#### The Catholic Record LONDON, SATURDAY, MAY 2, 1914

A CHANGE OF TONE

It strikes us that the Orangemen titled or otherwise, who are playing star roles in the melodrama, 'Against Home Rule," are waxing less vociferous. The truth is dawning upon them that Democracy is knocking at their doors and has little pleasure and less patience in the antics of those to whom their own sweet will is the only guiding star. Perhaps Lord Roberts and the others of high rank who gave their support to prospective rebels are beginning to perceive their anomalous position. We hope so. The spectacle of officials drawing pay from the government and flouting its will is an incentive to disorder and revolt. The authorities have looked upon prepartions for war so complacently and with such equanimity that some Home Rule we are at a loss to scribes have been moved to write grandiloquently of its magnificent patience. To our mind it has been a game of "bluff." Sir Edward Carson depended upon latent Protestant prejudice as winning trumps, but forgot that the Premier held in his hand the mandate of the people. He has been outwitted and made ridicu-

lous despite the waving of Orange

banners and blaring of Orange

bands. His titled supporters know

how they are regarded by the people

and they are making their way as

unpatriotism and stupidity into

which they have been led. But readers of Irish history are aware of the fate meted out to other Irishmen who arrayed themselves against the English government. They felt not the hand of conciliation, but the grasp of the jailer and executioner. Jno. Redmond, Dillon and others have, for advocating legislative independence, been behind prison bars; and men like Mitchell, Meagher, etc., suffered and rotted in English dungeons because they wished to lighten the burdens of their country. But the future is and the men who have guided her, fought for her, and toiled on even when the night was blackest, deserve and receive the plaudits of all who can admire indomitable determination and unwavering fidelity.

#### THE ARGUMENT

One advocate against Home Rule says that Redmond and his followers would ruin the linen trade of Ulster. no reason to give; it is but the irrespective of race or creed. They He gives no reason because there is vaporing of a man who strives to quicken the flame of prejudice. He states also that the growth and prosperity of Ulster's linen trade is proof and to spare of the vigour and intelligence of its inhabitants. No one denies these qualities, but the principal reason why their linen industry was tolerated was because it did not come into conflict with any English interest. If it had had, there would be no "linen lords" and we should be spared some nonsensical platitudes.

#### WHY THEY FAILED

Other Irish industries failed because they were legislated into bank. ruptcy by the English Parliament. Law ruined her shipping interests and closed the British market against Irish cattle. When they went into sheep-raising and acquired a reputation for their production of wool their English competitors prevailed upon William III. to forbid the exportation of Irish woolens and in this manner succeeded in leaving the south of Ireland without manufac-

Here is an extract from the petition addressed to King William:

"Wherefore we humbly beseech your most sacred Majesty that your Majesty would be pleased, in the most public and effectual way that may be, to declare to all your subjects of Ireland that the growth and increase of the woolen manufacture hath long been and will be ever looked upon with great jealousy by all of your subjects of this kingdom, and very strict laws totally to prohibit and suppress the same." if not timely remedied may occasion

our ears, but they were as music to those who robbed the Catholic of the dollar in-stead of the dollar owning you.— Ireland and gloated over him as he Leigh Mitchell Hodges.

writhed for years on the rack of legislative tyranny. It ill becomes the descendants of those who approved the penal code, "the most proper machine ever invented by the wit of man to disgrace a realm and degrade a people," to taunt Catholic Irishmen with their poverty. They have been poor, inexpressibly so, because they preferred to serve Christ rather than Mammon. Rags covered their bodies because faith clothed their souls, and apostacy, that tried to beguile them with fine linen and purple and immunity from punish. and purple and immunity from punishment, was shunned by them as a thing accursed. That poverty is their the Catholic majority ruled they glory, as Jno Boyle O'Reilly said, if would suffer persecution. In the we remember aright, "the highest south we laugh at that fear and we remember aright, "the highest honors a man can wear are the scars of chains borne in a just cause."

