought that it was a tramp, but looking again I saw that it was one of the Fathers from the priory. I crossed over to where he was sitting, for obviously it was not a normal pro-ceeding, even for an eerie creature like a monk, this sitting under the hedges after dark. He was leaning forward in a rather curious position, with one hand thrust inside the breast of his habit. 'Can I do anything for you ?' I asked, thrust inside the breast of his habit. 'Can I do anything for you ?' I asked, rather graffly, for I had no desire to appear over friendly. He looked up, with a queer, half-embarrassed expres-sion. When he spoke his tone was half a whisper as though we were in church. He was, I think, the puniest little bit of a man that I have ever seen. 'I've had a whisper as though we were in church. He was, I think, the puniest little bit of a man thai I have ever seen. 'I've had the misfortune to hurt my ankle,' said, he said, 'and I'm on my way to [see a sick man. I wonder if you would be so very kind as to let them know at the cottage yonder ?-that's where I'm bound. I can't get there without assistance.' I could see the lights of the cottage that he indicated away across the fields, less than a quarter of a mile off. It belonged to an Irishman named Macgill. 'I'll take you there if you like,' I said. 'Can you walk with my arm ?' The little, puny man mur-mured his thanks, and taking hold of my arm raised himself to his feet, or, rather, to his foot, for the injured ankle gave way under him as heset it to the ground. 'I's no good,' he said, after he had hoursed a ward on two hour here here the way under nim as nessel it to the ground. 'It's no good,' he said, after he had hopped a yard or two, breathing hard through his clenched teeth, for he was evidenily in great pain. 'I'm afraid I can't walk. I must wait here till I can e carried,' and he collapsed gently on to the bank again. "I looked down on the little man

"I looked down on the little man, hardly knowing whether to be amused or irritated at his naive disbelief in my powers to perform that service for him. "Why wait ? I asked; I can carry you." 'But you would find me too much for you,' the small man said, eyeing me dubiously. I laughed out aloud. 'Pooh,' I said, I could carry six of you at once.' I was pioned at this wisp of a man's ex-I was piqued at this wisp of a man's ex-aggerated idea of his weight. My tone was more than half contemptuous. I was resenting a kind of dignity that ad-

was moted to ask you solut—as a metrical man." "What did you notice?" the priest asked. "I'd be uncommonly grateful to you if you would tell me." The doctor thought. "You seemed," he said slowly, "suddenly to lose your strength. You—you lifted the Wafer (though a non-Catholic, his tone was not irreverent) as though it were a ton weight. I could see your arms tremb-ling. I thought for a moment that you were going to drop It, and I noticed, "He sat down and surveyed me thoughtfully for a moment, taking coun-sel with himself. It is most important that I get there without delay,' he mur-mused at last, "I've lost an hour sitting here, and the man may be dead. I think I must accept your kind offer, sin, but I am afraid that you will find me heavy.' "I smiled indugently by way of an culty. My muschlar power appeared to The priest glanced at the doctor, but he made no comment. a smiled induigently by way of an answer, and prepared to pick up this very small man, as I had picked up a wounded trooper on the battlefield, like a baby, but before I had realized what "I smiled indulgently by way of "It was the prior himself who an-swered my bell at the priory-a little, bright-eyed Irishman. I told him what had happened. He was overwhelmed with gratitude. His first anxiety was "It ' with gratitude. His first anxiety was to learn whether we had been in time. I told him yes, just in time, and the tears of joy started to his eyes. His next concern was as to whether I had not found it a terribly difficult business conveying Father Paul to the cottage. He blaked up at me with real appre-hension. 'I managed somehow,'I an-swered. 'It was not a great distance, and I took my time.' a baby, but before I had realized what he was proposing to do he had raised himself, hopped behind me, and there, placing his hands on my shoulders, he reared himself on to my back plok.s-back fashion. "This will be the easiest way for you, I think,' he said courteously, but before I could disclaim the necessity in the priore is watched a guest bind but before I could disclaim the necessity for the easiest method a queer thing happened. I made the discovery that the little man on my shoulders was weighing me down so that it was with the utmost difficulty that I could and I took my time.' "The Father was reading the name or

THE CATHOLIC RECORD

den." The narrator paused and looked at the doctor. "You recognize the symp-toms ?" he said. "Undoubtedly," was the reply, " the mental weakness attendant on the physi-cal breakdown." "(The opener thing was " said the

mental weakness attendant on the physi-cal breakdown." "The queer thing was," said the other, " that I had no idea that I was ill at the time. There was no sense of de-pression. On the contrary, I could have sung for joy as I struggled on had I had the breath in my body, and this sensa-tion ran concurrently with the most agonizing physical experience. It be-came a question whether I should be able to cover that quarter mile. I can't describe the weariness; but of course, you have heard your patients speak of the 'tired' symptom?" The priest was looking sideways at the medical man. "Weil, at last, bent nearly double, soaked with perspiration, my knees for the bing and the very tears standing in my eyes, I reached the door of Mac-gill's cottage. There was a light in the I said, I will kneel down. You'll be able to get off better that way. The I said, 'I will kneed down. You'll be able to get off better that way.' The fact was I had fairly come to the end of my tether—carrying this little shriveled priest for a quarter of a mile I I sunk my tether—carrying this little shriveled priest for a quarter of a mile 1 I sunk on my knees in a sheer state of exhaus-tion. As I did so the door opened and a young fellow stood within. He glanced as the priest, now dismounted and lean-ing up against the threshold, and at me, down on my knees, and then he did a eurious thing: he, too, dropped on his knees! 'Am I in time ?' the priest asked. 'Yes, Father,' was the reply; 'he's conscious, but he's going fast.' 'God be praised !' the little man ex-olaimed fervently. Then turning to me, te said : 'I can never thank you, sir, for the service that you have done to a fel-low-oreature. Take Almighty God's blessing for it, and taking his hand from his bosom he made the sign of the cross over me as I knelt there, still too ex-hausted to get back on to my feet. " I will let them know at the priory," I said to the lad, as he prepared to lead

I said to the lad, as he prepared to lead the crippled man to the sickroom. There was a seat in the porch, and there There was a seat in the porch, and there I sat until I felt more or less revived. Then I set out for the priory. I reached it feeling somewhat recovered and be ginning to ask myself seriously what it all meant. You see, I had no experience all meant. You see, I had no experience of illness, sudden or otherwise. I was feeling now merely as I had often felt after an abnormal physical effort. My back ached and my knees still had a tendency to knock together; otherwise I was perfectly fit. I saw a huge block of stone lying in the road. I stopped and lifted it without the slightest diffi-cultz. My muscular power appeared to

The thing became at once comic and not permissibly comic, either. But our mode of progress seemed, well, more of progress seemed, well, more of our dimagine it pictured on the margin of an illuminated missal as the legend of some saint. The little priest had not loss of his dignity, and I, strange to say, was experiencing no sense of humiliation in having thus become a basis of borden. The there are intervals, but it no longer, rufied my strange the relating a mission. I had been taking a mission. I had been to the samping to say, was experiencing no sense of humiliation in having thus become as intervals, but it no longer, rufied my stranger that it had the to borden. The first experienced had vanished. I de clined the priest's suggestion that it down and take a rest with all due meekness. 'You big men are not sting the state of chargin that I had the task of carrying this wise it hould still foll no resent ment. I seemed to have accepted the priotifostion or igooming scompaning for the first time. The effect of it is strong as you look,' he remarked to have anateling it is strong as you look,' he remarked to have anateling it is even ing. I that the task of carrying this wise is the discovery. The world, as I say, had is anisatifi ; the cottage the good of a fight of ugest ; the litterven is the state of a man was one likely to prove beyond my strength, but no sense of a man was one likely to prove heyond my strength journey the ing else mattered. Everything sasumed as oblivement compared with which noth the anatistic ; the cottage the good of a fight of ugest ; the litterven whatever hang on to the lattern whatever hang on to the

"Come here any time during the next

"Come here any time during the next ortnight, and after that to my own ad-dress." Christopher Hulbert handed his card to the other. "There's just one thing that I'd like to ask you now," the young man said. "How do you account for having those seizures on certain occasions only— under peculiar circumstances?" His tone of matter-of-fact inquiry was not entirely convincing. The Father looked him in the eyes under the light of the lamp in the priory dcorway. "I always think," he said, very gently and very reverently, "that it is when

and very reverently, " that it is when virtue goes forth from Him, and that it means that someone present has stretched out a hand and touched the hom of His garment.

A DISGRACE TO HUMANITY

AN ANGLICAN WRITER ON THE PHARASAICAL PROTESTANTS OF "PROSPEROUS" BELFAST

Harold Begbie, who is the son of an Harold Begbie, who is the son of an Anglican clergyman and a well-known English author and journalist and who has too much at stake to exaggerate the appalling conditions of Belfast acting as special correspondent of the London Daily Chronicle, has been on a visit to the "loyal" city of Belfast, and his description of the degraded and wretched description of the degraded and wretched condition of the people under Orange rule makes terrible reading. He scathingly exposes the principal delusions that exist about the headquarters of fanaticism-one that it is rish, the other that is is religious. In fact, he declares that a man would have to travel far be-fore he found a city where the further that a man would have to travel far be-fore he found a city where the funda-mental principles of religion are more mental principles of religion are more ignored and where the labor of the poorpeople is more insdequately reward-But we will let Mr. Begbie tell his

story himself : There are men in Belfast who are very rich ; there are skilled workmen in the shipyards and factories who earn high shipyards and factories who earn high wages; but the vast multitude of the city is horribly, wickedly, and disas-trously poor. Because Belfast is doing what men call "a roaring trade," it is supposed that the entire population is prosperous and contented : because a few isolated cases of high wages are trumpted here and there, it is supposed that only a few are poor, only a remnant is sweated. But multitudes of men and women in Belfast are dreadfully poor, and numbers of women and girls are outand numbers of women and girls are out-rageously sweated. Before this article it concluded I think the reader will perceive clearly one of the strange truths of civilization, to wit, that the prosper-

and when one knows that many of the men are enormously rich and ostentati ously religious, it stirs an angry indig nation in the soul. I give a few typics

ously religious, it stirs an angry indig-nation in the soul. I give a few typical cases, which have been most carefully investigated by an expert in this parti-cular dodge of the capitalist to grind the faces of the poor—an expert in the tragedy of the home-worker. One firm gives out to its home-workers linen tablecloths stamped with a blue design for these wretched women to em-broider. The cloth is about forty-five inches square; the design is floral and complicated; the embroidery has to be heavy and fine. To embroider one cloth it takes three days, working eight hours a day. The remuneration is \$2 for a dozen cloths; in other words, sixteen cents a cloth—less than six cents a day.

Another firm gives out an immense amount of work called "top-sewing'— that is, tucking in the tiny ragged com-ers of fine cambric handkerchiefs and stitching them neatly down. It is work stitching them neatly down. It is work that puts enormous strain up the eyes, and demands the very nicest care with the needle. The eleverest workers can top sew two dosen handkerchiefs in an hour. And the wage is four cents a dozen! In one hour the woman earns two cents. A day's incesant work of

two cents. A day's incessant work of eight hours brings sixteen cents into er purse. An army of womengo to the warehouses for bundles of print skirts. They take these bundles into their shabby homes, these bundles into their shabby homes, and stitch them with a machine, buying their own thread. They are paid thirty-seven cents a dozen skirts. It occupies two days to stitch a dozen. The rate of pay is eighteen cents a day. They carry the skirts back and are re-sponsible for the running of their mach-ines. One woman, with six children, whose case has been carefully investi-gated, supports herself in this manner. Here are a few instances, briefly given, of other wages in this great sweating industry of Belfast : Ladies' blouses, thirty-three cents a dozen ; one

sweating industry of Denast : Ladies blouses, thirty-three cents a dozen ; one hour to make a blouse; cost of thread three cents a dozen blouses. Chemises eighteen cents a dozen ; ten hours for one dozen ; cost of thread, three cents a dozen garments. Men's heavy cotton shirts, double sewing thirty three cents

per dozen, less five cents for thread; thirteen hours for one dozen; rate of pay, two cents an hour. Thread-clipping parasol covers, removing machine stitches from machine embroidery and the paper used for stiffening the back of patterns; nine hours for one dozen; rate of pay less than one cent

These appalling figures may be in the nature of "revelations" to English people, but apparently it is general knowledge in Belfast that the foundation of the city's prosperity is

oppression of this kind. Fully to realize the condition of Belfully to realize the condition of Bel-fast it is necessary to visit the slam quarters, to enter the kennels of the poor, to examine the wage-books of the home-workers, and to make a study of the ragged, barefoot children in the streets. No honest man who has con-ducted such an investigation can doubt that the condition of Belfast is a dis-grace to civilization and a frightful menace to the health and morals of the part generation. The faces of the poor, the stunted and anaemic bodies of the children, haunt the soul of an observer with a sense of horror and alarm. One feels, regarding those swarms of chil-dren in the streets, that nature has

ade them grudgingly. BELFAST RELIGION IS REPELLANT AND

PHARASAICAL That Belfast is rich except in pov

erty is a delusion; it remains to con-sider whether the city is religious. If Belfast did not advertise itself as the most religious city in Ireland, I should the most religious city and the state of the state of the second s most religious city in Ireland, I should refrain from making any charges against it. If the clerical politicians of Bel-fast did not vaingloriously and most odiously trumpet from pulpit and plat-form the commercial prosperity of Pro-testantism, I should not make war upon them. I say that the religion of Belfast ole, is not the religion founded as a who

by Christ. Penetrate to the individual soul, and you find that the religion is hard, repellant, and pharasaical. It breeds bigotry, self-esteem and a violent intoler-ance. The large and liberal spirit of charity is wanting. Meekness and charity is wanting. Meekness and humility are excluded. Only here and there do you meet a gentle and sweet minded man who has escaped uninjured from the iron vice of this bideous; the ology. The majority do not attract, do not win, do not prepossess. They dis

Belfast is built upon "slob," the foundations of the whole city are merely piles of timber driven into the marshy sludge of swested humanity; snd I be-lieve that one day all this boastful "prosperity" will subside in ruin. How much slob there may be in the religion of Belfast I do not pretend te deter-mine; but I am very sure that this re-ligion is not founded upon the rock. Some of the houses in Belfast are like the ancient cabins which once dis-graced rurs! Ireland, and are now only to be seen occasions!!. But here in these courts and alleys of Belfast they are joined together; they are grimy with the dirt of a manufacturing city, and they smell with the aorid bitter-ness of beggary and want. I was so stified in some of these dens that I could scarcely breathe. The damp, the foul smells, the ragged beds, the dirty clothes of the poor wretches, huddled together in these dark interiors, as-sailed me with a sense of such substan-tial loathing that I felt physically sick. The faces of the children literally hurt my eyes. ations of the whole city are merely piles of timber driven into the marshy

my eyes. Even where the houses are of

modern design the wretchedness of the interiors cannot be exaggerated. We visited a house where the one water visited a house where the one water supply was a tap in the wall of the kitchen, which was the only living room The tap dripped on the floor. One of the ragged and dishevelled women, nodding her head to the tap, said to my friend: "Yes, that's our scullery." In these streets you see dirty fowls picking chaff as it falls from the nosebag of a carter's horse. costermonger's borrows char as it tails from the nosobag of a carter's horse, costermonger's borrows laden with bulking sacks stand against the kerb, boys kick about the road a sodden and punctured football or a wad of paper, slatternly women, whose faces look as if they have never been washed, and whose hair looks as if it had never

and whose half looks as if it had never been combed, stand scowling in the doorways. A reek of human mildew comes from the houses. Melancholy cats crawl in the gutters.

IT ADVERTISED THE SUPERIORITY OF DEATH

The only thing which gave a sense of real vigor was a splendid black and silver hearse, the handsome black horses, with their silver harness, trotting smartly and eagerly as thou ting smartly and eagerly as though to get away from such animals as the women in the doors. That empty hearse flashed through the torpor of the street with a sense of sunlight and joy. tradvertised the superiority of Death. York Street is typical. It is com-posed of chapels, factories, shops, pawn-ahops, public houses and small hotels. Till eleven o'clock at night you may see

Till eleven o'clock at night you may see ragged and unwashed ohildren of six to seven years of age going with their pennies to buy supper in sweet shops. I have seen swarms of tiny girls, bare-foot in the rain carrying a baby wrapped in their shawls at ten o'clock of a wet and bitter night. I have seen at least a dozen tiny children wandering forlorn and miserable in one street of the city between one and two o'clock in the morning. Drunken men, half-drunken men, and melancholy sober men; little stunted white-faced women, and fat, bloated, coarse-featured and red-faced women, pulling their shawls over their heads, come the public houses and pass women, pulling their shaves over the heads, come the public houses and pass along the pavement in a pageant of shabby gloom.

A POPULATION OF BLOODLESS DWARFS

A POPULATION OF BLOODLESS DWARFS The faces of these people are terrible. They are either faces, hard, cruel, and embittered, or they are sad, wretched, hopeless, and despairing. Factory girls, without hats, pass in hordes, some-times singing, sometimes laughing dis-cordantly, sometimes larking with boys. Among these young people it is rare to see a big, well-built, and healthy speci-men of humanity. They are wonder-fully small, pale and flat-chested. It is a population of bloodless dwarfs. But York Street is like heaven to hell in comparison with the slums of West Belfast. In only one quarter of London do I know of more terrible dog-holes. I

do I know of more terrible dog-holes. I spent a couple of days in visiting these kennels of the poor, once in company with a man who took me into many of the interiors, and the memory of what I saw will never cease to afflict me with

A SAD SCENE TO CONTEMPLATE In one house we came upon a little In one house we came upon a little old crop-headed man, like a plucked sparrow, sitting huddled up on a low stool close to the kitchen fife. He never spoke a word the whole time we were there; never smiled, never showed were there; never smiled, never showed a sign of intelligence. With wide, star-ing eyes he looked into the fire, his bony fingers closing and unclosing on a little stump of a stick held in his right hand. He was the hero of the house-an old age pensioner, whose life was exceeding precious to his affectionate relations. His daughter-in-law told us OCTOBER 5 1912

of the "loyal" city, and is packed, thickly packed, with misery, depravity, ugliness and bitter suffering. And West Belfast is only one of the squalid quarters of the city where the poor are herded in a dense and swarming mass with less room, less light, and less cleanliness than the ress light, and less dreaminess that the criminal can claim in penal servitude. In every part of the city almost any sidee-turning from splendor and wealth will bring you face to face with destitu-tion and uplicates tion and ugliness.