#### A GREAT RESPONSIBILITY

Whenever we read the firebrand speeches of some of the opponents of account for their bitter tone, biting phrase and their manifestations of relentless hatred. We can understand opposition to Home Rule, but not this exuberant antagonism to its advocates. It seems to us that Sir Edward Carson and other men of influence and education are prostituting their time and talents to very ignoble purposes. They are pandering to the prejudices of those who have taught that the Church is the enemy of liberty. They are ministering to their own vanity and read best they can from the morass of ing themselves out of the company of the many who believe that "poisoning the wells" is the weapon of those who have parted with honor. They know in saying that when they the Catholics get into power they will persecute the non Catholics, that they have no argument to support the statement They are aware of Hallam's dictum that " persecution is the deadly sin of the reformed churches: that which cools every honest man's zeal for their cause in proportion as his reading becomes more extensive." But perhaps Sir Edward Carson is endeavoring to show that Hallam's rebright. Ireland is out of the valley, mark, " that the most striking effect of the Reformation was that it appealed to the ignorant," is as true today of some parts of Ulster as when he first made it. Every reader of history knows that Catholic Ireland has never been tainted with the odious crime of religious intolerance. Persecuted themselves they never took advantage of their day to retaliate upon the members of a hostile sect. The liberty they craved was bestowed with open hand upon all, shielded Protestants from the attacks fenatics When however, Eliza beth grasped England's sceptre the lesson of toleration was forgotten and Irishmen were taught again that their way led into the valley of humiliation and death. Sir Edward Carson should heed the words of John Redmond: "We both are Irishmen, both hate sectarian animosities : let

#### WHY NOT ?

us come together."

It was a satisfaction to notice recently in one or more of our Catholic exchanges a plea for sermons at funeral Masses. "As a rule the Church, for the best of reasons, does not favor such discourses. . . . But there is no rule without excep

tions; and, considering that the outsiders who attend Catholic funerals seldom or ever enter one of our churches at any other time, it seems a pity that so favorable an opportunity of enlightening and instructing them should be missed." We agree with the editor. On such occasions the non-Catholic is in receptive mood, and a few words, explaining our belief in prayers for the dead and purgatory, may dissipate prejudice or at least induce him to concede that his view of the matter is not the only one. In one suburban town of which we have knowledge, where this custom prevails, much good has been done by the explanatory discourses

a With money, as with all things, refrain: from seeking too much or being satisfied with too little. On These words fall strangely upon the one hand you breed pride; on our ears, but they were as music to the other, pauperism. And always

of the pastor.

#### IRISH PRIEST TALKS ON HOME RULE

The other day Rev. Michael Phelan of Limerick who has come to this country to lecture, gave the members of the New York Press Club and their guests some side-lights on the Home Rule situation in

Ireland. Father Phelan said that as a Jes uit he could not talk politics, since he must be "all things to all men and all parties," but that he did feel free to discuss the attitude of Ulster in so far as it was influenced by re-

ligious matters. doubt the sincerity of men who express it. For there we see all creeds

living together in amity.
"Does the history of Ireland in the past in the treatment of Protestants justify such a fear? During the past century all of the great leaders of the Irish with two exceptions were Protestants, and Robt. Emmet is the patriot most en-shrined in the Irish heart. Would Parnell or Shaw have feared that their country men who carried them to power would persecute their Protant friends ?

The Irish party has never been without Protestantism in its ranks and there is never a shadow of fact to justify the suspicion expressed in the north. I will tell you that after twelve months under new conditions the people would laugh at that old

#### A NOBLE GIFT

A SPLENDID EXAMPLE FOR OTHER CATHOLICS

The Honorable Charles Dalton has given another instance of his public spirited benevolence in the shape of \$50,000 gift to St. Dunstan's College payable in annual instalments of \$5,000 for ten years.

This amnouncement was made to

The Guardian yesterday afternoon by His Lordship the Bishop of Char-lottetown and at a late hour last nighta representative of the Guardian d the generous donor who confirmed the announcement, modestly requesting that little should be said on the subject.

The gift is entirely unsolicited and, like all of Mr. Dalton's benefactions, spontaneous moreover it is without conditions and will be utilized for the benefit of the College in such manner as the Bishop and governors may deem best.

St. Dunstan's College was opened for the reception of students in January 1855, the first rector being the Rev. Angus McDonald who directed the destinies of the new college with distinguished ability and success until 1864. In the arduous work connected with the opening and manage ment of the institution, he was ably assisted by Rev. James Phelan, at that time a young ecclesiastic, now Monsignor Phelan, V. G. of Charlotte-

In 1892, the College was affiliated to the University of Laval, Quebec.
This important step placed it on a
new footing, and indeed formed an
epoch in the history of the Institu-

The present rector is Rev. Terence Campbell under whose able guidance the college is taking a foremost place not only in the province but throughout Canada.

The value of the munificent gift is enhanced by the fact that it has been presented in the form of \$10,000 in shares in the Charles Dalton Silver Black Fox Co. Limited, the donor guaranteeing that should the dividends at any time during the next ten years, fall below 50 per cent (\$5,000) he himself will make good the difference. At the end of ten years the shares become the unre stricted property of the College.