GENERAL INTENTION FOR **OCTOBER**

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

READING SPIRITUAL BOOKS

Let us reflect for a moment and we shall find that the bearing books and reading have on the things of time and eternity is not an affair of minor value, eternisy is not an affair of minor value, nor can a right choice of the books we read be looked on as a useless display of energy. Books play an important part in the training of our lives; we feed out souls by reading; we develop our faculties by reacting on what we read; it follows, therefore, that choos-ing the right kind of books is not merely a useful occupation but an essential precaution as well. Our interests, temporal and eternal, are at stake; for books may be for us, as they were for an Augustine or an Ignatius, the first step to sainthood, just as they may be, and have been probably for hundreds, the first step in the path of perdition.

rerdition. We should read books only for the benefit we c get out of them ; the moments of life are so few and so precious that the one who reads merely to kill time is a fool. We should read books in order to store the memory with pleasant and useful information and to equip the mind with the knowledge which will help us in our journey through life; for we know only too well that a lack of knowledge in this streauous sge fetters us in many ways.

Without knowledge we let opportun-ities slip through our fingers in the race for preferment, and we ourselves must be content to stay at the foot of the ladder. This is the worldly side of

the ladder. This is the worldly side of the problem, which may be summed up in the advice: Let us be prudent in our choice of books were it only for the sake of our temporal interests. But the interests of the soul are more important than those of the body. This life is passing away rapidly; the supreme moment is approaching when not our knowledge but our virtues will be the only things considered. We be the only things considered. We should therefore read books to cultivate should therefore read books to cultivate our will and to __fnd motives to strengthen us in the sys of well - doing. Cultivation of the will is not as easy as it seems; something more is presupposed that a well stored memory or a fully-informed intellect. It is not enough to know our duty if we do not do it; our conscience and a realization of our moral responsibility must be roused. It is not enough to know God's laws and not observe them; if our will does not draw us to obey those laws the knowl-edge we possess of them will be of little avail when the Day of Judgment comes.

The cultivation of the will should be



and manu-rankes clothes better unit to be the rest. power, the New Conjury does nearly all the rest. Washing machines are not new but the New Century is The other kinds did some of the work life New Century and the work. The others since the New Century saves transfer the difference is in the patched and transfer features of the New Century. Ask the other the new them or send to us for full

your dealer about them or send to us for hun information. CUMMER-DOWSWELL, LIMITED HAMILTON, ONTARIO

horror.