#### CHICKENS WILL COME HOME TO ROOST

Some of our non-Catholic conten poraries who are apparently all wrought up over the alleged oath of the Knights of Columbus are not in good faith. Their clamor to the Knights to come forth and deny that there is such an oath is bluff pure and simple. If every Knight in every Council in every State of this country were to swear on a stack of Bibles as high as Bunker Hill Monument that there is no such oath, there are some Protestant editors who would still go on believing that the Knights were lying. Knights of Columbus officially and unofficially have declared that the alleged oath is bogus. The official organ of the Knights has again and again denounced the oath again and again denounced the oath as an outrageous forgery. Men circulating copies of the oath in Philadelphia have been convicted in the courts of publishing a malicious libel. And still some of our Protestant contemporaries clamor for a denial. The fact is, they do not want a limit what they want is a charge. denial. What they want is a chance to fling mud at the Catholic Church. to insinuate the disloyalty and "general cussedness" of their Cath-

olic fellow citizens. It is poor, cheap, dirty business to be engaged in. But it will react upon the smug hypocrites who are doing it, just as sure as there is a God of truth in heaven.—Sacred Heart Review.

#### THE CASE OF LORD RIPON

"While we in these columns," says the London Universe, "have been discussing the question of leakage from the Catholic Church, the secular press has been exercising itself about the drift thereto, particularly from the ranks of the peerage. Dealing with the rumors that a certain duchess (unnamed) will shortly be received, the Star on Monday asked if people realized how many peers and peeresses had gone over to the Catholic Church within comparative ly recent years, and it answered the question by referring to "G. E. C's Complete Peerage," in which a verified list is given of no fewer than seventy-nine such conversions since 1850, including a Duchess of Argyll (the third wife of the grandfather of the present Duke), a Duchess of Buccleuch (Charlotte Ann, wife of the fifth Duke), the latest addition being Laura Lady Lovat (a daughter of Lord Ribblesdale), who joined the faith of her husband in 1910. The Star omits to mention one of the most, if not the most, illustrious converts within the period under consideration, namely, the Marquis of Ripon, whose reception took place at the Brompton Oratory on Septem ber 4, 1874. It has been said that never was there quite so much ex citement about the religious act of a politician before, for in 1869 he became Mr. Gladstone's Lord President of the Council, in which capacity he was responsible with the late Mr. Forster for the Elementary Education Act, 1870. But we very much question whether it was his position as a politician which created the furore. He relinquished the position of Grand Master of the Freemasons to become a Catholic. There was the rub. He was severely attacked by Mr. Gladstone, an attack which was afterwards expiated by his appointment as Viceroy of India, of which appointment General Gordon writer appointment General Gordon wrote: 'God has blessed India and England in giving Lord Ripon the viceroyalty. Depend on it, this vast country will find that, in spite of all obstacles, the rule of Lord Ripon will be blessed; for he will rule in the strength of the Lord, not of men.' The truth of those words, written in 880, was borne witness to by cheers and blessings from millions of ton-Lord Ripon left India four years later."

#### MIGHT BECOME ROMANIST

Race suicide in connection with Protestantism was emphasized at a Free Church Council recently in England by Rev. Dr. E. Griffith who said the present generation had suddenly lost that love of offspring which characterized their forefathers. Families were growing steadily smaller and smaller. They were not holding their own in the increase of population. The cause for this was

The despatch then went on to tell population. The cause for this was deep seated. The serious point was h that it was affecting the Protestant on the edge of bankruptcy b alone took a valiant stand on high religious grounds against this evil tendency, and, if they (Protestants) did not recover their discouraged ideals, as regards family life, it might yet come to pass that England would become a Romanist country, not by conversion, but by its superior fertil ity and the higher sense of racial responsibility of that form of faith.

And Dr. Griffith did not seem to be much perturbed by the thought of England becoming "Romanist."— Freeman's Journal.

#### IS THE "CATHOLIC SMITH" NEGLIGIBLE?

"For Catholics every Sunday seems to be a 'go-to-Church Sunday;" "the Catholic Smith who does not attend divine service weekly is a negligible quantity," are gratifying tributes that American Catholics have recently received from Protestant observers. Both assertions should, of course, be strictly true for the obligation of Sunday Mess is a grave one. Some watchful shepherds, however, have ser-ious misgivings as to whether the men in their flocks deserve such high praise. In our greater American cities there are parishes so large that a European bishop would consider one of them a good-sized dio-cese. It is hard to believe that any thing like all the "Catholic Smiths in such a district attend Sunday Mass regularly. One pastor says that he has nearly twice as many at Mass on Easter and Christmas as on any other day of the year. Does their work ordinarily keep away so large a proportion as that or is their absence largely due to laziness and decaying faith? Thronged as our city churches are, not once or twice merely, but four or five times each Sunday morning, it is certain that the attendance would be much great-

er if every Catholic were present who could and should assist at Mass each week. Observant priests say that the neglect of Sunday Mass is growing alarmingly common especially in our large cities. Would not this fact go far to explain the "Catholic leakage" we complain of nowadays? Men and women who lightly excuse themselves from the obligation of Sunday Mass, and thus miss their pastor's weekly instructions, and deprive themselves too of those graces God would bestow on them luring the Holy Sacrifice, have taken the first step toward religious in