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ing to drop It, and I noticed
were going to drop it, and i holded,
when you turned around, that you were
perspiring like a man who has undergone
some violent exertion. I wondered if
at any time you had overdone it. I
know that in the old days you were
famous as an athlete. I remember your
 famous as an athlete. I remember your
name as winning the champion for
throwing the weight. I was astonished
  to hear you say that you ailed nothing
this evening." The doctor paused and
looked the priest fairly and squarely in
  the face.
```

The other's answer was some few moments in coming; then it came with characteristic bluntness:

"You thought I was telling fibs ?" he queried.

The medico was also a plain man. "Yes, I, did," he said. "Well," the priest answered the man.

"I consider that what I said was per-fectly true, for I don't regard that particular seizure-I have experience four times in all-as, well, a physical ailment." He looked at the keen, candid face, visible in the moonlight, and same to a decision.

"Suppose I tell you how I came to be attacked by influenza?" he said, "and medical man, you will be perhaps, as a medical man, you will be able to tell me if my symptoms were

"I should be immensely interested," the doctor replied. "I have made a study of influenza; it's a most uncanny

complaint." "Mind," the other said, "I wouldn't be telling you this story if you hadn't noticed my condition yesterday. That bit of corroborative evidence may help you to believe that I am not exaggerat-ing. The doctor nodded silently, and likely to remain in that position as long as the other continued to weigh me down. 'I fear you are finding me very thrust out on either side of me, said. I made a husky disclaimer. I had very little breath left. I was feeling—well, I

you to believe that I am not exaggerat-ing. The doctor nodded silently, and the priest started his narrative. "You know something of my history, he said. "At the time when the thing took place that I am going to tell you about I was living near here—s gentle-man at large, with enough money to amuse myself in the quiet way that I preferred. I was a great sportman in one way and another, and I possessed a rather wide reputation for brute strength. I dare say my fame reached strength. I dare say my fame reached

"Rather," the doctor rejoined. "I remember that they used to tell a story of how you once walked downstairs with a Shetland pony under each arm." "The Father was reaching the name on my card, which I had presented on my arrival. 'Ahl' he exclaimed, 'Chris-topher! Surely, but that's all right, for Father Paul had the Blessed Sacra-ment with him, and ye've been carrying Christ Himself, as St. Christopher did !'

the utmost difficulty that I could straighten myself ; or, rather, to be ex-act, straighten myself I couldn't, and I remained bent nearly double as I started to stagger forward. The sweet burst out on my forhead at the first few steps. Mad suddenly overtaken me ? I didn't think of 'flu' at that moment, although bit !'the little monk cried, 'I've not got my lantern.' 'We can see without it,' I replied, 'but, of course,' we must not though ; the moon's up ?' 'No, no,' he said ; 'I can hold it.' So I retrieved the precious lantern, and it was just as his knuckles digging into my back, and the pair had been excruciating. I could feel it still. This explained the action he said; 'I can hold it.' So I retrieved the precious lantern, and it was just as much as I could do to get myself up again after stooping for it. As it was, I stumbled on to one knee, and seemed likely to remain in that position as long of the young man at the door. Did it explain why I had felt as though I were explain why I had felt as though I were carrying not one pupy, diminutive hu-man being, but the whole world itself? 'But you are feeling ill?" the prior ex-claimed. And then I did a thing that I have never done before or since—a very common feature of influenza, though—I fainted. A doctor was sent for, and they put me to bed and pronounced it influenza. I was laid up for about forty-eight hours, and I was a trifle light-headed, they tell me, and at the end of that time I was as well as ever." "And the after-effects?" the medi-cal man inquired.

"The after-effects?" The priest spoke slowly and carefully. "The after-effects didn't appear for some two or three years. It was after I was ordained (I told you that I became a Catholic 'after influenza') that I had a sort of re-entrence of that curious seizure. I have Father Hulbert smiled. "So we progressed," he went on. "A is quaint sight, you can imagine, could anyone bave seen us. I carrying the lantern and the padre seated on my bent back rider-fashion. The singular thing was that there was no hint of the ludicrous about it. I have since tried to picture the rector of the Episcopalian church in the little monk's position, and after influenza) that I had a sort of re-currence of that curious seizure. I have had it altogether on four occasions, so I suppose the complaint left me suscept-ible. Each time it has come when I was

misery of its inhabitants. EVEN SCHOOL CHILDREN ARE EMPLOYED

IN FLOURISHING MILLS

IN PLOURISHING MILLS Among the great host of ordinary workers in the linen mills, wages may be said to range from \$3 to \$4 a week for men; \$2.50 a week for women. This is a fair average. Many men are employed on night work in these linen mills, married men, and they earn \$,3.33 a week. Home life, of course, is rendered difficult in such cases; family life is disorganized; and the price is \$3.33. Among the young people in the mills, boys earn from \$2.25 to \$2.50; and girls from \$1.50 to \$1.75. When there is an agitation for higher, for juster wages, the almost invariable remedy is to put the workers on half-time. Nothing so frightens these poor people as the prospect of half-wages remedy is to put of the property of the property of the prospect of half-wages— \$150 or \$2 for men, \$1.25 for women, and seventy-five cents or eighty-seven cents for girls. School children em-ployed as half-timers in these " flourish-ing will corr sitty-eight cents or ployed as half-timers in these "hoursa-ing mills earn sixty-eight cents or seventy-five cents a week. Now, it is not possible for a man earn-ing \$3 to \$4 a week in Belfast to support

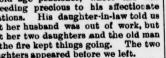
ing \$3 to \$4 a week in Belfast to support a family in decency and make provisions for times of unemployment. Therefore, in most cases, the children are pushed early into these unhealthy mills, with their heated air and damp floors, and even the wife contributes to the family income by working, at home. Life is not very agreeable in these working class quarters. After a long and weariscome day's work the man is inclined to take his ease in one public house (saloon), and the wife in another. Drink is ex-pensive. And therefore, even in cases pensive. And therefore, even in cases where man wife, and three or four children are all earning money, it is possi-ble to find degrading poverty.

ASTOUNDS THE CONSCIENCE OF MAN-KIND

But what of the home-workers? There is an inquiry now proceeding in Belfast on this subject, an inquiry which I fear is secret. But in spite of that secrecy I hope a report may be issued, with all the evidence presented before the com-mittee. It should astound the consci-ence of mankind. This sweating of the home worker in Belfast is so scandalous home worker in Belfast is so scandalous that is staggers the mind to imagine how civilized men can reap the profits of it,

gust and repel. Under the very eyes of the rich and "respectable as they go to church are swarms of half-starved, ill-clothed and swarms of hair starved, in clothed and barefoot children playing in the gutters of the streets. All about the worship-pers, as they give thanks in their well-warmed churches for health and prospers, as they give thanks in their wen-warmed churches for health and pros-perity, are hideous and congested slums of "dense and hopeless poverty." To right and to left of them in their daily lives is an appalling sum of sickness and suffering caused by "the low wages paid to the laboring classes." Through-out the city, from one end to the other, and spreading even from the city to the village beyond, such sweating of women and children is practised as must wring the soul of heaven. I have never before visited a city where the beauty of life is so com-pletely destroyed as in Belfast. I be-lieve this ugliness is due more than anything else to the false religion which has preached the gospel of money to every class in the community. Everything in Belfast, even the success of church life, is tested by pounds, shil-lings and pence. Nothing is worth

Everything in Beitast, even the success of church life, is tested by pounds, shil-lings and pence. Nothing is worth while that does not pay. Presbyterian ministers, with liberal minds, dare not declare themselves Home Rulers, be-cause it does not pay. And drunkenness, child neglect and squalor, and slums are laid to the charge of the poor because they are earning good wages, and, therefore, ought to know better ! Everything is money. So far as I am aware, among ali the preachers and ministers in Belfast who preach political sermons and or-ganize the dtll ranks of respectability there is not one who has ever moved a finger to save the children from the streets, to bring the slum-landlords to account, or to check the headlong ad-vance of the mammon-worshippers.



relations. His daughter-in-law told us that her husband was out of work, but that her two daughters and the old man by the fire kept things going. The two daughters appeared before we left. One was fourteen, and dreadfully anaemic; she wore neither boots nor stockings. She told us that she earned-about \$1.50 or \$1.75 a week as a spinner. She said it was hard work, and com-nained that the varn of late had been She said it was hard work, and com-plained that the yarn of late had been very bad. She discussed a recent strike wages, and questions of trade, this child of fourteen. She said that bronchitis was bad. The factories are kept heated, the girls stand barefoot all day on the soming wat these catch

the girls stand barefoot all day on the sopping wet tiles, and they catch cold going home. She coughed as she spoke. She was about as tall as an or-dinary girl of ten or eleven; her face was quite yellow; her poor little thin hair was piaited and pinned up on top of her head; she had large, dull, vacant eyes, and seemed lost in her black shawl. I don't think she had ever been really banny.

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OCTOBER 5. 1912

means that will help us should be eagerly seized. How are we to do this work? And where sre we to find motives cogent enough to move us to action? The promise of Heaven and fear of eternal retribution are the most nowerful incentives. These are do powerful incentives. These are de-veloped for us in the sermons and inveloped for us in the sermons and in-structions we receive from our spiritual shepherds who, by the living word spoken from the pulpit, not merely explain the laws of God but urge us to them as well.

This would seem to be enough, and in fact, was chough for centuries ; but while the spoken word, falling from eloquent lips, has an efficacy all its own in inspiring souls to observe God's laws and to practise virtue, one sometimes wonders whether or no the living voice is not nowadays yielding its place to the is not nowadays yielding its place to the printed page. Evidently spiritual read-ing should not take the place of sermons, seeing that preaching is the ordinary means that God wishes to be used for the instruction and spiritual progress of His people. But we must admit it is no longer the only means; the power of the press must be recognized. It were folly to ignore the tremendous in-fluence books have on our lives for betfuence books have on our lives for bet-ter or worse. Reading may, in a word, be for us a precious instrument of grace; and just as we look upon sermons as the Word of God transmitted by the living be heard, so should we look on spiritual books as letters sent from aven to be read.

heaven to be read. Nay more, the written page has ad-vantages that sermons have not. While we cannot always have a preacher to instruct us when we need him, we can always have s spiritual book. Again, always have a spiritual book main, and the spiritual book is preacher may be, his lessons and appeals fade from memory all too soon, very often before they have taken root; but a passage in a spiritual book which impresses us may be dwelt upon, read and re-read; and the suthor's words may penetrate out be dwelt upon, read and re-read; and the author's words may penetrate our souls so thoroughly that the impression becomes lasting. Finally the printed page need not take infinite precautions to tell us plain, even unpleasant, truths, its very frankness in this respect is for us the best pledge of its sincerity. So its very frankness in this respects for us the best pledge of its sincerity. So prone are we to rebel at the logic of plain facts, especially the conclusions that may be drawn from them, that the living word must oftentimes be uttered es calculated to save our feelings. A spiritual book has no such precau-tions to take ; it does not fear to wound feelings; if it cuts deeply it is only to cure; if it humbles it is only to uplift.

A spiritual book is a larder laden with rich and wholesome visnds, the partak-ing whereof is, the saints tell us, true food for the soul. It is a food that strengthens us in temptations, inspires holy thoughts, makes us form good de-sires and resolutions, discounts worldly joys and sorrows, and replaces them by solid consolations. If these words of the saints be true—and who will gain-say?—should we not make more fre-quent near of this spiritual nourishment? gthens us in temptations, inspires say ?--should we not make more fre-quent use of this spiritual nourishment? The physical food which we assimilate daily is changed into our substance, forming our flesh and bone and keeping up our bodily strength; in the same way the good thoughts and inspirations that come to us in our spiritual reading ne to us in our spiritual reading that co emain in our memory, and excite our will to salutary acts.

Is not this our experience ? After half an hour's spiritual reading, in which, for instance, all the motives Literary Digest and was answered per-sonally and in a friendly spirit, but without publication. As the writer has been advised that it might be of interest to your readers it is herewith respectwhich, for instance, all the motives urging us to make some heroic sacrifice or to practise some virtue more intens-ively, are developed, our mind becomes convinced of the justice of the author's convinced of the justice of the althors a plea and our will is more disposed to act. When has the reading of a chapter of the "Following of Christ" not moved us to higher things? We feel that the author of this precious little volume is addressing us personally, that à Kempis has a special message for us, that his words must not be ignored. earnest words must not be ignored. This is also the experience of those who apply themselves to the pages of the "Spiritual Combat," the "Devout Life," of St. Francis de Sales, the "Christian Perfection " of Rodriguez,

If we are looking for mental food that will move us to deeds worthy of the name of Catholic, let us go to our own Catholic historians, biographers and ascetical writers. In their works—and surely they are numerous enough !—we shall find everything we require to in-form our minds and influence our hearts. But reading of this character will produce its effects only when certain conditions are observed. If we read a spiritual book piously and perseveringly, with sentiments that we bring to any other religious exercise, we may hope If we are looking for mental food that seem strange to you in the light of some of the articles which you print about the Church, Catholics are firm believers in free speech and the liberty of the press. They would prefer the abuse of these privileges to their denial. To lie and to slander are certainly

To lie and to slander are certainly abuses of free speech. The liars and slanderers may have their say; and then, if the injured party can afford it, a libel suit is brought. In some cases membership in the Ananias club has been freely bestowed. It has not been the policy of your magazine during the few years I have followed it to spread slander and calum-nf it has avoided delicate subjects deftly. It has spread before its readers weekly a fairly just survey of events and current opinion. It does seem to me, however, that when it comes to matters concerning the Catholic Church your selections betray an animus in the editorial mind which is directed toward possible weaknesses, spiritual book piously and perseveringly, with sentiments that we bring to any other religious exercise, we may hope for much spiritual profit. Reading much and reading in haste will have the same effect on us as the sudden cloudburst has on the parched fields when it rushes rapidly down the moun-tain-side and evaporates just as rapidly. It is not the slow, continuous rain that penetrates the earth and makes it fer-tile? A reading out of a spiritual book, made calmly and with reflection, will more the heart to its very depths and bring forth fruits of virtue. But this is not enough. While reading slowly let us pause over those passages that im-press us; let us reflect on what we read. We are not reading to learn new truths, but to be impressed again with the old, and to see how they are influencing our lives. We do not read spiritual books e simply for instruction; knowledge in an animus in the entorial mind which is directed toward possible weaknesses, apparent abuses, anything which would seem to indicate failure on the part of the Catholic Church to fulfil her divine-

reckoning the Great Judge will hold us

TASK

The enclosed letter was sent to the

To the Editor of the Literary Digest New York, N. Y.

To a reader of your weekly clippings from the press it would appear that

Respectfully yours, WM. L. STEELE.

July 23rd, 1912.

fully submitted.

SLANDERS

lives. We do not read spiritual books simply for instruction; knowledge in itself is sterile if it do s not react for the better ou our daily lives. Let us, therefore, aim at the inflaming of the heart. As we said in the beginning, it is the will that counts. In the final reaching the Great Indee will hold us ly appointed mission. You have doubtless a great many Catholics among your readers. The first copy of the Literary Digest I ever saw was on the study table of a Catholic priest. We do not expect you to pub-lish complimentary articles about us, but we would like you to be fair. countable not for what we know but

I submit that it is distinctly unfair to for the way we used our knowledge. E. J. DEVINE, S. J, quote as you do from an editorial pub-lished in a sourrilous paper which shall be nameless so far as I am concerned. it is a sheet whose makeup and character ought to bar it from the exchange lists of any respectible paper. I have here AN EDITOR TAKEN TO CATHOLIC LAYMAN OF SIOUX

ought to bar it from the exchange lists of any respectable paper. I have been assailed by sample copies of this sheet on several different occasions. In all there was printed matter which, to say the least, was indecent. In all there were articles which, to say the least, were libelous. In all there were slanders, innendoes, slurs, insults direct-ed against the Catholic Church. In all there were printed lists of the most vile CITY PROTESTS AGAINST POLICY OF THE LITERARY DIGEST IN REPUBLISHING there were printed lists of the most vile degraded and nauseating books that ever disgraced so-called "religious" contro-A few weeks ago the Literary Digest

A few weeks ago the Literary Digest republished, from the Menace, a vile, anti-Catholic paper, which claims "a million circulation," a bitter attack upon the Catholic church. The following letters speak for themselves in explana-tion of the fruitless attempt of a Catho-lic layman to secure any adequate apol-ogy or redress from the Literary Digest for its insult to its Catholic readers : It, in the interests of truth and hor Sioux City, Ia., Aug. 5th, 1912. Editor True Voice, Omaha, Neb. The Literary Digest, issue of July 20th, contained an article entitled

"What the Menace Fears." It contain-ed quotations from an editorial signed its utterances of interest and importance to all observers of religious thought, and our readers are entitled to a specimen of by C. Bradway, imputing to our political leaders subservience to the Catholic vote. The editor of the Digest introinio vote. The editor of the Digest intro duced his subject as follows: "Our readers have heard of a paper issuing from Aurora, Mo., which sims to combat the menace of the Catholic Hierarchy in this country. As report places its circulation well toward the billion mark its uttarances are of in-I have asked two different Protestant

they thought of the paper, which you dignify by your mention. None of them had ever heard of it. million mark, its utterances are of in-terest and importance to all observers of religious thought, and our readers Ever since the days of Brann's "Icono are entitled to a specimen of its opin-

necessary, in fairness to your readers you ought to enlarge your magazine and give room for a sample of them all. The reputed size of the circulation should not be the test.

would seek a quiet nail where thought ful minds are assembled to exchange their ideas, to gather a comprehensive knowledge of real public opinion, to watch the trend of real literature. The merely ephemeral is of no concern. The merely low and violently partisan should be barred out of such assem-

blage. Bishop Spalding once said :

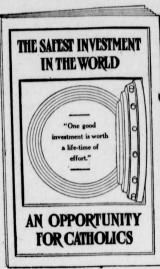
1

THE CATHOLIC RECORD

either there is much being written in criticiasm of the Catholic Church or "ye Editor" has an eye keen to observe such "literary" manifestations. I am a Catholic, and though it may seem stranges to you in the light of some

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and again. This book, which will be sent free to every reader of this publication who has \$20.00 or more to invest, tells of such an opportunity. It is a complete history of the conception, present achievements and future prospects of financial organization founded

about the enormous earnings of sim-ilar organizations during the past 20 years, and the great increase in the value of their stocks, showing positively where this organization, (being conduct ed along identical lines) cannot help but be a source of large income to the invest-

Members of the Outlotte Online on the test have contributed Millions of Dollars to the success of these organizations, and have helped swell the great dividends of their share holders. This free book tells how Oatholics may, in the future, divert these large profits to themselves, and how they

in question can earn, from its invest-ments alone, from 25% to 40% more than the older companies that are now oper-ating, thus enabling Catholics to earn ater rate of interest on their a grea money by investing in their own organ-

over night. It is a sound business prop-osition endorsed by banks and governnent officials.

The door of opportunity stands open : "read this book, or you lose." Address, Mr. Philip Harding, Dept.

NOT TO OBEY LAWS.

Twenty-five thousand Irish Presby-Twenty-five thousand frish Freeby-terians in Belfast made a demonstration the other day against Home Rule. A dozen halls and churches were filled with enthusisstics, who voted their undying determination not to obey the laws of an Irish parliament, and to throw all tax bills into the fire. The religious and industrial interests of Ireland, they declared, would be imperiled by Home declared, would be imperiled by Hon

declared, would be imperiled by Home Rule. We have commented before upon these strange actions of Irish Protest-ants, but we cannot forbear saying something more. If the Irish Protest-ants feel so badly over the prospect of an Irish parliament, they ought to realize how badly a mojority of the Irish people feel over being governed from London. These Irish Protestants will certainly be represented as well in any Irish legislative assembly as the Catholics are now is the imperialipar-liament, and probably they will be much better represented. And all of their talk about the religious and industrial interests of Ireland being inperiled by Home Rule in nothing but poppycock,

Home Rule in nothing but poppycock, as they ought to know. Certainly the Irish Catholics are as much interested

Irish Catholics are as much interested in the industrial interests of Ireland as the Irish Protestants are, and it is known that the new Home Rule bill which Mr. A quith will introduce in the house of Commons will provide against the religious discrimination. The trouble with the average Irish Protestant is that he lacks patriotism. He came upon Irish soil, in the first place as a colonist and an alien. But he lived, in the bad old days, with the undving conviction that an Irish Cathoundying conviction that an Irish Catho-lic was a man who had no rights which Scottish Presbyterian was bound to

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PROSPECTUS ON APPLICATION



That was the business of the day. It respect. His ancestors had no great aff-ction for England. With the Eng-lish they fought, and by the English was these monks and nuns who gave the modern world its language, its litera-ture, its law, its music, its architecture, lish they fought, and by the English they were never quive conquered. Carlyle was proud, down to his dying day of the heroic deeds of Sir William Wallace and King Robert Bruce, which, he said, compelled England to join with Scotland on equal terms. But when the Scotchman went over to Ireland he left some of his heroic traits behind him, and he began to cringe and crawl. He retained his bigotry, and little else. its art, its cities, its nations. It was the business of the day. When Europe its art, its cities, its nations. It was the business of the day. When Europe was in danger of becoming another Asia or Africa under the rule of the Ores-cent, it was the monks who organized Military Orders and showed the people how to fight for God, for country, and for civilization. They even took the place of the captives in the galleys of the infidels. It was the business of the day. And so on through all the chang-ing centuries of time. If the Irish Protestants rebel against ing centuries of time.

If the Irish Protestants rebel against Home Rule, they will get a taste of English bullets. It will be a startling phenomenon to see the Irish Catholics on the side of the British government and their opponents rebels. We may be destined to witness this phenomenor. But we think that in time the Irish Protestants themelous will beaut to be To come now with the startling in-To come now with the startling in-formation that the Church is changing because a few nuns in Brooklyn are pre-paring their girls for business life, is like telling us that the Fire Depart-ment is in a process of transformation because one day it turns on a third alarm, and the next uses its axe and a bucket; or that a physician is a suspect who applies poultices to one patient and gives another pills; or that an old gentleman in a rain storm loses his per-Protestants themselves will learn to re-joice in Home Rule. They will learn that their fears were groundless, that their neighbors of another creed have no desire to melast them to be have their neighbors of another creed have no desire to molest them, or to do them any kind of harm. The light of day will penetrate into the darkness of their fears and prejudices and illumine their souls,-Rochester Herald. (non-Cathelie)

THE BUSINESS OF THE DAY

Catholic.)

A superlatively innocent writer in the last issue of the Oatlook informs the world that the Catholic Church, "which some suppose to be immutable," is now changing. The reason adduced is that certain Sisters in Brooklyn are prepar-ier their size for business life. Could ing their girls for business life. Con anything be more painfully insane? Evidently the author of this nonser Could is unaware that it was the monks and nuns of former times who persuaded his painted ancestors to come out of their caverns and forests, to wash themselves, wear clothes and live in houses like were addressing themselves to the busi-ness of those days, and the Church which "some suppose to be immutable" did not change an iota.

centleman in a rain storm loses his personality when he puts up his umbrella which he closed when the weather was fair. It might be remarked that the business of the day for a paper, especially for one that calls itself the Outlook, is

to chronicle every incident in the busi-ness of the day when it happens; but this startling revolution in the Church this starting revolution in the church that is occurring in Brooklyn because of the determination of the nuns to pre-pare their girls for business life, was iuaugurated by this special community at least ten years ago and it has only now entered into the all absorbing gaze

of the Outlook. Had proper vigilance been exercised other preparations for husiness life might have been observed ong ago in all the Catholic schools of the country. But there have be no fear. Catholic activity will be exercised in an infinite number of directions to meet the (constantly shifting conditions in which mankind will ever find itself, but the Church will not and cannot change. Its doctrine and constitution will remain the same forever. Its outlook is divine truth and the good of humanity. -

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3

Scaramelli's "Directory," and other works, well known to those who try to lead a spiritual life.

Similar considerations may be put forward regarding the reading of the "Lives of the Saints," for herein the "Lives of the Saints," for herein the power of the printed page, or if you will, the influence of good books, is illus-trated in all its intensity. After a per-usal of the life of one of those heroes of God, the beanty of his virtues impresses us so deeply that we feel drawn to imitate him. We see the view he took of this transitory life, the sight me her imitate him. We see the view he took of this transitory life, the right use he made of his free will; and seizing the reasonableness of it all, we resolve to follow his example. From admiration to imitation there is only a step.

Another charm that accompanies the reading of the Lives of the Saints in the intellectual satisfaction it gives. In novels and romances we look for life, color exciting situations, dramatic inci-dents, and so on: but what romance con color exciting situations, dramatic inci-dents, and so on; but what romance can rival in paipitating interest the life of a saint? What, in fact, are the various incidents detailed in the life of a popu-lar hero when compared with the upward struggles of a hero of Christ? The development of some passion or other which forms a basis for the greater amount of popular faction, the obstacles to the end intended, and the means em-ployed to surmount them, keep us breathless until the happy denouement arrives; but we have all this and more in the Lives of the Saints. Their lives, in the Lives of the Saints. Their lives, too, were full of dramatic climaxes, the world put difficulties in their way; they had obstacles to surmount ; but the love of God which influenced their every action make them capable of marvellous exploits.

We revel in stories of travel, exploration, wars, social upheavels, and so on. It is this craving for the unexpected, this that takes hold of us and that we look for in books; but where can we find more unexpected adventures, more thril-ling incidents, more consoling results, more edifying tales, than in the records of our missionaries in their work of spreading the gospel of Christ in foreign lands? In these records great struggles are being continually described; even blood is shed and victories are won. But the troubles of conquest are not provthe trophics of conquest are not prov-inces, nor the crowns of foreign princes, nor processions of slaves and prisoners, but the souls of men converted to Christ.



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LETTERS OF RECOMMENDATION

Apostolic Delegation. Ottawa, June 13th, 1905.

Ottawa, June 13th, 1905. Mr. Thomas Coffey My Dear Sir.-Since coming to Canada I have been a reader of your paper. Have noted with astis-methods with the strength of the strength of the strength optimized with intelligence and authority of the Church, at the same time promoting the best interests of the county. Follow ing these lines it has done a great deal of good for the welfare of religion and county, and it will do more and more, as its wholesome influence reaches more atholic homes. I therefore, earnestly recom-mend it to Catholic families. With my blessing on your work, and best wishes for its continued success. Yours very sincerely in Christ. Donarus, Archbishop of Ephesus. Apostolic Delegate UNIVERSITY of OTTAWA.

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education.

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ing Schools is the Catholic Protectory

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the morning every boy receives his

"One day," says a visitor, " I saw

little fellow, not ten years old, take his

containing the large wooden letters, the

Re it remembered that every one of

at home, they here become docile, indus

ecording to his judgment.

hundreds of city customers, supplying

Ottawa, Canada, March 7th, 1900. St. Thomas Coffey Dear Sir: For some time past I have read you settmable paper, the Carnotte Record, and congra-tulate you upon the manage in which it is published the matter and form are both good; and a trul Catholic spirit pervades the which. Therefore, will Selessure, I can recommend it to the faithful. Bless pleasure, I can recommend it to the faithful. you and wishing you success, believe me to re n. Yours faithfully in Jesus Christ. **D. FALCONIO**, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, OCTOBER 5, 1912

THE EXCEPTIONAL EDUCATION-AL OPPORTUNITIES OF

FARMERS' CHILDREN

"A canvas of a large Eastern city showed that ninety-four per cent. of its leading men were brought up on the established kindergartens, then, after an unbridged gap, in some places manual Of one hundred repres commercial and professional men of Chicago, eighty five were reared in country. A census of the students of four colleges and seminaries showed that the rural districts furnished eightyof New York. In this great institution r cent. The leaders are quickly ded by men from the country. five per e They always have been, they always

The foregoing statement was made several years ago b; the distinguished divine and educator, Rev. Dr. Dwight Hillis. So far as the facts are concerned it has never been controverted. Subse quent independent investigations served copy and is left to put it into form but to emphasize the moral pointed out by Dr. Hillis. Controversy there was, but only as to the explanation of admitted facts.

copy. It was for a poster, three by four feet in dimension. With only the re-That such should be the case may quirements on a slip of paper handed him, as a guide, he |chose from the case surprise many, and none more than farmers themselves. How often have we heard given as a reason for leaving the ones he needed. When his form was ready he was obliged to stand upon a box in his work of locking it ready for farm and going into the city, precisely the desire to afford the children greater press. He was so much interested in his task he did not notice me." facilities and opportunities in the matter of education.

True, with one - roomed ungraded the two thousand boys in the Catholic school, often at a considerable distance Protectory is a juvenile delinquent and from their homes, with the consequent has been committed to the institution by irregular attendance due to bad roads the courts. Looked upon as incorrigible and bad weather, with the relatively small amount of personal attention the teacher can give to any pupil or even to any class, it may seem that the country children are at a decided disadvantage. In the graded urban school each class

trious, orderly and law-abiding. In their old surroundings they had no legitimate outlet for their youthful energy and hence got into mischief. With use-

ful and interesting work the transformahas the whole time and attention of the teacher. Add to this that both in the matter of salary and work, the conditions are such as generally secure to the town schools the best and most experienced teachers.

imposes on him as a necessity,) all the times we find parents who on the plea advantages that it is hoped to confer of giving them more time for study, give by adding monual training to the school wofully mistaken kindness; they decurriculum. Millions will be spent if the advo-

prive their children of an element in cates of manual training have their education quite as important as anyway, and the practical results under the thing they learn in the class-room. most favorable circumstances will no surpass, and it is safe to say, as ageneral THE GROWTH OF CHRISTIANITY

rule, will never equal in educational IN INDIA value the home experience of the The East and The West, a quarterly farmer's boy during his school life. review devoted to missionary problems Farmers who have had experience

has an interesting analysis of the rewith English immigrant boys all note cent Indian religious census, that is to how helpless, how lacking in resource say, the regular government census in so fulness, how easily defeated before any far as it concerns religion. "One adunusual little emergency are these boys vantage," says the editor, "which these compared with our own boys. This is returns possess when compared with so even when the immigrant is quite as nissionary reports, is that it is impossible bright mentally, and has had quite as for anyone to suggest that their accur much schooling, as our own boys. The acy has been affected by a desire on the reason is simply that the Canadian boy part of those by whom they were taken had to do things, had to think how to to increase or diminish the returns re adapt means to ends, has had in short lating to any particular religion." the great advantage of the discipline The census figures of the last four imposed by the varied farm work that

lecennial periods show a very substanfell to his lot as a matter of course. tial, not to say remarkable, growth of And this is an important element in Christianity in the Indian Empire:-1891

MANUAL TRAINING AS A 1901. FACTOR IN EDUCATION 1911. The Europeans and Americans domi-There are two instincts strongly

ciled in India, and their descendants, tomarked in the child at the dawn of gether with the Britith troops, number reason; one is the desire to know things, all told about 200,000. inquisitiveness, which prompts the cease The Eurasians, as those of mixed less questioning of childhood, and is the European and Asiatic origin are called, basic natural instinct which impels the comprise 101,000 of the Christian popuchild to acquire knowledge ; the other lation, of whom 57,000 are Catholics. is not less general but perhaps is not so The editor who wrote the article which universally recogdized, namely, the dewe are reviewing pays this tribute to sire to do things. Certainly the second Catholic Indian schools : "The large infundamental instinct of childhood has crease of the Eurasians connected with not been generally recognized as equal in importance to the first in the scheme the Roman Church is due to the very efficient Roman Catholic schools which of education. Modern educators in their are being established throughout India, effort to develop the latter faculty have

both for Eurasians and Europeans." After deducting the Europeans and Equasians, we find the total number of Indian Christians is as follows :

1881. 1891. 1901. 1911. The rate of increase can best be realized by the fact that the number of Indian Christians, excluding Europeans and Erusians, in proportion to the entire Indian population, was one in 143 in 1891 ; one in 111 in 1901 ; one in 86 in 1911; and this notwithstanding the increase in the total population of India from 287,314,671 in 1891 to 315,132,537 in 1911.

The number of Indian Catholics the Latin rite in 1911 was 1,393,720, an increase of 271,212 in the ten 'The Syrian Catholics numyears. ber 413,134, an increase of 90,551 the last decade. The Eurasian Catholics have increased by 11,327, and those of European origin by 6.156 since the census of 1901. The total number of Catholics in India in 1911 was 1,904 006, an increase of 379 246 in the last ten

vears. In view of these facts one can hardly repress a smile on reading the following: "Comparing the rates at which Ro nan and non-Roman missions have pro-

d during the last decade, w gres that the Roman missions show an increase of 248 per cent., whilst the non-Roman Missions, taken as a whole, show an increase of 45 per cent."

Yes, and the Salvation Army which increased its membership from 13 Eura-

THE CATHOLIC RECORD

religion are quite as great as in Ireland, British Parliament. Pursued to its and where all parties unite for the pub- logical conclusion, it would demonstrate, their children no work to do.' It is a lic good. If differences of race were to if it demonstrates anything, that all keep communities spart politically, how parliaments should be abolished. In could England, itself, become the great nation which it is ? It is the work of statesmen to bring different elements because some men est too much. together and unite them in the work of

advancing the public good. The Catholic Irishman is just as anxious to see Ireland advance in prosperity as is his and solidarity than the Protestant neighbor, and when he is could have if the given his full share in public administration, his common British patriotism will be as unquestioned as that of the most loyal citizen in England.

Just how far Mr. Hope can show that politics of the country. We do not know England has been carrying the financial that they desire to have any voice disburdens of Ireland, is a matter upon proportionate to their population. which we cannot speak with expert They want to have a voice in 'imperial knowledge. Some years ago, a report affairs, no doubt, but they do not want was made on the subject by a parliaa controlling voice. In the consideramentary committee, and, as we recollect tion of such questions they want to it, the report showed that Ireland had meet on a common footing with the for a long series of years paid far more Eaglishman, the Scotchman and the than her share of the taxation. The Welshman. If the Irishman is really late Hon. Edward Blake, who was exthe disloval, priest-ridden creature that ceedingly careful about his statements Sir Edward Carson and Bonar Law reof fact, and whose accuracy on such present him, the wonder is that the questions was rarely questioned, always Unionists would have any Irishmen in contended that Ireland was over-taxed. Parliament.

In any case, the argument that England must finance Ireland loses much of its Mr. Hope thinks the Irish demand is force when it comes from an Englishman largely a sentimental one. Assume for We cannot help going back to the past. the sake of argument that it is. It may To England attaches the blame of be that a stolid race like the Eoglish oppressing and scourging Ireland; of may not appreciate as strongly as the blowing out the light of learning in that Celt does the undying force of a sentiland; of reducing her people to poverty mental feeling. It is sentiment, not and misery. It is too much for Englishcold calculation, that rules the world men now to turn around to It is sentiment that has kept the Irish the country which England has misgoverned and to taunt her with her poverty and inability to meet heavy nancial burdens. It England has through centuries of misrule brought Ireland to that condition, then it is England's duty to repair the condition and to assume in part the burdens which Ireland could herself have borne had justice been meted out to her in the past. Besides, we are not aware that any strong case has been made out against the financial clauses of the Home Rule Bill in the House of Commons. Questions of finances are ques tions which yield to ready adjustment if nonestly examined and honestly grappled with. Mr. Hope seems to think that be

sause agrarian troubles have been settled and a Catholic university established, the work of amelioration does not require to go much further. Does he forget that these concessions come as a re

selt of years of agitation and toil and sacrifice on the part of the Irish nationalists-years in which they had to submit to attacks similar to those now made by Mr. Bonar Law and his associates ? During those years they were assailed as unpatriotic, as unreasonable in their demands, as asking for exceptional treatment, but they persevered in their course, and ultimately won. When a long-delayed instalment of redressed, will become the strong right justice is given to a people, the arguarm of the Crown.

ment frequently is that they should be satisfied with the instalment, and dis-

continue their demands on the points upon which justice has not been done. That will not avail to smother the dearly cherished aspirations of a naturally proud and manly people such as the Irish are. scholar of Genoa, Father Semeria, be-

It is a matter of surprise to Mr. Hope

of mind as the little brave. John M. O'Neil and his fellows are brave in print. There are many like them. They remind us of a military gentleman named much the same way it may be argued Wilson whom Mr. Dooley described that men should stop eating altogether during the Spanish American War. At

Mr. Hope contends that the presen was wont to declare : " We're the men Irish group in Parliament have more inbehind the guns," upon which Mr. fluence by reason of their numbers Dooley remarked to Mr. Hennessy : "Wilson takes mighty good care to be three thousand miles behind the guns.' Home Ral If there is any real fighting to be done Bill became law. If the Bill passes it will be found that the John M. they surely will have more to do with the transaction of their domestic O'Neils will be at like distance from the affairs, with respect to the general scene of operations. All this notwithstanding the fact that Mr. John M.

O'Neil, editor of The Miner's Magazine, makes this Wilson-like declaration in in his own regard : "The editor of The Miner's Magazine has no hinges on his knees but is stand-ing on his feet like a man with his face to the foe as one of the soldiers of that

great army, whose tread can be heard in every nation on earth, and he yearns to live to see the dawn of that glad morning when the sunburst of an economic freedom shall spread its light in every clime beneath the blue vaulte ome of Heaven."

Bat has not Mr. John M. O'Neil in this beautiful peroration forgotten him-

Last of all is the sentimental ground self. Is the Irish in him oozing out? dome of Heaven when he does not befess to believe that when they draw their as the cattle that roam the prairies. Mr. John M. O'Neil's brave outburst above quoted reminds us of another saying of Mr. Dooley's . "Oh Hinnessy you had heard young Mr. Rockefeller Christian Soldiers Marching for the Stuff." Mr. John M. O'Neil, editor and "red," might also be heard singing "Onward Fellow Socialists, Marching for the Capture of Other Peoples' Goods." Thank the Lord we have so few Irishmen like John M. O'Neil. The John M. O'Neils are a peculiar set in a country governed by the people for the people. If there are abuses and wrongs in the body politic who are to blame? The class in the John M.

O'Neil army who are loudest in complaint are the very same individuals who will take a five dollar bill from a ward boss, march to the polls, and vote to place in power the agents of the trusts and combines-the men who are responsible in large part for the unsatdoubt of the loyalty of the Irish people isfactory conditions existing between

Remove the sentimental grievance, let mployer and employee. the Irishman feel that he is in every re-What a pitiable object is Mr. John M. O'Neil, blabberer of meaningless spect the equal of his fellow-subjects of other races, sharing privileges and burverbisge, cantering after Bob Ingersoll dens in the same measure, and nowhere and Tom Payne.' We hope his paper under the folds of the flag will the King does not circulate amongst the manly have more devoted, law-abiding and Christian micers of our Eastern provinloyal subjects. In peace as well as in ces. If so there is work ahead for the war, Ireland, when accient wrongs are morality department.

THE DIGNITARIES of the Church as by law established, at least those of ADDED DISCREDIT comes to some of them residing in Ireland, as well as the news agencies every day. The some of the clergymen of the other Harmsworth Syndicate in Old London sects, are very wroth at the prospect of is perhaps the greatest offender in this local self-government for that country. respect. It resembles the Hearst yellow As becometh the first named, who are journalism of New York. We are now always decorous, their programme is, **OCTOBER 5, 1912**

which our Protestant friends are in ignorance, that the prayer-book which a Catholic takes to church on Sunday contains, particularly in that portion de voted to the Mass, those passages in Scripture which it were most desirable the end of each of his orations Wilson to bear in mind, and that also in most prayer books may be found the epistles and gospels for every Sunday in the year. The amazing ignorance of Catholic practices on the part of our neighbors, separated from the Old Church, is simply inexplicable. Their spiritual guides are, we think, mostly to blame. They should, if they do not, make study of the Catholic Church and its practices. To many of them such a thing would be unthinkable. They nurse the old prejudices and misrepresentations. They are like old friends from whom

they do not wish to part. They become dearer with the years and form their stock in trade for many a sermon on Popery," ever dear to the occupants of their pews.

ON THE 22ND of last month Rev. J. M. McIlrath of Belfast, Ireland, preach-

ed in the Dale Church, Toronto, on Home Rule. We are told by the Globe that his remarks at times drew applause and at other times evoked the audible Why should he refer to the blue vaulted disapproval of the audience of Orangemen. Dale Church people would have lieve there is such a thing ? Mr. John us understand that it is a Christian M. O'Neil and his followers want to place of worship. Considering the behave a riotous heaven on earth and pro- havior of the congregation is it worthy the name? The occasion was the an last breath they will go into the earth nual church parade of the Clarke Wallace Loyal Orange Lodge. Yes, it was the annual church parade. How often does the average Orangeman attend a place of worship during the remainder it would have done your heart good if of the year? Nor would he go on the day of the church parade were it pot in his Sunday school singing : 'Onward that he expects to hear something very uncomplimentary to the Pope. Truly the Orangeman is a queer body-the very embodiment of inconsistency. We will not discuss Mr. McIlrath's sermon It was a presentation of the old stereo typed argument about the Pope ruling Ireland if self-government be granted the country.

UNFAIR CRITICISM