#### "BUT THEY CAME TO ME JUST THE SAME"

AN INJURED MASON'S TRIBUTE TO DEVOTED PRIESTS

How the chirping of a canary, the prayers of priests, who risked injury to comfort him, and the bravery of firemen and a negro in rescuing him kept hope alive in James Herman Cobb, salesman for the St. Louis Seed Company, while pinned under salesman for the St. Louis debris for four and a half hours, was told a St. Louis Post Dispatch reporter by Cobb, as he lay in the city hospital, his body in bandages.

I was in what was known as the bird cage, together with James E. Swartz, of Mount Vernon, Ill., a friend of mine," he said. "I was showing a canary to him. There was a crash, and in an instant I was buried under ' I was showing wreckage. The next I heard was the rescuers calling. Then there was another crash as some of the debris overhead slipped further down. I suffered tortures, for I thought I was being buried alive. My right leg was pinned under a huge timber and my body from the waist down was imprisoned.

"The workmen got nearer to me, but it seemed ages before they reached me The canary alighted on the thumb of my hand, which was partially free He hopped around fearlessly. Then he twitted once or twice. It was companionship, and I held on to him and he kept up my spirits.

"A little later in the afternoon two Catholic priests worked their way through the ruins to comfort me. I was reared a Protestant and am a Mason as well. I told them so but they came to me just the same, and, kneeling down on the wreckage, which was liable any minute to fall and crush them, they repeated two beautiful prayers, asking God to save me. I can never forget them."

The priests were Fathers McAuly and Dalton, of the Church of the Blessed Sacrament.

#### ANOTHER "DESPATCH FROM PARIS"

The New York Times of March 29 published a "special cable" despatch to the effect that:

Mme. Lariviere, director of La Mode Illustree, has gone to Rome to argue with the Vatican on behalf of Paris dressmakers, whose custom is seriously affected by the recent cleri-

ow several Parisian merchants were the Church was insisting that Cath-Churches equally with the Free the Church was insisting that Cath-Churches. The Catholic Church olic women dress decently; how this noble widow of M. Lariviere went in desperation to the French Minister of Commerce, and besought him, no doubt with tears, to save the dress makers of Paris from ruin by asking the Holy See just what modes would be "suitable to Vatican tastes;" how the Minister regretfully informed Mme. Lariviere that as diplomatic relations were suspended between France and the Holy See, he could do nothing to relieve the situation but advised her to appeal to the Pope herself; how she went to Rome, and failing to secure an audience with Pius X, had instead a protracted interview with Cardinal Merry del Val, " much interested in the who was "much interested in the matter, and promised that it should receive his attention, with some view to a modification of the rules."

We commend the whole yarn to the pious credulity of those who re-ceive as oracular utterances all Vatican news coming by "cable des patch" from Paris, but we counse America's readers to take the story with a generous pinch of salt. Any indication that the Bishops' protests against the immodest fashions that now prevail are proving effective is certainly very gratifying. No doubt, too, the action of the Patriotic League of French Women whose zeal for decency in dress we applauded in our

issue of March 21, has caused the Paris conturieres great anxiety. One excellent way of correcting what is wrong in the modern woman's gowns is by ridiculing unmercifully their immodest and grotesque excesses. A well-known Paris caricaturist, for instance, says that a new disease, which he calls " modomania or dress madness, is now raging virulently. He thinks Parisiennes, when clad in the fearful and wonderful apparel of the season, closely re-semble horrible insects. "Bristling with claws, prickles, and antennae and sheathed in scales flecked with venomous blotches like eyes, they remind one of huge beetles." Even

so much as to hint that his comparison is a happy one would be for us the height of imprudence.—America.

#### ANOTHER CONVERT FROM THE ANGLICAN MINISTRY

The Rev. Leonard Allan Corsbie, formerly carate of St. Andrew's Plaistow, and lately of St. Lawrence's Northampton, has been received into the Catholic Church, and intends to study for the priesthood. In a letter he states that the reasons which led him to submit to the Apostolic See are similar to those which influ-enced many others to do the same, the want of authority Anglican Church and realization that authority in matters of faith and morals lies in the See of Peter. He adds that the little faith which he had in the "continuity" myth was finally shattered by read-ing Dr. Gairdner's Lollardy and the Reformation; the author, although an Anglican himself, showing clearly that Lord Chancellor Thomas More and Cardinal John Fisher laid down their lives for the sake of vital principle, viz., the spiritual jurisdiction of the Pope, for which they saw the Royal Supremacy was being substi-tuted. They unlike the majority at that time, were able to see the far-reaching consequences that the change involved. Mr. Corsbie whilst unsettled, consulted Dr. Langford James, of "Catholic League fame, and afterwards stayed at Caldey before the monks there had made up their minds to become Catholics. plunged into parish work again, but the submission of the Caldey community brought him face to face again with the old doubts, and he de cided to leave Anglicanism forever. -The Second Spring (England).