At a meeting of the Manufacturers' Association in Ottawa, Mr. Curry, the President, in his annual address, said some things to which we must take exception. He speaks of American delegates of International unions coming into Canada to look after the bodies under their jurisdiction. He would have these persons kept out of the country. It may be that in a few cases imprudent officials of the International unions have come to Canada, and, forgetting their duties, promoted irritation instead of peace. It is strange that Mr. Curry should have closed his eyes to the fact that in many cases American delegates coming to us on invitation to settle disputes have brought about harmony between employer and employee. They do not as a rale come on war-like mission but to better the condition of their fellows. Not long since an International union delegate came to Toronto and settled a dispute between the workmen and the bosses. There were, however, signs of rebellion amongst the men but he threatened to suspend them if they did not go to work and accept the terms agreed. told that the Pope has banished a famous not to enter the field in war-like armor, upon. We must not forget that a strike but to beseech the Almighty to ward off draws heavily upon the funds of the the danger that is threatening the International bodies. It would, as a country. Less than a generation ago consequence, be to their interest to the Catholics of Ireland were comavoid disturbance of peaceful relapelled by law to contribute tithes to tions between capital and labor. the support of these clergymen and Amongst the gentlemen of the Manufactheir churches. When Gladstone's turers' Association may be found officials Disestablishment Bill was introduced in who from time to time travel about the the English House of Commons they country to look over and safeguard the then also took to praver to ward off trust interests. In their perambulations that danger. Their prayers, however, do the interests of the consumer ever did not avail ; and they will not avail give them a thought? What is sauce in this case. The favor of the Almighty for the goose ought to be sauce for the will never be found on the side of ingander. If the workingmen abuse their power, and sometimes such has been the case, can they not invariably point to INEXOUSABLE IGNORANCE cases where the highly educated, In Pittsburg, Penn., has been formed wealthy manufacturing class are in the Bible Study Class in the Cathedral same boat. Censure, say we, the wrongschool hall. Its purpose is to afford an doing amongst the working-classesopportunity to make a thorough study censure, and severely, the madness of and investigation of Holy Scripture, to the Socialist propaganda. But let a ask questions and to propose difficulties goodly share of censure also be the poreither orally or in writing, touching tion of those money - mad people who upon the Bible. One of the most curiare ready to trample upon everything ous conditions of our time is to be found under heaven so that they may attain in the fact that most of our separated the seven figures in their bank balance. brethren will persist in stating that May the time come when both elements Catholics, not being allowed to read the will have regard for eternal justice in Bible, it becomes the duty of Protesttheir dealings one with the other. Preach and teach the Christian code in the ants to send the King James' version amongst them. Meet one of your Proshop and in the office. So long as testant neighbors on the street and tell materialism is the goal of both classes him that Catholics have Bibies in their we will have but industrial warfare.

race together, and has made it a nationwide force in three continents. It was sentiment-the sentiment that an Englishman everywhere has the natural right to govern himself-that gave birth and force to the American revolution. Reduced to the dollars and cents basis the colonies were not oppressed; but their aspirations for self-government were strong and prevailed over every difficulty There is nothing disloyal in desiring local autonomy. The Canadian is as strong on this point as the Irishman. If Ontario were governed by a commis sion appointed from Downing Street. the Province might be just as well

governed as it has ever been under representative local self - government But would the people of Oatario stand for it ? Not for an instant. Just the same feeling the Irish Nationalist has on the right to govern his country. There is scarcely any reasonabl

Nevertheless the work of the un graded country school compares favor ably with that of the graded urban school. We have in mind an Ontario county where, in proportion to population, a larger number of pupils pass the High School Entrance examination than in a neighboring city; and not only that, but the average age of the county entrance candidates is a year and a half under that of the city candidates. There is, we believe, nothing exception al in this case.

The reason, then, is not in the schools but in the conditions of farm life. And the fact that these conditions, in spite of inferior schools, supply something essential to the effectiveness of education, has been used by advocates of manual training in the schools.

Dr. G. Stanley Hall declared that "the farmer boy had to know about seventy different industries, and must daily meet and overcome the severest tests of industry and skill." Mr. Edward C. Vanderpoole, a New York teacher, advocating manual training, maintains that it is precisely because the country boy learns early that he can and must do something that he is superior to the city boy in resourcefulness and self-reliance. "All this is edu cation and fits him for leadership."

Quite true, education neither begins nor ends with the class-room ; but whether it be wise to try to crowd into the school day everything of educational value is a question we shall consider at another time .

Certain it is that the varied work of the farm that falls to the share of the growing farmer's lad, is of immense educational value. It supplies him with the opportunity to secure, (indeed

A writer quotes the simple statement of Brother Leonine, director of the Cathcrease of nearly 50 per cent. olic Protectory, as the most convincing argument for effectiveness of manual training as a factor in education :

Opristians of India put together, and "I have come to believe," said Brother despite the prestige of the Anglican Leonine,"that there are no bad boys. We have here but a handful of the Brothers, Church, the unlimited funds at the disposal of Protestant missions, the humble in charge of almost two thousand of the worst specimens New York can send us. I would not ask for better friends than Catholic missionaries are doing the lion's share of evangelizing the Indian any one can have in these boys, if he really wishes their friendship. They are generally tender-hearted. That millions who sit in darkness and the shadow of death. MR. HOPE ON HOME RULE

they are exceptionally active and intelligent goes without saying. That is, at bottom, the reason why they That is, at bottom, the reason why they are here. Most of them came to trouble because they were too eager in their blind scrambling in a strange world that did not know how to treat them."

Dublin Review, with respect to the important question of Home Rule for Ire-Here we have within a half-hour's rnn from New York city two thousand land. We now propose to deal with some of those contentions. It is only boys committed to this place by the courts because they were young toughs. fair, before we criticize the position taken thieves, etc., or at the request of by Mr. Hope, to say that he deals with

parents who looked upon them as inthe whole question in such terms as we corrigible. There are neither guards should expect from a cultivated English gentleman. He writes with moderation nor watchers over them : they have and sincerity, and he is entitled to the ccess to the fields surrounding the respect of those who cannot accept his hnildings : in winter an adjoining field is flooded and every boy, provided with political ideas.

Mr. Hope argues that the racial differskates, has his liberty for part of the day. And here with their time judicences in Ireland stood in the way of a iously divided between manual labor, successful local parliament. Because which forms an interesting cutlet for the people of Ulster, or that part of their energy, class work and recrea-Ulster which is opposed to Home Rule, tion, New York's incorrigibles are transdiffer in race and in religion from the formed into boys of upright character, majority argues little either way. The people of the Province of Quebec are industrious habits, fitting themselves for a life of usefulness. The moral of all this is not that we similarly divided. They were so divided

before Quebec was given local government-the minority is English and Proshould forthwith equip our schools for testant ; the majority French and Cathmanual training ; far from it ; that way olic. Yet these differences did not faddism lies. We repeat. education neither begins nor ends with the classarrest the course of events, and deprive

the Province of Quebec of the right to room. But there is a moral for our control its own local affairs. Numerreaders, a moral direct, immediate and practical. Give the boys and girls who ous other instances can be taken from the history of English-speaking commuare going to school work to do at home, good old-fashioned manual work. Someities where the differences of race and

that the Irish Nationalist should hark sians in 1901 to 19 in 1911, shows an inback to the old Irish Parliament, which he truly says was a close Protestant

The gratifying fact remains that corporation. It had the merit of being Catholics outnumber all the other some kind of an Irish parliament ; it in way satisfied the national pride : and if it was Protestant, it was not more Protestant than the Parliament in London was at that time. It was not more Protestant, for example, than was the Parliament of Nova Scotia, the anniversary of the establishment of which was

celebrated a few weeks ago. That Colonial Parliament excluded Catholics

and passed penal laws against them. Yet we think the people of that Province Last week we gave a summary of the would feel that they were harshly dealt ontentions of Mr. James F. Hope, M. P., with if they were told that they must in his article in the April number of the have no Parliament at all, and must be governed from Downing Street, because at one time their Parliament was a close corporation which forbade Catholics sitting within its walls, and passed laws proscribing Catholics. Irishmen are too acute not to know that the Irish Parliament, had it continued in existence, would repea the penal code earlier than the British Parliament had done ; that a law permitting Catholics to sit in Parliament

would have passed the Irish Parliament long before 1829; and that every progressive measure which marks the development of the mother parliament would be adopted just as readily by a reformed Irish Parliament. It is not the Irish Parliament of the eighteenth century that Irishmen want to-day any more than it is the English Parliament of the same period that would satisfy the Eng-

ishmen of our day. The dauger of too much legislation is

not one to alarm the advocates of Home Rule. It may be a universal symptom. It is probably a symptom of a reading boy who stole money from his general world-wide unrest. If it is an argument against the creation of an proceeded west to fight the Indians. Irish Parliament, it is an argument Socialism worked out in practise against the continued existence of the would leave its dupes in the same frame

sause of his being tainted with modernism. Intelligent people know that the Pope has no power to banish anyone, in Italy or elsewhere. But this scrap of scandal is not intended for intelligent people. If a priest goes wrong he may deprive him of his faculties. That is all. This sort of nonsense may do duty at a Belfast meeting, at which Sir Edward Carson may declare, "See what will happen us if the Home Rule Bill

AN O'NEIL GONE WRONG

Mr. John M. O'Neil is editor of a paper called The Miner's Magazine, published in Denver, Colorado. The only thing we know about him is that he has an Irish name. An Irish Socialist is a rare bird. One of them some time ago appeared as a lecturer in Belfast and even the Orangemen made an effort to throw him in the lough. Mr. John M. O'Neil may be of Irish blood but he has becom "Americanized." He has let go his grip on the old anchor of faith which his forbears brought from the land of St. Patrick, and is now keeping step with those who desire, by injustice, to get

their share and more of the good things of this life, having worked themselves into the belief that there is no life to come, no accountability in the hereafter. homes and that they are admonished Mr. John M. O'Neil would lead the ineven by the Pope himself to make study nocent miners to believe that Socialism of them, he will smile and shake his | head, and, while too much of a gentle-

man to contradict you, will leave you with the impression that he believes you are not telling the truth. Furthermore, the non-Catholic will have thought that "Romanists," as the preacher calls them, are permitted by their Church, in dealing with those outside its pale to

justice.

make false declarations. If some Catholics do not make close study of the Scriptures it is not because they are not admonished so to do by the Church.

" Once and for all, under no circum stances, will the loyal people of Ireland consent to be governed by a priest-rid-den Parliament."

By CABLE we are told that these are the sentiments of Lord Templeton, representative peer for Ireland. Just here we might ask who gave him this title ! These are also my sentiments," declared Baron Willoughby de Broke, who has a " no surrender " button pinned on his waistcoat. Who, may we also ask, is Baron Willoughby de Broke ? Some of these lords and barons and knights, like There is another point, however, of Carson, are ferverishly desirous of cheap

is a Garden of Eden, a thing of beauty and a joy forever. That is the theory of Mr. John M. O Neil and Marx and the other God-haters who are parading the country in the guise of love for their kind. Brought down to a working proposition their Garden of Eden would be a veritable jungle. They would be in the same position as the dime novel-

father, bought a revolver and had

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martyrdom, but it looks as if the Liberal Government does not think it worth while to notice them. To live in a country where a Catholic majority may rule is to these bigots on unthinkable proposition. Home Rule they would gladly welcome to-morrow if Catholics, as was the case during the life time o the old Irish Parliament, were disfranchised. It is not equal rights but as cendancy the lords and the barons and the knights desire. In the south of Ireland where Catholics are overwhelmingly in the majority Protestants in every phase of civic life are treated not only with justice but with prodigal generosity and kindliness. It is only in the black North that bigotry is to be found.

GAMBLERS OF BOTH SEXES

A correspondent of the Toronto Globe discusses the gambling craze in that city. Playing bridge for prizes is the particular pastime which merits the writer's condemnation. He says, referring to the players :

"You hear of them playing in the afternoon with blinds down and electric lights blazing, and you hear of them, and can verify the truth of it from actand can verify the truth of it in action ual personal knowledge, playing bridge —for prizes, which is only another form of gambling — on a bright, sunshiny August afternoon on a back verandah, and giving glowing reports afterwards of how beautiful the flowers were and what a wonderful garden it was, etc., etc. How edifying to the children of those ladies !"

The worst is not here related. In Toronto, Ottawa and other places, in certain circles, the playing is not alone for a prize, which is after all but a trifling matter, but for money, and many a good husband has been obliged to write a cheque of considerable dimensions to pay his wife's gambling bills. Besides this there is also in vogue amongst a certain set, while the game of bridge is going on, or at other times while the dance is in full swing, the habit of sipping wine and puffing cigarettes. Truly there is a type of our modern civilization, and a considerable one, which looks inexplicable to the heathen to whom we are sending bibles by the shipload and the carload.

OUR CONTEMPORARIES are drawing attention to the fact that some of our smaller fairs as well as large ones permit on the grounds gambling devices of one kind or another. The wonder is that good citizens have not long since entered strong protest against this custom. As with horse racing and other events wherever there is a large gathering of people the gambling fraternity take occasion to introduce their swindling methods, and when the time for closing comes leave for other quarters with well-filled purses, the proceeds of their charlatanism amongst the unsophisticated. In the words of the practical politician out of power : " It is time for a change." The administrators of the criminal law have had a wonderfully long sleep. Will some one awaken them ?

FATHER SHEEHAN

Those particularly of the Irish race throughout the world have read with extreme regret in press despatches that Dr. Sheehan, the Irish anthor, is seriously ill. Good news we hope will shortly reach us. Dr. Sheehan is yet a

FATHER KENNY In another column we publish a pre-

we retort that we believe Pastor Riddidespatch giving account of the death of ford'sdoctrines contradict the Scriptures Rev. Father Kenny, S. J. This sad what answer will Mr. Riddiford make i news will be received thoughout the If Mr. Riddiford is right in condemn Dominion with feelings of the utmost ing Pastor Russel may not the Catholic regret. Although he had attained a Church be right in condemning Mr. good old age it was hoped that many Riddiford ? Or are to take it that it is more years of life would be given him to only when we choose to interpret Scripserve in the army of the One Whose ture as Mr. Riddiford interprets it that name he bore. A valiant and unflinch then and only then does the Holy Spirit ing soldier of Christ was Father Kenny. vouchsave to preserve us from error? He came from an old Catholic family In that case we must necessarily hold than whom there was none in Cauada that Mr. Riddiford believes all his brother more distinguished for staunch Cathoparsons in Peterborough are teaching licity, and perhaps no other family in the false doctrine Why then does he reserve Dominion gave so many of its members to the thunderbolts of his condemnation the service of God in the Religious Orfor Pastori Russel! Why not warn ders. The name Kenny is a household

his flock against the wolves in sheep's word in almost every section of the clothing with whom Rev. Mr. Riddiford Dominion. It has stood for everything does not disdain to est a good dinner that is admirable in Catholic life for when the Peterborough Ministerial Asgenerations in the city of Halifax, a city sociation meets ? If Pastor Russel is a "Poisoner," as Mr. Riddiford noted for the possession of many other Catholie families who have reflected calls him, why does not the Ministerial honor upon Church and country. The Associations, or the Evangelical Alligreat Jesuit is no more, but he has left ance, condemn the newspapers that a name aud a fame which will not die assist in spreading his poison broadcast -a name and a fame which has been a by publishing his sermons ? The very benediction to the country and which same issue of the Peterborough Examwill be treasured amongst his brothers iner that contains Mr. Riddiford's conof the Company of Jesus for generations demnation of the Pastor's doctrines con to come. May that One for Whom he tains a lengthy sermon from the Paston had worked so courageously, so unceas himself. But of Jarse the Evangelical ingly, so unflinchingly, in season and Alliance is too busy meddling in other out of season, receive him with that people's business to see that its own great love which has ever been the renabitation needs a little spring cleanward of the faithful servant. ing. We must admit, in justice to

THOMAS E. WATSON

after all a method in their madness. This person has become notorious be Having glorified free interpretation of cause of his desire to issue broadcast the Word of God, having excluded most ridiculous misrepresentations of Authority, they have sufficient sense of the Catholic Church. He seems to be humor left to realize how impotent they impervious to severe criticism. From are to draw the line at any theory all sections of the community, Catholic salvation no matter how absurd. "After and non Catholic, have come the stronghalf an hour of new religion in a new est denunciations of his utterances tin chapel," writes Chestertos, " I feel None that we have read is more clear inclined, like the man in the story, to cut and crushing than that of Mr. C. A. put my boots outside my pew, so that Windle, the non Catholic editor of they may be cleaned in the morning." Brann's Icon c at, publishedat 603 Hearst We doubt if the brilliant Englishman, building, Chicago. It has been put in who, although not a Catholic, so admires pamphlet form and sold at ten cents Catholicism, were to hear Pastor Riddi-Mr. Windle is a gentleman, and one of ford condemning Pastor Russell for the attributes of a gentleman is truthfuldoing what Pastor Riddiford teaches, he ness. Mr. Thomas Watson is a differwould be able to go to sleep for the ent sort of character altogether. By laughfying. libelling the Catholic Church he is making money, and is patronized by a class which reminds us that as long as fully printed and bulky pamphlet enthe world lasts we will have the race of titled " St. Joseph Lilies." It is publiars and simpletons. So long as Mr. lished by the St. Joseph's College Alum-Tom Watson finds this work profitable nse Association of that city and issued

he will remain with it. There should quarterly. We feel justified in saying he a wide circulation of Mr. Windle's that it is one of the very best publicapamphlet. tions of the kind that we have seen, containing as it does, literary matter of the SIR RICHARD CARTWRIGHT AS A choicest character. We congratulate

SPEAKER the Sisters of St. Joseph upon their In the passing of Sir Richard Cartwork. If each number of their Quarterwright Canada loses one of its really Iy comes up to the standard of the September one it will be a power for great men. Without being a great party leader like Sir John Macdonald or Sir good in the community. Wilfred Laurier, capable of swaying large masses of his countrymen this way or that by strong emotional appeals, he exercised great influence in another way. He was hard-headed ; he appealed to the intellect and not to the emotions. It was the force of logical reasoning, rather than the outpouring of eloquence for which he was

NEW RELIGIONS

teaches the unrestricted freedom

every individual to interpret the Scrip-

IT was Doyle's humility that caused noted. He appealed to men's reason ather than to their emotions. On this ate his own share of piety. Contemporaries credit him with account he swayed that class of the people, who, without invidious distinca deep and genuine religiousness tion, may be called intellectual people. at any rate. And he gave evidence of He was a hard-hitter; he was couragethe sincerity of his attachment to the ous; and his biting speech often made faith by his resignation from the staff of Punch rather than countenance the gross an enemy where probably another style caricatures of Pius IX. which were apof speaker would not offend. He had at perfect command a great pearing in that journal during the "Ag-

THE CATHOLIC RECORD

Riddiford replies that Pastor Russell's dinner, which, beneath a sketch of a leg doctrines contradict the Scriptures, and of mutton smoking on a dish, ran as follows : Dear P .-- If not engaged with you confessor, Pray dine with us at 8. Do pray say

yes, sir; And if with you you'll bring dear Mrs. P. You cannot think how pleased we all shall be."

THE ABIDING influence of a good man may be seen in the effect upon Thackeray of association with so loyal and devout a Catholic as Pollen's Listory shows him to have been. An artist of conspicuous talent, whose serious views of life did not interfere with its keenest enjoyment, he exerted a wholesome influence upon his contemporaries. Writing from Rome of their first meeting there, Thackeray said : "I have made acquaintance with a convert, an Oxford man, who interests me and I am trying to pick my Oxford man's brains, and see from his point of view. But it isn't mine ; and the old popery and old paganism seem to me as dead the one as the other."

BUT THAT "the old popery" was not as dead as he thought it was, was made apparent to the novelist by its effec upon the life and character of his new friend as it was gradually unfolded to him "The most interesting man I have me here," he writes in another letter, "is Mr. Pollen and I try to understand from him what can be the secret of the religion for which he has given the Pastor Riddifords, that there is up rank, chances, and all the good things of this life." Or this, written after meeting at breakfast, Father Ignatius Spencer, Dr. (afterward Cardinal) Manning, and several other converts: "I am glad to have seen Poller and other converts and to have been touched by their goodness, piety and self-abnegation." Alas! that Thackeray was never to know in this life the great secret for which he evidently pined. Nor was he to live to see som of his own kindred brought into the Fold to which he was himself a stranger. For his niece, Mrs. Blanche Warre Cornish, daughter of the Hos. William Ritchie, became a Catholic in 1903, adding one more to the catalogue of English men of letters whose descend ants were in that gentle way to revenge themselves upon the mistaken pre-FROM TORONTO comes to us a beautijudices of their forbears. As the mother of that choice spirit, the late Reginald Balfour, Mrs. Cornish has made both Thackeray and the world of letters at large her debtors.

THE UNVEILING in Newark, N. J., of a nemorial tablet to commemorate the services of Dr. John Gilmary Shea, as the historian of the Catholic Church in the United States, is an event calling for more than mere casual mention. It is a tardy recognition of perhaps the greatest historical scholar this continent has produced. Dr. Shea died just twenty years ago, and with the lapse of that period, without any tangible tribute of this kind to the man, it was beion "Why are you a Catholic ?" was ginning to appear as if the greatness of his work was to continue indefinitely Doyle. "Because," said he, "I possess unrecognized. Recognition of some but little religion, so that what I have kind it has of course received both during his life and since his death. Labors so tireless and so exhaustive

could not be entirely ignored by his But it is to fellows. name is familiar, and by those only who quoted in the news columns of the CATHOLIC RECORD last week, 6,406 Jews have delved in the same mine test his work is appreciated. And while the have been received into the Catholic Church in Vienna in the last ten years, names of many others of infinitely lesser merit in more popular fields, are on or an average of 640 per annum. This result, we may be sure, was accomplished everybody's lips, to the general reader by a fair, outspoken proclamation of John Gilmary Shea remains a name practically unknown. Catholic Truth, by an unswerving spirit of Christian charity, and by fair-



INAUGURATION OF ST. PETER'S SEMINARY. OPENING CLASS, SEPTEMBER 23, 1912