#### KNIGHTS ISSUE

PROTEST

BOARD OF DIRECTORS OF THE K. OF C. ADOPT RESOLUTION OF PROTEST AGAINST THE APPOINTMENT OF NATHAN AS ITALIAN COMMISSIONER AT PANAMA EXPOSITION

At the quarterly meeting of the Board of Directors of the Knights of Columbus held in Washington re-cently the following resolution of protest against the selection of ex-Mayor Nathan of Rome as the official repreentative of the Italian government at the Panama Exposition to be held in San Francisco next year was unanimously adopted:

The Board of Directors of the Knights of Columbus, in behalf of the members of the Order and of Cath-olics everywhere, desire to record their deep sense of indignation at the affront offered to Catholics by the appointment as Commissioner of the Italian Government to the Panama-Exposition, of ex Mayor Nathan of Rome, who is a notorious anti-Cathperson of Pope Pius X. and whose whole public career has been one to represent any country upon such a

We do not object to him on account of his race or religion, but because of his obvious unfitness for a post that is one "of diplomacy, of social amenities, of governmental representation.

We most earnestly deprecate and protest against the appointment or acceptance of such a man as the representative of Catholic Italy and as the bearer of her fraternal message to our great Republic and her sister nations at the great Exposition.

In the name of a people who bve freedom of religious worship and re ligious toleration, as citizens of a Re public of law and order, we deplore and resent the insult implied by this appointment of Mr. Nathan, an enemy of social order and religious freedom.

#### ROME'S LEADERSHIP EXTOLLED

remarkable tribute to the strength of the Pope's claims as head of the Church established by Christ is given by the Anglican minister, Rev. C. H. Sharpe, diocesan missionary of Gloucester, England, in his recent book "Catholicism and Life." In fact, the pook is replete with such tributes. book is replete with such tributes; but in his chapter on personal faith in its relation to the Catholic Church he ends one forceful paragraph with this eloquent climax: unity in plurality, O vision at last upon earth of Him Whom we worship in heaven! O greater glory of St. Peter's See, when it at length presides over councils which are Occumenical and not only Vatican; when the Church is not solely St. Peter, but St. Peter, the faith-preserving President of the Church: when the 'Us' and the 'We' of encyclicals, not only represent the ceremonious royalty of a single in-dividual, but his own and the col-lective mind of the Church, whereby his dignity is immeasurably in-

#### CATHOLIC NOTES

Kilkenny castle is one of the oldest nhabited houses in the world, many of the rooms being much as they were eight hundred years ago.

Lieutenant Ralph Fane Gladwin Scots Guards, has been, it is an-nounced, received into the Church at the London Oratory by Father Sebastian Bowden.

Among eleven Franciscan Missionaries of Mary had made their profes-sion in Rome recently was a Chinese Sister, who pronounced the vows in

her native tongue. A Protestant woman has presented two magnificent statues of adoring angels to the Catholic Church in South Boulder, Cal. In making the gift to the pastor, she asked him to

withhold her name. The oil painting of St. Stephen. which was recently presented to St. Stephen Church, McKeesport, Pa., by Emperor Franz Josef, will be blessed on June 14. The ceremony will be attended by Dr. Constantine Dumba, Austrian Ambassador to the United

Comrade Morris Hilquit, the champion of Socialism; has lost a few thousand dollars through the failure of a Wall street brokerage firm. The comrade had been playing the market, like any bloated capitalist and got caught to the tune of a handsome sum.

A few months ago Bebel, the leader of Socialism in Germany, died leaving a fortune of nearly a million marks. Evidently the tenets of Socialism are not practiced by the leaders of the cult. That is left to the proletariat whom they exploit.

On the sixth of April His Holiness Pope Plus X. created an Apostolic Delegation in Australia and appointed as his first official representative in that country the Right Reverend Mgr. Bonaventure Cerretti, Auditor of the Apostolic Delegation at Washington, D. C.