Reading from left to right, top row-Seminarians-Messrs. J. Fallon, J. A. Harding, R. H. Dignan, J. L. Bell, W. D. J. Langlois, Rev. J. P. Gleason, W. T. Moran, J. R. Quigley, T. M. McCarthy, Rev. W. T. Corcoran. Second Row, Faculty-Revs. F. R. Brennan, S. T. L., E. L. Tierney, Rt. Rev. Mgr. Aylward, RT. REV. M. F. FALLON, D. D., Revs. J. V. Tobin, S. T. L., B. C. L., D. O'Connor, S. T. L., B. C. L., G. Labelle, S. T. L., B. C. L.

Lower Row, Seminarians—F. R. Costello, A. R. Rondeau, T. Grenier, J. Emery, A. P. Mahoney, J. A. Finn, J. J. Young, F. McCarty.

in his possession an autograph letter of Shea's dated at St. Francis Xavier college, New York, 1852, which he signs, John Gilmary Shea, S. J. The taste for historical studies was deepened and strengthened by his sojourn in the Society, and after his retirement he devoted himself altogether to that pursuit. A mere list of the publications that resulted from this life-long application would take up more space than we can command. Suffice it to mention his History of Catholic Missions among the Indian Tribes of the United States." (which extends also to Canada) ; " Discovery and Exploration of the Mississippi Valley ;" the first authentic account of Péré Marquette's voyages) ; " Early voyages up and down the Mississippi ;" and the History of the Catholic Church in the United States "-s four volume work which he produced at the request of the Fathers of the Third Plenary Council of Baltimore, and which should remain his enduring monument. Some day a fitting biography of this indefatigable investigator will be written, and the world will then better realize what is his due.

REV. H. J. HAMILTON, M. A., Anglican Bishop-elect of Japan, told the Wycliffe College Alumni Association at Toronto the other day that General Nogi and his wife by their suicide "conformed to the highest religious ideals as they knew them," and that "they were acting up to the best light they had." That may be, but that but intensifies the opinion expressed in these columns last week that the affair accentuates the essential barbarism of the race. And it ill - becomes one who calls himself a Christian Bishop to extend even qualified approval to an act violating one of the first commandments of the Decalogue. It all goes to show that haziness in regard to Christian principles goes hand - in - hand with private judgment and the decay of dogmatic teaching.

ACCORDING TO official statistics

he withdrew. The present writer has it would be almost impossible for a mons and Gentiles alike. To the exact-Catholic young man, without capital, no matter what his qualifications, to start in business now and succeed. Hospital, but these almost superhum a start in business now and succeed. Most of our young men are without capital and without influential friends. In such cases the best thing for the Catholic young man who feels he has a commercial vocation to do is to try and get a position in a Commercial House or Financial Institution, and by sheer merit work his way to the front. It is. as a rule, a long, weary grind, but it is, inevitable. If he gets to the top or inevitable. If he gets to the top or nearly there he can then extend a helping hand to other struggling young men of merit, and thus the circle might widen. The insurance companies, the banks.

the Loan Companies and the wholesal thouses are, with very few exceptions, in the hands of Protestants. The mana-gers of these institutions are not as a rule opposed to Catholics as such, but they don't know Catholic young men at all. On the other hand through the agency of the Y. M. C. A. and the Masonic Society they are acquainted agency of the Y. M. C. A. and the Masonic Society they are acquainted with every Protestant young man who is worth knowing and it is their bounden daty to help him if need be.

In fact they are always on the lookout for worthy young men. Catholics have no such organizations as these. Our kingdom is not, I suppose, of this world. The few Catholic societies we have are doubtless doing some good, but to com-pare them, in a worldly sense, with the ant societies I have just named would be more than ridiculo call our societies fraternal, but there is call our societies fraternal, but there is very little fraternalism in them. To my personal knowledge many of the mem-bers are hardly on speaking terms with one another. And taking the communone another. And taking the commun-ity as a whole Catholics are far more ealous of one another and carry personal bickerings much farther their lo their Protestant neighbors.

than most people imagine.

faith.

The writer of the Nova Scotia articles suggested that a good way to remedy apparent unwillingness of som commercial houses to employ Catholic help, would be for Catholics generally to withhold their patronage from such houses, and give it to those where Cathwhere Catholic help would be employed. I agree with this suggestion, and I say that Catholics should deal with their own that professional men, and their own merthey could do so themselves. Protestwithout injury to thems ants always do this. For instance if a Catholic in this province were to open a store in a Protestant community and in America. Nobody in his right sidered crazy. mind would think of such a thing. He would starve in a few years. On the other hand numerous instances might be where Protestants, with but given little capital, have started business in Catholic communities and in a f years amassed considerable wealth, while Catholic merchants in the same place had a lingering death. And thes Protestant merchants, as a rule, would not even employ Catholic help. Yet the Catholic farmers would deal with kneel-do not learn that any like results are

CATHOLICUS

VERY REV. DEAN HARRIS, D. D.

parochial charge, and to court a return

of health by extensive travel unde

tion of the highest regard among

labors proved his undring and he nad again to cry "halt." But we are now pleased to learn that his health is well nigh re established, and that there is a strong probability that he will, at an early date, return to this diocese, of ch, just living in such a hope, he has never ceased to be a member; from what we have heard whispered, strong pres-sure is being brought to bear upon him sure is being brought to bear upon him by his clerical brethren to secure this end. It is doubtful if he would even in his restored health, again venture upon a parochial charge, but it is absolutely certain that such brilliant talents as he possesses will find ample opportunities for their exercise in some other department of church work. From last accounts he is putting the concluding touches upon another important work and until that is finished it is not likely that he will come to any decision, but the earnest hope and expectation of his host of friends lead them to look for a favorable response.—St. Catharines Journal.

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DEATH OF FATHER KENNY

Guelph, Sept. 26-Rev. Father George B. Kenny passed away here thi norning, aged seventy-two; after two years' illness. He was born in Halifax, Nova Scotis, on October 8, 1840, being a son of the late Hon. Sir Edward Kenny, who was for some time Administrator of the Government of Nova Scotis, and Anne (Forrestal) Kenny. He was educated in Halifax and at Fordham College, New York, and took up the study of law becoming a barrister in 1862. He practised in Halifax in partnership with his brother-in-law, Hon. M. B. Daly, but abandoning law for the Catholic priesthood, he was ordsined in 1874. He was appointed a professor at St. Mary's college, in Montreal, in 1887, and held a professorship until 1891, when he was appointed rector of the Church of Our Lady at Guelph, with super-vision over the Rockwood mission and the Locatto Academy for fourteen vision over the Rockwood mission and the Loretto Academy for fourteen years. In 1906 he was pastor here, and transferred to St. Mary's College again, but two years ago, being in feeble health, he returned to his old love, Guelph, and here prepared for his death. Father Kenny was known as one of the foremost preachers of the Jesuit Order

Our Lady's Beads On whitened head, with snows of age bedecked ; On kneeling form bent low in fervent prayer; On shriveled hands, unsullied and un-flecked, That counts with unction, and with sweetness rare, Our Lady's Beads, The young moon shades her virgin light. Here in his chamber doth he nightly This aged man. As erst in childhood's them rather than with their own. This condition of things may not apply everywhere in Cansda, but I think it is morn, So now, while lengthening shadows o'en him steal, Weaves he with heart aflame, with love more general throughout the Dominio It is said that charity begins at home.

comparatively young man, but he l already given to literature many books which will survive as long as the English language is spoken. In writing these books he had a motive-a noble one--the betterment of humanity, the bringing into clearer light the splendid traits of the Irish character and adding lustre to the faith which Patrick gave wealth of masterful English, and his Ireland. Looking back in the years it spoken word was as clear, as effective, is saddening to think what Irish literand as correct in form as if it had been ature has lost-indeed what the world written with deliberation in his study. has lost-by the premature death in the As a speaker of good English, inits purity full bloom of manhood of such Irish and its strength, he was unsurpassed in writers as Gerald Griffin, John Boyle Canada in his day, and had few, if O'Reilly and James Geoffrey Roche. The talented and versatile writer of any, equals. Doneraile has a constituency the world over wherever an Irishman has made his home, and we know that prayers will be offered up that God will spare him for many years to come that he may be enabled to pursue that splendid work for which he has been endowed with such extraordinary talent.

The Chinese factions are uniting to promote national harmony. Only in Ire-land do men of the same race so hate each other that they would rather be governed by strangers than co-operate in self-government.-Globe.

OUR CONTEMPORARY is mistaken These people are not of the same race. Scarcely a trace of real Irish blood can be found amongst the anti-Home Rulers of Beifast. They have neither Irish names nor Irish aspirations - lineal descendants of the carpet-baggers of old who, backed up by English bayonets in overwhelming numbers, robbed the real Iriah of their birthright and then upbraided them because of their poverty. The wonder is that the Ulster Unionist faction does not leave the country. Ireland would be better without them They never had and have not now the patriotic aspirations which imbued the real Irish. They were and are but the tools of the foreigners who used them to keep the real Irish in subjection.

ression " excitement of 1851. That was an act which will cause Doyle's name to be remembered always, | and, where principle counts, to be rememered with honor.

NOTES AND COMMENTS

ONE OF the best answers to the ques

that made by the celebrated " Dicky

must be of the very best quality."

COLUMBA.

Among the celebrated names of English men of letters who have been more or less influenced by Catholic ideals, that of Thackeray should not be passed over. The author of "Henry

The Rev. Mr. Riddiford of the Park life St. Baptist Church, Peterborough, has during his earlier mond been getting after Pastor Russell. Mr. said many unkind things about Riddiford deserves to be commended for the Church and about the prac tices of individual Catholics. As with raising his voice against the paganism that passes for Christianity in many many other famous men who might be Protestant pulpits. In so doing he sets named, misconception of the Church's a good example to the great majority of teaching lay behind it all. But towards his brethren who are so concerned about the end of his life, association with cermatters of purely Catholic discipline tain Catholics of distinction in England and on the continent, resulted in a that they have no time to reflect on the broadening of his vision, and a softening rapid multiplication of heresies within the Protestant fold. But by what auof his feeling towards Catholics as such-

thority does Pastor Riddiford venture Thackeray was too great a man to be a to question Pastor Russell's orthodoxy ? mere vulgar bigot, but training and early environment had not been without Mr Riddiford is a Baptist, and do not their deleterious effect upon his imagiall good Baptists hold that the Scriptures are a sufficient and exclusive rule of nation in this respect. faith ? Moreover, the Baptist system

A MONG THE Catholics to whom Thack eray was attracted in the later years of his life was John Hungerford Pollen, an

tures as he thinks fit. If the founders of the Baptist church could do so, if Oxford convert, a former Auglican clergyman, and after his conversion a Rev. Mr. Riddiford can do so, why not well known artist, architect and anti-Pastor Russell ? If Mr. Riddiford argues quarian. Pollen gave him quite a new that Pastor Russell's teaching is unidea of converts, and of Catholics gener-Scriptural, what becomes of the Baptist ally, and the friendship once formed rule of faith ? If Paster Russell is wrong deepened as the years went by. Its inwhy may we not suspect Pastor Riddiford's orthodoxy ? Who will guarantee timate and cordial character may be inthat the Baptists are orthodox ? If Mr. ferred from an invitation to Pollen to

AND YET TO readers of Parkman and dealing with all those concerned. We other popular historical writers the accomplished in this country, or elsename of Dr. Snea should be familiar. where, by the insidious, underhand You can scarcely pick up a book treating of American history, an historical methods of sectarian preselytizing

gators the great body of raw material

magazine, or the proceedings of an gencies. No people were ever conhistorical society, without seeing his verted by practices that give the lie to essential Christian principles. And no name. He it was who by his tireless energy, his learning, and his instinct for people ever will be. facts made accessible to other investi-

CATHOLICS IN BUSINESS

now at their disposal. It is, indeed, no The Editor CATHOLIC RECORD: exaggeration to say that Francis Park-Sir : I have read with much interest the several articles in the RECORD on "The Position of Catholics in Nova man for one would scarcely have been possible but for John Gilmary Shea Scotia," and the condition of things therein described, as relating to that province, applies with equal force to this province, Prince Edward Island, and I suppose to every other province Parkman has himseli acknowledged as much on more occasions than one. By his translation of Charlevoix's "History and, I suppose, to every other province in the Dominion. My belief is that if of New France," by his "Cramoisy series of Relations," and by his "Library of American Linguistics,"—to name but of American Linguistics,"—to name but of articles on the subject, or invite letthree of his productions-Dr. Shes has ters from men of experience that some good would be accomplished. It is an undeniable fact that, commererected a monument to his own fame

which, obscured for a time though it may cially speaking, Catholics in this provbe, is bound to obtain recognition for ince do not now occupy anything like the position of importance they did some ince do not now occupy anything like the position of importance they did some years ago. I remember very well when the Catholic merchants of Charlotte-town were the leaders in the financial affairs of the Island. It is not so to day.

These men left no successors. In some instances they had no children of their brilliant talents were employed in editing The Intermountain Catholic, and he wasn't very long in the Mormon own, and they did not apparently take any steps to train up Catholic young men to succeed them. In the cases in city until it became evident to the citi-zens of Salt Lake that they had it their which they had children the young men, for some reason or other, did not amount to much. They seemed to think more midst a priest and scholar so eminentl representative of Catholic faith and doctrine that the most rabid opponent of sport and pleasure than of business, and the results might be called disaswisely hesitated to enter the lists against such a redoubtable champion, with the result that he obtained a posi-

trons. Business conditions have greatly changed within the last fifty years, and

inborn, Oar Lady's Beads

Into a garland wond'rous bright.

and until we are willing to help our selves we cannot comp'ain if other No sweeter lullaby than this, I throw, e neglect us and show a preference their dealings for those of their own ith. Yours truly, Did baby feet to shadow-land beguile. Close locked within her arms, with eyes

aglow, The mother rocks her crooning babe, the

while

Our Lady's Beads

Although her fingers softly fall. Within her childish breast the seeds are Few things in the ecclesiastical life of St. Catharines ever caused more general or widespread regret than the fact that ill health, chiefly in the form sown

By hands now clasped beneath the churchyard's heath ;

of an obstinate throat trouble, com-pelled Dean Harris to relinquish the And stem has sprung, the fairest flower neavy responsibilities of an important

blown, And e'er in fragrant chaplet does she wreathe

Our Lady's Beads-

Each chaplet fairest of them all.

Hear you that voice, that rings hrought

of health by excessive travel under climatic conditions more favorable for ultimate recovery than could be found between the lakes. But it was not possible, in the nature of things, that the church of which he is so distinpillared nave, That kindles hearts, and starts the

stream of tears ? What is't that unto mortal preacher

the church of which he is so distin-guished a priest, should permit his talents to lie dormant, and he had hard-ly set foot in Sait Lake City when the Bishop and church of the Diocese of Utah seized upon him as their legiti-mate prey, and for quite a few years his building t talents were employed in gave This godlike charm to calm all sinners fears ?

fears? Our Lady's Beads— From these His copious powers flow. Oh, blessed he that sprang from such a were employed in Catholic. race!

And blessed she that gave Him holy birth !

And blest the grandsire's hearth, replete with grace, 718 That choicest, richest race of all on

earth : Our Lady's Beads

To love-their potency to know. ALBERT REINHART, O. P., in Canadian Messen

him in the end. For this reason we hail the forthcoming ceremony at Newark as harbinger of what is to be. BUT IF Dr. Shea's name is unfamilian to the non-Catholic reader, to the Catholic it should be a household word. For upwards of forty years he applied himself to the task of unravelling the Catholic history of North America. He had while quite a young man entered the Society of Jesus with the full purpose of devoting his life to that high calling.

but after six years, and only upon recognizing that his vocation lay elsewhere.

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6

FIVE-MINUTE SERMON NINEFEENTH SUNDAY AFTER PENTECOST

BAD COMPANY

"I am the Angel Raphael, and before the Lord."

"I am the Angel Raphael, one of the seven who stand before the Lord." The history of Tobias, one of the most beautiful narratives of the Old Testa-ment, teaches us many lessons. There we find a charming picture of home-life. The father of the family is at once the example and teachef of virtue to his young son; the son, a model of flial de-votion to his aged parents, succoring them in their need, submissive to their will, delighted to give them pleasure. The file of the family is full of pesce. Even in affliction they recognize the fuger of God, and His blessing rests upon them. He is the sunshine of their home. To serve Him-to keep themselves free from sin is their chief care. Where, therefore, it became necessary that the younger Tobias should make a long journey, the fast thought of his father was to find him a suitable companion. He would not trust his child to the guardianship of every man. He feit the necessity of great care in the choice he made. Such a choice is indeed not a trifling mote and the full to the harmines of matter, not so unimportant an affair as some seem to think it; the happiness of some seem to turns it, the happings of a whole life, perhaps even eternal salva-tion itself, may be at stake. Young people especially are very susceptible to the influence of those who are about them. They are open hearted, num-specting too ready often to give their confidence and friendship confidence and friendship to those un-worthy of either. They are slow to worthy of either. They are slow to abandon those upon whom they have bestowed their regard, unwilling to be-lieve evil of them because of their affec-tion for them. And so the danger to their virtue is very great when they fall into bad company, their ignorance of the world and their guilelessness leaving them open to many temptations. The bad companion is he who is try-

ing to rob us of our virtue- to rob us of the best we possess. Virtue is a precious thing. It is a

virtue is a precious thing. It is a treasure beyond price. To have virtue is to possess nobility of soul, elevation of mind, a close likeness to God. To have habits of virtue marks us out as true men, men who have made their animal nature subject to reason through God's Virtue is not acquired in a day The getting of it means work, constant

grace. Virtue is not acquired in a day. The getting of it means work, constant work for a time, perhaps a long time; but it is worth all it costs. When we have virtue, we have something of a great value; and because it is so valu-able it must be carefully guarded lest we lose it, for we may be robbed of our virtue as well as of our money. The bad companion wants to destroy our innocence; he wants to disturb our peace of soul; he wants to unman us, to make beasts of us. Where are these bad companions? How shall we know them? "By their works you shall know them." You shall know them when you hear their filthy speech, when they make their dirty jokes and tell their smutty stories. You shall know them when they invite you to low drinking saloons, to places where purity is lost; when they tell you how to make money at the expense of honesty, when, in a word they suggest evil to you. Fiee from them; they are robbers; they seek to take the life of your soul. The Angel Raphael on the other hand, teaches us the offices of a good companion. We find him guiding his young charge, warning him of dangers,

companion. We find him guiding his young charge, warning him of dangers, instructing him how to overcome diffi-culties. He is by his side in the hour of need, his counsel is always at his service; his advice is good; his example service; his advice is good; his example is good. He is constantly striving to advance the best interests of Tobias and to further the object of his journey. This is true friendship; this is right companionship. It is unselfish, con-scientious endeavor ts promote the friend's welfare. Young people, find yourselves a Raphael, but trust not every man. every man.

SUFFERED AGONY FROM DYSPEPSIA

"Fruit-a-tives" Makes Wonderful Cure

N. C. STIRLING, Ese

GLENCOR, ONT., Ang. 15th. 1911

"So much has been suid and written about "Pruit-a tives" that it might seem unnecessary for me to add my experience. But "Fruit-a-tives" were so beneficial to me when I suffered with distressing Dyspepsia, that I feel called upon to inform you of the remarkable and satisfactory results I have had from resing them. using them

Dyspepsia and Indigestion as everyone knows, can give you more uncomfort-able hours and days than most common

complaints. "I am glad to be able to say to you that although in the past I suffered excruciating agony with Dyspepsis, I am now in perfect health.

now in perfect health. "Fruit-s-tives" accomplished the desired result and I have to thank them for my very favorable and satisfactory state of health" N. C. STIRLING.

Why don't you try "Fruit-a-tives"? 50c a box, 6 for \$2.50, trial size, 25c. At all dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

caramel, prune juice, essence of bark, burned sugar, etc. Glycerine gives the suspicion of oiliness, for really old liquor clings to the side of the glass. To meet the expectations of the connoisseur's nostrils and palate, connoisseur a nostriis and palate, microscopic proportions of essential oils are added. The bottles, while moist outside, are sprinkled with wood ashes and fine sawdust. The label, printed in cheap ink, is dipped in weak tobacco juice. Six bottles are laid in a dusty old (printed hardest and the facibling Id-fashioned basket, and the finishing old-fashioned basket, and the finishing touches are added over night by a colony of small spiders taken from tenement rafters and fed on meat jelly mixed with sugar. When on the following night some wealthy host produces the basket, his guests' appetite becomes sharpened, their admiration unbounded, and their continuo, munterable. Thus a new

gratitude unutterable. Thus a new graticide inducerable. Thus a new community of interest links the dwellers of the tenement to the wealthy epicure, and if the former keeps sober he will eventually occupy the mansion of the TEMPERANCE NOTES

Inebriety and inefficiency go hand in hand.

latter.

nand. The first drink may be the first link in an unbreakable chain of habit. Hard headed business men know the value of total abstinence. Some marine insurance companies make a reduction of 5 per cent, in insurance rates to ships on which no liquors are drunk dur-

ships on which no liquors are drunk dur-ing the voyage. Experiments in the French army showed that under all circumstances the French soldier is 40 per cent. more efficient when subjected to a regimen of total abstinence. Generals Roberts and Kitchener in Africa proved the same fact about the British army. "If it could be shown," says a recent writer "that the drinking men had

THE CATHOLIC RECORD

of the ever enlarging congregations. In fact, the whole history of the Church in the present day is the history of a Cath-olic people whose unmbors increase so rapidly that it is difficult at times to find enough pricests to minister to him. There are parishes even in the old world, as in Vienna, with 25 000 members ; in Paris one parish has 83.000, and it is re-ported one has even 100 000. ported one has even 100,000.

ported one has even 100 000. What is the explanation of this, ex-sept that the Catholic Church is quiet amidst the awful turbulence aroused by the sectaries around her. They per-secute her, but she grows the more steadily for the persecution. She hears the dying cries of sects that cnce were powerful, and she sees the violence which may be brought to bear upon her. But it will be only violence; she knows no death cry, for she cannot die. In fact, it is this very scentity, born

In fact, it is this very security, born of a divine promise that often hulls her children to sleep when they should be awake. Her children are trusting and confiding ; hence they cannot always see the pitfalls laid in their path by

esiguing enemies. But whatever they may suffer in this way they do not and cannot lose the heaven-born certainty that their faith is divine, and that while all human elicitors are supply to the supply of the supply o religions are crumbling sround her, she at least will remain, as clear, as beauti-fol and eternal as when she first came from the hands of her divine Founder.

-Pilot. PROBLEM OF CHURCH

DEFECTION There seems to be no end to the com

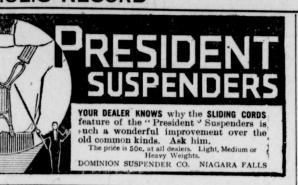
plaining of our dissenting brethren among the Protestant churches concerning the alarming evidences of decadence in the rural churches of their persua-sion. This decadence is all the more surprising because, generally speaking, country people—those engaged in farm work, are more religiously inclined than work, are more religiously inclined than church members in the city. It would be difficult to assign any good reason for this falling off, save that Protestantism has lost its flavor, and its Inherent prin-ciples have become so identical with mere humanitarianism and so-called broad christianity that they no longer leave the impression of being an active force in preaching redemption by a God-man, Who was and is really God and really man for the re-demption of mankind from sin. The doctrine of the atonement is no longer with the leaders of Protestantism what it was with Luther, Calvin and the

what it was with Luther, Calvin and the other protagonists of the reformation. It has been emasculated by the higher oriticism and modernism—and what is left of it might just as well fit into the religious systems of Buddha or Confucius. The only concession still made in favor of Christianity is that its teachings are far superior to those of heathen philosophers and theologies. But the divine personality of Christ has been cast side.

Protestant writers are not all willing rotestant writers are not all writing to open their eyes to the truth and they seek for and easily find other con-venient reasons to account for the great defection which is going on, not only in the rural, but in the urban Protestant churches as well. The falling off in the citles is more easily cornered up by duratifican side dispetitions.

falling off in the citles is more easily covered up by adventitions aids of in-stitutional clubs and societies, where church affiliation is not always a condi-tion of membership. In the rural churches, however, the decadence has been so plain and rapid that many novel methods have been suggested to meet the emergency. Thus the Rev. M. B. McNutt in one of the church organs expresses the belief "that one of the greatest needs of rural life to day is nlav. and that the church should conplay, and that the church should

people." That the cource should con-cern itself in the recreation of its people." That may be very well from the social standpoint, but seriously speaking, could not the farming youth find his recreation, amusement and play outside the walls of a church? We do not discourse the other of which do not discourage the plan of furnish-ing the right kind of amusement under the auspices of a church, but we doubt



In France the people and the press have not yet stopped talking about the unusual and significant honors heaped upon M. Poincare during his recent

upon M. Poincare during his recent visit to Russia. But an incident oc-curred while he was there that has made some people merry and has pro-voked others to anger. He was com-pelled to say his prayers in public. It was at the grand review of 40,000 men. The sun was just setting, and the rays illumined the faces, as well as the armor of the troops. It was 7 o'clock, and as the bell tolled from the adjacent tower a bugle call commanded attention. Iustantly the Czar uncovered, and with him the 40,000 soldiers stood bareheaded listening with the profoundest rever-ence to the recitation of the Our Father. It was their evening prayer.

It was their evening prayer. What were Poincares thoughts at that

moment as he stood bareheaded, and to all outward appearances praying? A short time before he had publicly announced that religion prevented even the prominent politicians of his own party from having a voice in the govern ment of the country. He was once a Catholic, and now before him he sees what was substantially all schismatical Russis, from the sutocratic Czar down to the humblest soldier in the ranks, uniting in a soleton act of homage to Almighty God. And yet he was asking Russia to help the atheistic Governmen of France in case of war. Would they make good allies ? Some of his friends at home are in

dignant over the whole affair, and are protesting that the Czar had no right to "drag" inim, as they express it, to such a ceremony. The same men saw noth-ing when Falleres a few months ago courteously received the representa-tives of Mohammedanism in Algiers and benignly assured them of his protection. It was noticed also that the Marseillaise It was noticed also that the Marseillaise was not played at any of the receptions, but that, on the contrary, the authori-ties paid him the dubicus compliment of making him listen to the Marche Nap-oleonienne. Was it to remind him that Russian soil was once littered with



ENTHUSIASM is the key note of success in the profession of a Life Enthusiasm for the work : Enthusiasm for the Company. The Northern Life has room for good men who are honest and have the ability to write Life Insurance. W. M. GOVENLOCK. JOHN MILNE. Managing Director Secretary Could You Be Sure? If Death called you tomorrow, could you be sure that your wife and children would have food to eat and clothes to wear? Let the North American Life assume the responsibility. Its policy-contracts are liberal. North American Life Head Office, 112-118 King St. W., Toronto, Ont. SEND 1 DOLLAR **Cure that Bunion** Fall and Winter Dresses for No need to suffer bunion torture another day, DR. SCHOLL'S BUNION RIGHT INSTANT RELIEF FINAL CURE Standard Garment Co. MENEELY & CO. (WATERVLIE (West Troy). CHURCH, BE

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OCTOBER 5, 1912

TEMPERANCE

A TEMPERANCE LESSON IN THIS

The fast express train was taken out of Elmira, New York, the other day for the run to Buffalo on the Lackawanna Railroad. It had on board valuable property and still more precious lives.

property and still more precious lives. It went along safely until it approached Corning, and then it ran into a limited passenger train, piled up a wreck of engines and cara, killed forty persons and injured sixty others. "What was the cause of the disaster?" asks the Catholic Columbian. "The engineer was drunk. Under the stupor of liquor he passed by the danger signal paid no attention to the warning fusce that was burning, and disregarded the fluttered cloth of the flagman who had been sent back from the other train to flag him. 'Booze' had made him dull. "One more is added to the long list of

flag him. 'Booze' had made him dull. "One more is added to the long list of horrors due to drink. It is a black record. It is the most powerful sermon for total abstinence that could be preached—hundreds of thousands of dollars worth of property destroyed, forty lives blotted out, and sixty cripples made—all by one man who was drunk." Apropos of the foregoing, the follow-ing item from a daily paper of July 30 is not without interest: "Officials of the Delaware, Lackawanna and Western have taken issue with the

"Officials of the Delaware, Lackawanna and Western have taken issue with the idea that so long as a railroad man abstains from intoxicating drinks while on duty the business entrusted to him is reasonably safe. They are convinced that the only safe thing for a railroad man to do is to let intoxicants alone altogether and to keep away from the places where they are sold. "As a result a new rule has been made prohibiting the use of intoxicants while on or off duty or the visiting of saloons

on or off duty or the visiting of saloons or places where liquor is sold."

ART OF AGING WHISKY

While gathering samples of American liquors for the Paris Exposition, Dr. Wiley discovered "fitteen-year-old whisky" made in less than twenty-four hours. The Italians in New York, who hours. The losiness of "aging" liquors, begin the operation by taking the right quantity of water; high-proof spirits known as high wines are added. The color is obtained by the addition of

writer, "that the drinking man had better brains, or better muscles, or better earning power, or lived longer than the man who did not drink, there might be ome argument in favor of drink, even in spite of all that has just been said. But thousands of experiments have shown that the brain worker and the laboring man are both at a disadvantage if they drink."-Sacred Heart Review.

What Mrs. S. Says

What hirs, o, bays "Words are useless to express the wonderful magic of White Swan Yeast. Bread ? Why we have never had such luxury on our table before." Sold in packages of 6 cakes for 5c. Free sample sent by White Swan Spices & Cereals, Limited, Toronto, Oat.

WHAT OF THE NIGHT ?

When the cry of alarm is abroad, When the cry of alarm is abroad, and there are churches which call for help in the midst of darkening atmosphere, the Catholic Church keeps steadily on. She looks out upon the night, but its shadows have no terror for her. Her lights are burning, and the pathway gleams straight before her. When, therefore, a contemporary re-cently bewailed the decline of the relig-ious hold upon America, the Catholic

ious hold upon America, the Catholic reader was a little dumpfounded. He

could see no diminution in the attend-ance at Mass; on the contrary, he found the increasing necessity in every dis-trict around him of building new churches to supply the spiritual needs

LIQUOB AND TOBACCO HABITS

McTAGGART, M.D., C.M., 75 Yonge St., Toronto, Canada

References as to Dr. McTaggart's professional standing and personal integrity permitted by: Sir W. R. Meredith, Chief Justice. Sir Geo. W. Ross, ex-Premier of Ontario. Rev. N. Burwash, D.D., Pres. Victoria College. Rev. J. G. Shearer, B.A., D.D., Secretary Board Moral Reform, Toronto. Right Rev. J. F. Sweeny, D.D., Bishop of Toronto Hon. Thomas Coffey, Senator, CATHOLIC RECORD London, Ontario.

Longon, Ontano. Dr. McTaggart's vegetable remidies for the liquot and tobacco habits are healthful, safe, inexpensive home treatments. No hypodermic injections, no pub-licity no loss of time from business, and a certain cure.

sultation or correspondence invited.

very much whether such a course is an incentive to bring people to divine services and make them Christians. "Athletics, sewing bees, parties, com-munity picnics, lyceum courses, plow-ing contests, home-talent dramatics and coursests, may be helps to held the course ing concerts" may be helps to hold the con-gregation together, but they can never be a substitute for that real, virile, genuine Christianity, of which Protest-antism had once the semblance, but of which it is fast losing every vestige.

It is not the lack of play, but the lack of Christianity in the Protestant creeds of to day, that makes up the problem in the decadence of rural churches. To assign other reasons for it may seem plausible, but they hit far away from the truth. Thus when the writer, invit-ing discussion of the matter, says: "Changing social conditions, improved machinery, the introduction of the auto mobile, rural delivery of mail, the tele

mobile, rural delivery of mail, the tele-phone, these and other innovations have gradually forced the church to ask: "What must we do to save ourselves from desth ?" he either has not found the true causes that threaten disaster, or fails to state why they do not act dis-couragingly upon the attendance at Catholic churches. Catholic churches. According to a recent official report from 25 to 70 per cent. of the farming population in the prairie states belong to no church and alsond none.

Ought it not to be food for deep thought and criticism that in the rural districts the Catholic Church is every. where the most flourishing? There is no complaint that the churches are not well filled at every service; and there is no need of heroic methods to bring is no need of heroic methods to bring the people in. Their interest centers about a real Christ, truly and substanti-ally present on their altars and the word of God which they hear preached is concerning a Christ, who, according to His divine nature, is the Son of God. It is not surprising, therefore, that not only the rural churches are well filled, but many of them are precised for a set of the son of the set. but many of them are specimens of arch-itectural beauty. Thus we read that on a Kansas prairie, five miles from a rail-way station, German Catholics bull : and paid for a \$90,000 church. In the Cath-

olic Church there is no problem to solve for Catholics have an abiding faith, which is the impelling force of all loyal church attendance. - Interm Catholic

The Range is the Soul of the Kitchen

The modern housewife knows the important part the range plays in the household economy. She knows how vitally important it is to eliminate from the kitchen all possible work, worry and waste.

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OCTOBER 5. 1912

CHATS WITH YOUNG MEN

LIFE A PERSONAL ONE LIFE A PERSONAL ONE We are what we make of ourselves. The outside life is largely controlled by circumstances, but the inner man, the real personality, is master of his own kingdom. As a man thinketh, so is he. "What things a man shall sow, those also shall he reap." We believe in an overruling Provi-dence. We have an unshaken confi-dence that God is not far from any one of us, that He controls the universe and His austaining will preserves the uni-

of us, that he controls one universe and His sustaining will preserves the uni-form action of nature's laws, that He holds the destinies of nations and in-dividuals, that He sends to us His angels as ministering spirits, His eye follows us in our course and His heart is interpreted in all our concerns. But interested in all our concerns. But we must not lose sight of the fact that our Intervention lose sight of the fast that our lives are mainly what we make them. It is vain to trust in any sudden divine intervention, in any mirsoulous suspen-sion of nature's laws or any extraordin-ary impulse to be imparted to the hu-man will from above. The things that occur in the general trend of events and the j special features joi individual lives are the results of causes which we ourselves place; and the record of our days and years is exactly what we make it. In our own hands lies our desting— either to down us or raise us to the skies. We are wont to blame Divine Provi-dence for the wreck of our hopes, the miscarriage of our plans, the ill-success of our schemes; or to ascribe to some

of our schemes; or to asoribe to some evil genius or the influence of some unevil genius or the influence of some un-lucky star the blasting of our prospects, the desolation of our lives, the destruc-tion of our work. We bewall a condi-tion in which our efforts are seldom if ever successful and bemoan a fatuity which follows us relentlessly, turns from us every favorable current and puts out of our reach every glorious and glitter-ing possession. We oft throw ourselves back on the comfortless and paralyzing of our reach every glorious and glutter-ing possession. We oft throw ourselves back on the comfortless and paralyzing reflection that it is useless to try to do anything, as luck or fate controls all, or fortune is partial in its gifts and favors, or destiny is omnipotent and it is im-possible to resist it. Our lives there-fore are colorless, listless, indifferent, indolent, without spirit and independ-ence without energy and initiative, and ence, without energy and initiative, and they just drift along, the prey of wind and storm, the victims of ill-fortune and

The fault, mostly always, lies with ourselves-with our lack of industry, of ourseives-with our ison of industry, of ingenuity, of perseverance, of course, and the untoward events or things of which we complain are the result of our imprudence, false judgment and rash calculating. "The fault is not in our stars, but in ourselves that we are un-denlings" "These is in course man and stars, but in ourselves that we are un-derlings." There is in every man suf-ficient power and faculty to gain success and glory, peace and happiness; virtue and piety; sufficient force and resist-ence to cope with and conquer every adverse circumstance, to rise above-difficulty and oppositions to ward off shadows, to dissipate fears, to be un-diamaved by terrors and unaffected by diamayed by terrors and unaffected by disappointments. There are many and various degrees of power and force, invarious degrees of power and force, in-numerable developments of intellect and reason, endless depths of vigor and strength, but all men are endowed by the Creator with inherent capacity to accomplish this one result—to make life a source of happiness, a means of liveli-hood, to confer a sense of importance and a title to glory. Every human life will be found solid and precious merit if every human being will put to the best use, with earnest will, sincere purpose and indomitable courage, the powers and indomitable courage, the powers with which his nature is essentially endowed.

We shall be affected by many influ ences. Some will sid us, others will in-jure us. Some will be very needful, others we could do without and will retard our progress. Some offers of assist-ance it will be wise in us to refuse; others it will be our misfortune to re-But it will always be our own life built and sustained, or lost and de stroyed by or through our own efforts.

God and Christ will not be far off. Heaven is not so far removed from us. They will not be disinterested spects-tors. Grace of mind, heart, and will will not be withheld. Even at times the Divine Presence may be intensely felt. And, somenow, with nat intue pra And that sweet treble in my earre. My thought goes back to di years, And that sweet treble in my earre. My thought goes back to di years, and lingers with a dear one there,

SUCCESS AND FRIENDS When a man makes any kind of suc-cess, however small, he finds that his friends resolve themselves into three classes. The first class turn sullen and

friends resolve themselves into three classes. The first class turn sullen and show their envy in many mean ways. The second class wax more friendly than ever and come showering their stten-tions. The third class show a reason-able pleasure at your success, and remain just as they were before. God bless the last kind! God mend the second, and God pity the first!—Catholic Columbian. THE LOOK OF BUSINESS THE LOOK OF BUSINESS There is nothing like being always busy, doing something. Sitting down and waiting for customers is no way to build up a trade. People prefer to go into a store where the proprietor is so full of activity that it seems almost im-possible for him to stop to wait on cus-tomers. It gives an impression of a live man and plenty to do. No one cares to go the second time where all is still as a graveyard, and the proprietor looking as if his last day had come, and moving about with a face as long as a yardstick, with a voice as doleful as though he had been singing, "Hark from the Tombs" for a month. To a lady who has the least horror for ghosts, such conduct THE LOOK OF BUSINESS

least horror for ghosts, such conduct would make her stop as short as possible

would make her stop as short as possible and never go there again. We knew a young physician who opened an office in a country village, and every day he would drive out ten or fifteen miles into the country at a rapid rate, and when he came back to the village his horse would be white with foam. Some days he would drive two horses, one in the forenoon and a fresh one in the afternoon. Everybody said, "What a big practice that new doctor has." There was not a farmer within a radius of twenty miles who didn't know nas." There was not a tarmer within a radius of twenty miles who didn't know the new doctor. The result was that he did get a large practice but for the first three months he didn't have a patient. He put on the appearance of business, and he secured what he sought after.

business, and he secured what he sought after. A few years ago a young man, a mason by trade, went to Boston to seek em-ployment. For two weeks he did noth-ing but walk the streets dressed in his best Sunday suit, and falled to find any one who wanted his services. He con-cluded to change his procedure and to out on the "annearance of business." put on the "appearance of business." So he bought a pail and a whitewash brush, and put on his working suit, well ornamented with whitewash and started ornamented with whitewash and starfed out early next morning to advertise his profession as a "whitener." He went into the most fashionable portion of the city, the residences of the merchant princes, and along the streets at a rapid pace, as though he had a big job on his hands and was in a great hurry to be at the work. He had not proceeded far before a lady on the opposite side of the street spied him and raising her window street spied him and raising her window called to him to come across as she wanted to speak to him. He crossed over and she asked him if he would stop and whiten some ceilings for her. "No, I am too busy to-day, but I will come to-morrow," he replied. She told him to come, and away he went on his adver-tising tramp for the day. Before night he had encaged all the work he wanted:

he had engaged all the work he wanted; and from that day until he made enough to retire from business, he didn't have to tramp the streets of Boston for work. to tramp the streets of Boston for work. Young man there is nothing like "putting on the appearance of business" —that is if you mean business. The public always want to employ the busy man. They invariably have suspicions of a man who has nothing to do. And well they may.—Catholic Citizen.

OUR BOYS AND GIRLS

Childhood's Prayer

The fire upon the hearth is low, And there is stillness everywhere ; Like troubled spirits, here and there The firelight shadows fluttering go. And as the shadows round me creep, A childis 1 treble breaks the gloom, And softly from a farther room Comes: 'Now I lay me down to sleep.

And, somehow, with that little prayer And that sweet treble in my ears, My thought goes back to distant

THE CATHOLIC RECORD

DIRECTIONS.S

MANY brands of Baking Powder contain alum, which is an injurious acid. The ingredients of alum baking powder are never printed on the label. Magic Baking Powder THE WHITEST LIGHTESTA contains no alum and is the only baking powder made in Canada that has all the ingredients plainly printed MAGIC on the label. BAKING E.W.GILLETT COMPANY LIMITED POWDER TORONTO, ONT. WINNIPEG MONTREAL CONTAINS NO ALUM WINNIPEG MONTREAL CONTAINS NO AL

O for an hour in that dear place ! O for the peace of that dear time O for that childish trust sublime O for a glimpse of mother's face! Vet as the shadows round me creep, I do not seem to be alone— Magic of that treble tone—

now I lay me down to sleep."" -EUGENE FIELD DO YOU PLEASE YOUR EM.

PLOYER ? A young girl, about to take her first office position, was told by an older business woman, "There is one all im-portant lesson to master, if you would be a success in your business life give

portant lesson to marge termined, looking be a success in your business life-give your employers what they want, not what you think they should want?" That is what too many of us forget to do in any sphere of life. It is so easy to think our own way or opinion the only way that it takes great self-denial and abundant common sense not to force it on others. What we think and feel may be wiser and more worth while than the thoughts of our friends, but be sure those friends will not love to the thoughts of our friends, but be sure those friends will not love to take the year. The declared. and feel may be wiser and more worth while than the thoughts of our friends, but be sure those friends will not love is better for trying to set them straight. It takes infinite tact to be a reformer.

This is contrary to general opinion. The common acceptation of that word is one which drives his views down our throats with no gentle hand and feels himself ordained of heaven to set the world streight world straight. Yet how much easier it is to lead than

to drive. Know what you want and how you want it done, but if some one who you wan't it done, but it some one who has the right to control your actions wants it done some other way then ac-quiesce. In time, if your way is better, and you can exploit it carefully, it will prevail. The one result of forc-ing is to force yourself into unpopular-ity.

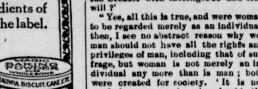
ity. A girl who is as capable as she is generous hearted has no influence in the charities she attempts because she in-sists on making her beneficiaries live according to her notions. She went to the home of a sick friend whose nurse had gone home sick and offered to take had gone home sick and offered to take the children out for the afternoon. In-stead of falling in with the mother's usual plans, she began to give advice. Susie must wear this. Bobbie should not be allowed to do that, all the chil-dren should do thus and so. Result : The children were upset and fractious and the mother irritable instead of grateful. grateful.

grateful. The girl who will not do things your way is "long" on advice. Show her a piece of fancy work—inmediately she tells you how she works it; ask her to the tells have been been been been been tens you now sne works it; ask her to preside at your tea table—she upsets all your arrangements to introduce her ideas on tea-making : appoint her to a committee—she feels it her duty to revo-