The J. K. McDowell, B. A. until recently vicar of Barrington, Cambs., has just been received into the Catholic Church at the Church of Our Lady and the English Martyrs, Cambridge, by the Very Rev. Monsignor Barnes. Mr. McDowell was educated at Trinity College, Cambridge and at Ely Theological College. He was or-dained in 1894 by the Protestant

Bishop of Liverpool. Some of the most recent converts of Father Lanslots, the Prefect Apostolic of South Africa, who is now in Irish of names, with Macs and O's before them, though they speak only Transvaal Dutch. They are the sons and daughters of Irish soldiers who wandered into Oom Paul's land and married Dutch wives. There were no priests in the Transvaals in the early days, and the children lost the

faith along with their language. Senor Vidal, of Plana, Spain, editor of the Socialist organ Espana Nueva, a most furious anti-Catholic and free thinker, was recently con-demned to prison for an attack on the presentative of the propagandists of Italian Socialism; a man who has publicly and officially offered the most flagrant insults. publicly and officially offered the most flagrant insults to the present head of the Catholic Church in the person of Pope Pius X. and whose where he made a retraction of all his errors against the Church and continuous proof of his unworthiness religion, and made a fervent pro fession of faith.

The death occurred last month in is eighty first year, at his residence Oak Villa, Erdington, Birmingham, of Mr. John Morris, one of the oldest residents in Erdington. A few days before his death Mr. Morris sent to Erdington Abbey for one of the Fathers to visit him. Father Maternus, O. S. B. immediately went, and Mr. Morris begged to be received into the Church. He recounted how nearly seventy years ago he was under the instruction of Rev. Henry P. Henage, who served the then hamlet of Erdington from Oscott.

Rev. Joseph Mary Cataldo, of Pendleton, Oregon, who celebrated his seventy-seventh birthday on March 17, has just completed the translation of "The life of Jesus Christ, Our Lord," from English into the Nez Perce Indian language. Father Cataldo is a ripe scholar of extraordinary attainments, and a onderful linguist, ranking among the finest masters of Indian dialects in this country. He has made a number of religious and other transations into various Indian tongues. but this last work for the Nez Perces is considered by many to be his most difficult and valuable contribu-

#### FIRST CATHOLIC JUDGE

The Glasgow Observer has an item headed, "First Catholic Judge n Scotland," in which it says that; Lord Skerrington, who was the presiding Judge in the Court of Justiciary held in Glasgow recently is distinguished as being the first Catholic Judge in Scotland since the 'Reformation'."

It would be interesting to know

whether during all that time—since
the "Reformation"—there was or
was not a Catholic in Subland fit to
be a judge, or is the fact in stated by
the Observer to be taken in a sample
of Scotch religious toleration?— Freeman's Journal.

#### AILEY MOORE

PALE OF THE TIMES SHOWING HOW EVICTIONS, MURDER AND SUCH LIKE PASTIMES ARE MANAGED AND JUSTICE ADMINISTERED IN LAND TOGETHER WITH MAN' STIBRING INCIDENTS IN OTHE

ST RICHARD B. O'BRIEN, D. D., DEAN OF NEWCASTLE WE CHAPTER XI

THE PRISON, AND THE FORTUNES ONE FAMILY

Next door to a great gloomy arch way—the remains of the old city gate—there was a poor shop, kept by a poor man, who sold bread and breast buttons for shirts, and tapes and threads, and pipes, and man things besides, which we have no nee to mention. Indeed, we mention these not from the importance of the things themselves, so much as to give an idea of the poor man's dwelling. Of course he sold many things of which we make no record, but we are quite certain we enumerate everything which appeared in the window. "A Wellington jug," remarkable for a huge nose, contained the pipes; and perhaps, in honor of Waterloo, that not important fact should be mentioned. Whether it be judged in portant or not, we hereby note it and leave all discussion regarding it to those who are fond of subtlety.

Well, then, near this door, early morning, one month after Gerald Moore's arrest, stood the re doubtable Eddy Browne, looking up at the little drawing room windows had changed somewhat, in deed very much, since the night he succeeded in obtaining a lodging in the prison. Gerald proposed to his on the morning following to procure him a suit of clothes, and, without consulting him, had ordered in even merchant tailor. But he had known Eddy sufficiently well. He had taught him some "ciphering," and made him read betimes; he had taken him to hunt, and made him mind the dogs, and bag the snipe and ployer. He had heard his catechism, nd often given him sound advice and even alms, for his grondmother But, still, we repeat, he did not know little Eddy Browne himself, a thing which, after all, may not be very

wonderful "Eddy," said Gerald, "give this good man your measure for clothes.

Eddy looked at the "good man," his measures and shears, and then he looked at Gerald; Eddy then looked right before him, and firmly answered

"Won't!" exclaimed Gerald. "Will you not have new clothes?"
"No!"