committee it. Do you fall on your knees in grati-tude? Not if you are a normal person. Even though you know the girl's ways are better than yours, you feel resentful at her presumption. A girl who sang was asked by her

A girl who sang was asked by her hostess to bring certain songs to sing at an evening musicale. The girl, think-ing she knew more about music than her hostess, exercised her own judg-ment, and brought an entirely different collection, one too classic and utterly manufied to the geneta.

unsuited to the guests.

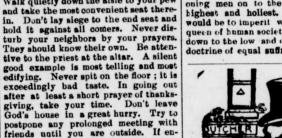


equality or likeness of man or woman finds those differences, physical, mental and moral, which are at once the basis of a dissimilarity of rights and duties, and the source of that domestic openess upon which alone society can be built and perps tasted.

"What are these differences, and how

"Began to 'make up' to late, didn't you ?" his father asked. The boy nodded. "Well, it was a failure, of course. Whether it stays a failure or not, de-pends upon what it has done to you. Failure is one of the commonest things in life-failure in a man's business, in his ambition, in his hopes. Jewett failed the other day. Do you know what his creditors are going to do ?" "No," the boy answered eagerly. "Set him up again. It was a magni-focent failure - conditions he couldn't The r it is unnecessary to speak of the physical differences without which the race could not continue, and yet these are nature's ways of assigning to man the government of the material world, and to woman that of the domestic world; again, man is slow in reasoning, reaching his conclusions only after much argument and through the influence of many motives; he is, therefore, in his element when disputing with his fellows about the things of earth; woman, on the other hand, possesses in a high de-gree the angelic faculty of intuition, by which she sees her conclusions as clearly as if they were first principles. How divinely wise that she should be made the queen of the home, where not dis-cussion, but direct authoritative teachfocent failure — conditions he couldn't hold out against without dishonesty; so he let everything else go, and kept bis honor; and his creditors are going to belo him onto his fast heaven that he cussion, but direct authoritative teachcussion, but direct autonizative teach-ing means so much 1 Finally, map, be-cause of the slowness of his mental oper-ations and the msterial surroundings in which his life is cast, does not easily grasp the great moral and religious truths, and consequently, he is not en-thusiastically religious. Woman, on the contrary, is naturally moral and religi ous, becau e she sees and feels the truth and beauty, and goodness of the re-lations of this life with the pext. Wo-

man is, therefore, by nature the mother and teacher of men. Barbarism made If there is a crowd going into church If there is a crowd going into church don't try your utmost to elbow every-body else and increase the general dis-comfort. Take it easy. Don't aim a blow at the holy water font and immerse the whole hand. Dip the finger in lightly and then sprinkle yourself alone, not the others standing around an her the slave of man and the caprice of his passions, but God lifted her up again in the mystery of the Incarnation y associating her with the Mother of is Son. Christizuity has placed her His on the borderland between this world and the next, her mission that of becknot the others standing around you Walk quietly down the aisle to your pew oning men on to the things that are bighest and holiest. What a pity it would be to imperit woman's positic n as queen of human society by bringing her down to the low and of man's life. The loctrine of equal suffrage can Lot give



God's house in a great hurry. Try to postpone any prolonged meeting with friends until you are outside. If en-velopes are given out you are not necesssarily the first to receive a copy. Again take your time. During confession hours never deprive any one of his or her place. It shows but a poor spirit in which to receive the sacrament of penance to rob one of what belong; to nim. It is not at all forbidden to allow

another, who for some necessary reason must hurry, to go in ahead of yourself. Marriages or baptisms are not occa-sions on which to satisfy your curi sity. In all things exercise common sense. You would not forget yourself in visiting the house of a friend, do not do so in the house of God. Carry yourself modestly, becomingly, without affectation, with-out prominence. Look to the comfort of

to take it over," he declared.

MANNERS IN CHURCH

others if any inconvenience must be borne, let it be yourself who will be willing to bear it.—Catholic Columbian. THE ROSARY AND A MAN

On one occasion, Garcia Moreno-late President of Eucador-had invited some President of Eucador-had invited some Irish laborers to manage certain large saw-mills that he had set up. On his first visit, having examined their work, he asked them to dine with him. Dur-ing the course of the dinner, he ques-tioned his guests about the religious customs of their country, ending by unsuited to the gnests.
Now the girl wonders why her hostess
was unappreciative.
If you are a worker it is doubly important to give people what they want.
The man or woman who can afford to employ another usually has brains enough to know his or her own busipereanging to know his or her own busipersent against the expressed wish of an entomation than one who uses her own judgment against the expressed wish of an entomation than one who uses her own girl or the inerperienced—but it is safer to be a machine, doing only what told, than to force your opinions unasked.
If you study to give people what they want, you never become a back number.

are one in Christ.' 'Is not woman the equal of man,' asks the suffragettes. 'is she not, just as he a human being con. posed of soul and body and endowed by the Creator with intelligence and free

to be regarded merely as an individual, then, I see no abstract reason why wo-man should not have all the rights and man should not have all the rights and privileges of man, including that of suf frage, but woman is not merely an in-dividual any more than is man; both were created for society. 'It is not good for man to be alone,' said the Ofesator; let us make him a helpmate like unto himself.' And it is exactly in their social relations that the individual conality or likeness of man or woman

are they reduced to unity in the fan ily life? It is unnecessary to speak of the physical differences without which the

GROCERY

It is not the fact that a man has riches which keeps him from the king-dom of heaven, but the fact that riches have him.



d! So he told paid, and the

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ing machines, take a bint from **U** ing machines, take a bint from **U** ing washing by hund-rubbing on the old-fashioned gesorry for him, and yet it made me laugh, for remembered how he made fun of me when I you a 1900 Gravity Washer. Anybody can get one on free trial, by firs-ing a server for a 1900 Gravity Washer. Anybody can get one on free trial, by firs-ting the vening John came to my room, and said ind of sheepishly—"What's the name of the firm that makes those washers you were telling me ch a long letter, but I

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Growing youngsters work hard. They need

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can digest. And it is so delicious that it tempts

the appetite when all other foods fail.

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PERFECTION COCOA

am not very strong, and Iha e a sick spell, and after th nation was desperate. ne morning he started it. My, what a com-a there was in the kitchen! From my bed occasionally caught glimpses of poor truggling with that mountain of dirty

"Grandpa

Let's buy them some

0

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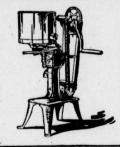
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ight he

John's "Busy Day"

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But it will be our own personal life, our own personal fight and our own personal vic org. -- Rev. C. F. Thomas.



My mother's faith comes back to me : Crouched at her side I seem to be, And mother holds my hands agaia.

-

8

8

IHC **Cream Separators** Have Trouble-Proof **Neck Bearings**

RANTING that a cream sep-G arator is a money making necessity on every farm where three or more cows are kept, there are two points to make sure of when you purchase your machine - close skimming and long life.

new but there is a tremendous difference in the length of service they will give. The difference is due to design and mechanical construction. To take one example of mechanical efficiency

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have trouble proof, self aligning, bowl spindle bearings. The bowl spindle bearing or neck bearing is an extremely important part of the separator mechanism. Its business is to reduce to the lowest possible point the vibration of a heavy bowl whirling at the rate of 6,000 or more revolutions per minute. A rigid bearing in such a place is impos-sible. To make a flexible bearing capable of withstanding the terrific strain requires the most accurate balance of strength, firmness, and elasticity. In I H C cream separators this balance is acquired by the use of one spring. There is only one wearing part, a phosphor bronze bushing. The entire bearing is protected from dirt or milk by steel cases. There is but one adjustment and that easy to make. Go to the I H C local agent who handles these machines and ask him to show you how successfully this bearing meets all the difficulties imposed upon it. He will also show you many other reasons why I H C cream separators, made in four sizes, are the best. Get cata-logues and full information from him, or write the nearest branch house. OR Œ

CANADIAN BRANCH HOUSES

INTERNATIONAL HARVESTER COMPANY OF AMERICA

OR MEEDE MEEDE WILLOK MAN OF MARK OF CAMPACITY AND THE MEEDE

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I HC Service Bureau areastis to furnish, free of charge to all, the best information obtainable on we any worthy questions concerning soils, crops, land drainage, irrigation, ir induities specific and send them to 11 HC Service Bureau, Harvester

Now the girl wonders why her hostess

asked. If you study to give people what they want you never become a back number. There is no chance of getting tangled in one's own point of view ; no possibility of being rutted. The girl who studies the trend of public opinion, whe keeps abreast of the times, who knows what is wanted in her own line of work, is the girl who grasns opportunities and makes girl who grasps opportunities and makes

good. Do not get the notion it is deceiffal to give others what they want if those wants happen to be opposed to your views. If there is a question of right and wrong, the girl can always get out, can seek some employment that does not conflict with her conscience. While she remains, it is her duty to do as her employers wish. Intermountain Catho-lic.

office. "Ive failed," he said briefly. Then he turned his back, and stood at the window trying to whistle. "Dick," his father called.

trol the liquor trainc; but I would pre-fer to see these evils remain as they are rather than have woman run the risk of losing interest in the home. "There is the argument of equality— woman is the equal of man; the Creator so made her when He said: 'Let us give man a helpmate like unto himself;' so St. Peter taught, when he said: 'There is never male nor female, but all. "Dick," his father called. The boy turned, the whistle dying en his lips, his eyes full of surprise. He knew how much his father wanted him to pass, yet there was no reproof in his voice, he was even smiling a little, and his grip, brought a rush of dumb grati-tude to the boy's throat.

THE 'FEMINIST MOVEMENT NOT TO BE FOLLOWED

"Anything that weakens woman's in-terest in the home," says Bishop Carroll of Helena, Mont, in one of his sermona, " is detrimental to her and to society. This is why I don't like that ' Feminist movement, whose latest development is the agitation for woman's soffrage. The Church has made no pronouncement on this subject: some great churchmen whits happen to be question of right and wrong, the girl can always get out, can seek some employment that does not conflict with her conscience. While ehe remains, it is her duty to do as her employers wish. Intermountain Catho-lic. THE REVISED FAILURE The boy's face was a dull red under his tan. He would rather have taken any kind of punishment than face his father; but he went straight to the office. "I've failed," he said briefly. Then he turned his back, and stood at the window trying to whistle. "Dick," his father called. "The boy turned, the whistle dying en

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If you want to save from \$25 to \$30, and at the same time get the most satisfactory kitchen range made, write for our Catalogue and look into the merits of the "DOMINION PRIDE," at from \$41 to \$49. If we sold you identically the same range in the usual way, through a dealer, you would have to pay from \$69 to \$78 for it. You would be paying two extra profits—to wholesaler and retailer—which would add \$25 to \$30 to the cost of your range, but absolutely nothing to its value.

AND WE PAY THE FREIGHT

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A "DOMINION PRIDE" Range, with high closet shelf and elevated task or flush reservoir, with zinc sheet to go under range, 5 sections bite polished steel pipe and two elbows, will be delivered to any station in Ontario, Quebec or the Maritime Provinces for \$41, or to any station in the four Western Provinces for \$55 of secarit with orderand balance to be paid when the Range is delivered at your station. If not convenient to par cash we will arrange to secarit your station. If not convenient to

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The Loss show The Loss show the time the Care by time the Care by time the Care by the boil it, The the pot to boil it, The the tells all whether you need a Range just now while easily reading this book.

DEATH OF A RELIGIOUS

REVEREND MOTHER M. ANGELA. ASSISTANT FOUNDRESS OF

THE URSULINE COLLEGE OF CHATHAM, ON P., PASSES AWAY

chapel of the Ursuline Academy of Oar Lady of The Straits, St. Ignace, Much, was on the 25th inst. the scene of the burial services of its Superioress and Foundress, Rev. Mother M. Angela,

and Foundress, Rev. Mother M. Angela, at one time a well known and highly esteemed member of the Ursuline Com-manity of Chatham, Ont., and one of the brave band who fity-two years ago laid the foundation of that now flourisn-ing College. The event marks the close of a noble life and one characterized by extraor-dinary ability and energy. Mother M. Angela, whose family name was Cathar-ine Doyle, was born in Dublin, Ireland, May 17th, 1836 and received her edu-cation in the Loretto Convent of that city, after which she came with her family to Phil-adelphia, Penn. In 1855, the talented adelphia, Penn. In 1855, the talented adelphia, Penn. In 1855, the talented young lady of nineteen, hearing of the educational foundation which had re-cently been inaugurated by the Ursu-lines at Sault Ste. Marie, renounced the prospect of a brilliant future in social circles and resolved to devote her many accomplishments to siding them in the promotion of their good work. In 1860, she and the other members of the little pioneer community, being advised that a wider field for future labor was open to them went to Chatham, then a rapidly growing town, where for the next thirty-six years, Mother 'Angela's remarkable zeal and self sacrifice were unstintingly bestowed on the work of sustaining the Academy in the highest rank of educa-tional institutions. In 1896, she offered herself as one of the number who were herself as one of the humber who were to undertake the foundation of an academy in a place not very far distant from the vicinity of her first labors, St. Ignace, Mich. There she has since, with all the ardor of youth, till about a month ago, continued to teach her favorite branches, Eaglish and Music, as well as to direct as Superioress the pro-gress of another gradually rising Con-vent of her Order. The Ursulines of Chatham and St. Ignace have the sincere sympthy of her

Ignace have the sincere sympathy of her numerous friends, and especially of her former pupils, to whom, as many of them owe their success in life to her enlight-ened coursel, the news of Mother M. Angela's death courses as a family grief.

DIED

TIERNAN .- At Windsor Ont. on Sept. 17, Peter Tiernan, brother of the late Rev. M. J. Tiernan. May his soul rest in peace!

MARRIOTT.-At 403 Catharine street N., Hamilton, Ont., Sept. 19, 1912, Nellie, daughter of Charles Marriott, aged eighteen years. Reader, of your charity pray for the eternal repose of her soul.

TOM WATSON, --- We have in stock, Mr. Windles' crushing reply to the Sanderous charges made against the Catholic Church by the notorious Wat-son. Coming from a non Catholic it is of especial value. Mailed to any ad-dress on receipt of ten cents.

There is a moral attached to autumna scenes; leaves falling like our years bowers fading like hours, clouds fleeting by like our illusions, light diminishing like our intelligence, and the sun grow-ing colder like our affections. — Chateaubriand.

There is one wish ruling over all mankind; and it is a wish which is never, in any single instance granted. Each man wishes to be his own master. It is a boy's beatific vision, and it remains the grown up man's ruling passion to the last. But the fact is, life is a service; the only question is, "Whom will we serve?"—Father Faber.

Music



LETTER OF HIS EMINENCE. CARDINAL FALCONIO

Piazza Cavour 17, Rom August 25, 1912. To the Rev. Paul James Francis, S. A.

To the Rev. Paul James Francis, S. A. Reverend and dear Father,—By the Lamp which you kindly sent to me. I learn w the pleasure of the interest which you are showing in collecting funds for the restoration of the Church of St. Clave in Assist. For this zeal in co-operating for the restora-tion of such a monument of Christian art, you and the contributors truly deserve our best thanks. St. Clare's Church in Assist is the cradle and mother-church not only of all the Sisters who profess the rule of the Second Order of St. Francis, buil I may say all the Franciscan Sisters throughout the whole world who recognize St. Clare as their spiritual motifier and foundires of the great Franciscan Order of women. It is in this temple where the remains or St. Clare are an analted and where thousands of pilgrins come pirine Provid wonderful work accomplished by Divine Provid wonderful work accomplished by virgin. New Book

In Johnson, supplies the keynote for the whole itory in the quotation : ". . . How long are lover's weeks, Do you think, Robin, when they are asunder. Are they not prisoners years?" From a literary point of view, her story is a master-piece of sound and color -of light and movement-and of deep and sympathetic human understanding together with a very manifest and decided Catholu philosophy of life and morals.

TEACHER WANTED FOR CATHOLIC SEP-arate School No. 6 Ellice and Logan. First or second class professional certificate. Salary \$300 per annum. References required. Duties to begin Sept and 1912. Apply to John Walsh, Secretary, Kinkora Ont. 1764-tf

to admire the wonderful work accomplished by Divine Providence through this faithful and holy virgin. Perhaps it will be of some intere t to you to know that our Holy Father has such veneration for this sacred historical building that He has been pleased to raise it to the rank of Basilica Minor, and for the pro-lamation of this important pontifical document which confers such dignity and honoron St. Clare's beautiful temple, he has been pleased to select me as his Legate, and apounded me Protector of St. Clare's convent and Church. The Brief is dated August oth, and was promulgated in the Church of St. Clare, now a Basilica, on the feast of the Assumption of our Bressed Lady, the 13th instant, amid the joy of a vast multitude of people and the concurrence of all ecclesistical and civil authorities. In such a solemn occasion I made it my duty to inspect person-ally the building, and indeed I had to admire the beautiful colossal lines of this vast monument of Christian art, but my heart sank at seeing the great damage done by the inexorable hand of time. Here in Italy our ancestors, fail of faith and generosity left to the world the rich inheritance of this and other monuments of Christian art, but times have changed and in order to keep this wonderful work standing, we need the help of generous Catholic souls and all those who know and admire whatever is beautiful and grand in Christian art. WANTED QUALIFIED TEACHER FOR Junior room C. S. S. No. 5 and 8 Sandwich South and Maidstone. Duties to commence about Oct. 1st. Salavy 1430. School close to church, P. O., Steam and Electric Railway. Apply stating qualifa-cation and experience to John J. Costigan, Sec. Treas., Maidstone. 1769-tf

FARM HELP WANTED

is beautiful and grand in Christian art. Yesteiday I had the honor of a private audience with the Holy Father. He was highly pleased in hearing of the great interest which you are taking in the restoration of St. Clare's Basilica and re-quested me to inform you that He most willingly and lovingly bestows his blessing upon you and all the contributors. Yours in Christ. Yours in Christ, D. CARD, FALCONIO.

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CHURCH OF ST. CLAIR, ASSISI

St. Paul's Friary (Graymoor) Garrison, N. Y. LETTER OF THE EDITOR OF THE LAMP Rev. Father Editor: --May I ask a place in you olumns for the enclosed letter of His Eminence ardinal Falconio, qur former Apostolic Delegate nd also a few lines of my own by way of introduc-ion?

Cardinal Falconic acceleration of particle of relationships, Cardinal Falconic, acceleration of particle Delegate, and also a few lines of my own by way of introduc-tion ? It was seven hundred years ago last Palm Sunday, when St. Francis of Assis clothed St. Clare in the Religious Habit and in honor of this Seventh Cen-tenary of so historic an event with an appeal to the Catholics of the whole world to the Arbiess of the Foor Clares of Assis much dother Abbiess of the Foor Clares of Assis much an appeal to the Catholics of the whole world to as monument to that valiant woman whom one cas a monument to that valiant woman whom one cas a monument to that valiant woman whom one cas a monument to that valiant woman whom one cas a monument to that valiant woman whom one cas a monument to that valiant woman whom one cas a monument to that valiant woman whom one cas a monument to that valiant woman whom one cas a monument to that valiant woman whom one cas a monument to that valiant woman whole has said. " In Italy allare occupied with the war. In France all the Religious are continually driven and the second to relate the above the sould be seen to the second to be the sary for testoring the church is beleast sum neces-sary for testoring the church is beleast sum meets-sary for testoring the church is beleast sum meets on them an appeal on our behalf and hope that you will be the means by which we will you not address to them an appeal on our behalf and hope that you will be the means by which we like the living Successor of St. Clare we felt hound to respond to with all our heart and the consequence is that added by contri-butions from England and elsewhere the Restora-tion fund has at the present writing reached some-thing over 20000 lite (4,000). Towa that alded by contri-butions from England and elsewhere the rank of a Basilica. Minor paicing it under the rolection of His Eminence, Cardinal Falconic, md in addition has sent His blessing to all those Americans who will contribute to the Restoration of thi

Lamp the Mother Abbess has promised to have said one hundred Masses and the names of all contribu-tors are being recorded in a book which is to be bound ini red morocco and laid in the crypt be-side the body of St. Clare so that the nuns may con-stantly pray for the benefactors enrolled therein. All offerings addressed to The Lamp for this glorious object will be promptly acknowledged and forwarded

to Assisi. Names of the departed as well as the liv-ing may be enrolled in the box. We beg an immediate response on the part of all who propose contributing to this fund hoping their name will be legion. Paul James Francis, S. A. Editor of The Lamp. Address : The Lamp, Garrison, N. Y.

Favors Received Pavors Received A ready requests the prayers of the faithful to the Sacred Heart for a very special favor. A reader wishes to return thanks to all those, who helped her to receive several favors. A reader desires to return thanks to St. Ann and St. Gerard for a favor received and promise to have it published in the CATHOLIC RECORD.

A reader wishes to return thanks for favors received after prayers to the Blessed Virgm, St. Anne, St. Aloysius and St. Thomas Acquinas and promising to

A reader wishes to return thanks for a recovery publish. A reader wishes to return thanks for a recovery from illness through prayers to the Sacred Heart and Saint Anthony and a promise to publish in The CATH-oLIC RECORD. A subscriber wishes to return thanks for special favors received after prayers to the Sacred Heart, the Biessed Virgin, St. Joseph and St. Anthony of Padua and promising to publish. A subscriber in Owen Sound wishes to return thanks for a favor received after reciting the Rosary for the Souls in Purgatory and saying the Thirty Days' Prayer in honor of the Biessed Virgin; also promising to publish in The CATHOLIC RECORD.

A reader wishes to return thanks for a favor re-ceived after the Thirty Days prayer to the Blessed Virgin and prayers to St. Anne and St. Joseph. She also asks the prayers of members of the Sacred Heart for a great favor. If granted will publish in Carno-Lic RECORD.

New BOOK "Prisoners Years," by I. Clarke, is the name of a novel we have received from the publishing house of Benziger Bios, New York. In this spendid story of love and sacrifice, I. Clarke has succeeded from the outset in achieving the rare distinction of an unqualified initial success. The title, which is taken from the "Sad Shepherd" of Ben Johnson, supplies the keynote for the whole story in the quotation :

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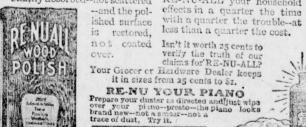
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