Why, child, you will want them and you must have them; and Gran will be angry if you refuse." "No, she won't," answered little

'Ah, you are a self willed, stubborn, boy, I fear, or you would not speak so boldly."

speak so boldly."
Eddy turned away, and shook from head to foot, as though a fit were on him; it was almost as on the evening of the committal. Gerald seized hold on him by the shoulders, and turned him round. The tears burst from him in a torrent, and the poor little fel-

low wept aloud.
"Well, Eddy, I'll tell you how it is. You will be often sent to me, perhaps, and 'twould not do your clothing were so bad. It is for me, you know you are to put on the new dress, and

to come to me and to see Ailey."

Eddy went on his knees, and would have kissed the feet of Gerald. The young man raised him up, and having patted him kindly, gave him over to the tailor; from all of which it resulted that Eddy had a "new shoot"

ccasion, then, with a bodycoat and brass buttons, a leather cap (shirt white as usual), and a pair of boets, remarkable for heavy iron heels, which left deep impressions on all plastic materials. These impressions Eddy was very fond of, and though less curious than most boys, often looked back to examine them in the wheel ruts along the road.

As soon as the little shop had been opened, Eddy was admitted, for Eddy d been at this house many times before; and the poor man of the shop liked Eddy, he said wonderfully, be times Ailey asked nothing—she felt that the dear, kind, gentle heart always at his door so early, and his eyes never left the little drawing. room window all the hours he sat or stood outside: and he never comimpetuously, instinctively, he made for the stairs when he got inside the door. This day the poor man stopped him, he was a pale, mild man, just like the woman Eddy had met at St. Senanus' well, on Senanus' day, and he laid his hand upon Eddy's head, and he told the boy he liked him

"An' you like Miss Ailey?" de manded Eddy. "Dearly!" said the mild man.

"An' I like you," said Eddy, while the tears came to his eyes. From that minute the pale man loved Eddy above all things in the world, but Eddy could not be coaxed or bought to give him much talk or

Eddy got up stairs; the stairs ascended opposite the little shop-door, just at the end of the shop.

They were very white, though very narrow, and Eddy took great pre cautions about his shoes. To avoid all noise, and exclude all risk of foot prints, he took off his shoes, in fact and ever so quietly he stole up, step by step. The mild man "blessed him as he vanished at the stair-head and said he was a fine hearted little

The little room had no carpet, but, like the stairs, was very clean. A

red deal table was in the middle of the apartment; it was covered with tarpaulin; the fender was painted green: there was nicely cut paper in the fireplace; Spring, Summer, Autumn, and Winter were on the walls around; and between them Daniel O'Connell, Dr. McHale, Tom drawers, with brass handles, was on one side of the apartment; and a looking glass, with "haymaking" on the top of it, bowed forth from the wall, so as to show the whole room on the other. Add a glazed buffet, which contains cups, saucers, and depookshelves in another, and you have

Ailey Moore's residence in town since the week after her brother was made We are not going to explain to the reader what no one ever understood, that is, the law of turning people out upon the road to starve or plunder. We can quite well comprehend how old Mr. Moore laid out some thousands in building a fine mansion, and large sums in draining, fencing, and improving the land—those are plain as the summer light to one. But the law which takes it all away from him for nothing, which approaches its object with serpentine march, and mystic terms, and calls its villainy "justice," that may be very good, as doubtless it is profound; at all events we cannot understand it. This is quite a sufficient reason for any (unless Dr. Whately, of Dublin) not to undertake an exposition of the mat-

The grief of the young girl when she heard of her brother's condition was not to be described. Yet the reader involuntary that it was overwhelming. It struck her like lightning, and she fell like one dead. Thus Father Mick Quinlivan found her, for he bad news had reached his home peforehim. But most kindly had Provi lence dealt the blow that fell upon her in the house of the paster. Obstacles might interpose to hide the hand of God, and blessed ordination be called "misfortune," had she been beneath any roof but Father Michaul's. With him this could not be. He lived for eternity, and time for him was nothing; the priest had also power to make his daughter feel just like him-

self. When Ailey awoke, therefore, it was not to misery. She had been conveyed to Father Michaul's oratory; the altar, which she decked with fair flowers, and made witness of deep love that morning, in the evening, saw her fall beneath the cross. When she opened her eyes, the crucifix stood before her. Mary the Dolorous looked down with eye of sympathy; her old confessor was kneeling beside her chair, and his hands stretched towards the place of acrifice. The first words Ailey uttered were, "Thy will be done !"

Assuredly her poor heart often overflowed, because memory would strike the fountain before faith and but the abullition was soon over, and the spirit reposed in final calm, resting on the love with which God regards his children-no matter hov he shows it.

Seeking absolutely nothing in this vorld, unless to secure the next, produces a vigorous will and a cool udgment. Ailey soon selected the judgment. ity for her future residence, for she thought it her duty to be near Gerald; happily it was her love, too. Then the break up of a happy home father, whom she was determined to spare. Hence, once, and once only, he or she ever beheld it after Gerald's imprisonment. Father Mick would have been glad that both would make his home their own; but he would not urge a course that his affection only would suggest, and against which poor Ailey's judgment had been formed. The apartment in the mild man's house—obscure, in-convenient, but cheap and clean just the home of decent poverty was

therefore Ailey Moore's. Old Mr. Moore had not risen from his bed for a week, and his recovery was very far from certain. The image of his death sometimes smote poor Ailey-but she flew to the Immaculate," and again and again said, "Mother!" At these times Ailey asked nothing—she felt from her babyhood, was listeningand she only repeated "Mother!" There was a fond care over Ailey Moore—though her road was rough and thorny-just like that of Jesus flying to Egypt.

Ailey came in due time. She wa Alley came in due time. She was a little pale, but very, very beautiful. "Poor Eddy!" were the first words she uttered. "Poor Eddy, here again to-day? Why did you come so soon,

Eddy looked at her; and so fullso soul-like was his gaze, and so much devotion did there appear in the poor child, that Ailey regretted she had asked the question. He looked the declaration that he could not be elsewhere, even though he died for it, than where he was-poo Eddy

"Ah! very well," she added. "You are welcome, my own poor Eddy!" and she laid her white hand upon his head, and Eddy wept, wept for joy and happiness.

"How is Gran?" Eddy's eyes brightened.

How is Gran?" Ailey asked. Well," answered Eddy, laughing

She gave you leave to come?' Gran is in town," said Eddy.

In town!-why?"

The police?"

"Thrun down th' ould house."

Your poor Gran's house, Eddy ?

"Yis, to tache me the Bible," said

Eddy.

"How, poor Eddy?"

"Oh, kase Mr. Salmer's school would tache me the Bible if I went, and they tache Gran the Bible as I

And you wouldn't go?" Eddy's eyes burned, and the light of them was frightful for one so

"Eddy, you must forgive every one—for God's sake!" "An' Snapper?" "Every one." Eddy shook his head, and the tears

rolled down his cheeks—for he was thinking of Gerald Moore. Alley saw the image in the poor boy's soul and she thought it would not be sinful in her to yield a little, and she wept, half for the poor boy's loving-ness. Eddy fell on his knees.

"Oh! don't—don't Oh, don't, Missistic agonizingly. "Oh, don't, Missistic Ailey, for God and the Blessed Virgin's sake! "Oh, don't!" he cried gin's sake! "Oh, don't, Missistic Ailes agonizingly. "Oh, don't, Missistic Ailes agonizingly. more intensely, "or I'll die," he added in a tone so true—so heart

wrung, that it echoed in the depths of Ailey's soul.

The wonderful love of the poor man's child, that's loved! No one can ever know it, that has not laid his hand upon the breast and brow of labor. Labor is strong in every thing-but most powerful in love

Poor Eddy became very useful to Ailey. He was no loiterer on his errands, and was active and exact in everything she wished performed about the lodgings. Indeed, he anticipated with so much success all she could wish and he could do, that she often opened her eyes with as-tonishment. And Eddy's love was to sit in a corner; he would be glad were it the lobby, if he saw Ailey sometimes pass, but he usually sat in a corner of the little drawingcoom, under the shelves of bookscertain to run, if any one occasion ally came to see Miss Moore, and in just the proper time, to find himse back again. Yet no one ever told poor Eddy the time he ought to go or the time he should return. The heart of the poor boy was his in-structor—and as there was nothing selfish in it, he was always right.

Ailey went to Mass at 8 o'clock and Eddy "minded the house." The distance to the parish church was not considerable, and the offices were always punctually performed. There was, therefore, entire confidence in the arrangement of time.
One could say, "I'll go at such a One could say, "I'll go at such a hour, and I'll be home for such an thing," which the reader will admit was an immense convenience. Miss Moore could always say to the old gentleman, she would be in again in three quarters of an hour; and then she would kiss his forehead, and afterwards kneel upon her knees to get his blessing, and then pass the staircase and the little shop like a vision.

How charming it is for an hones neart to enter the house of the Good Father? The great eastern window -the tabernacle and its shining ross—the snow-white altar cloththe big missal reposing on the "stand,"—the sunlight streaming through the side-window, and pouring itself across the blessed sanc-tuary; and the little boys in surplices ever so busy, going here and there, for nothing at all—only just because they like to be there. Their parents are looking at them, proudly nd hopefully, and their friends and the multitude : but let us be justthe altar boy " is often very and hangs around the tabernacle with the feeling, the wise and ruling one—that God is there listening, and looking at him and blessing him!

The multitude who attend the 8 o'clock Mass" every morning very great indeed-and oh! how de voted they are. The old grey-headed peasant leaning on his staff; the old woman swaying to and fro with her beads rattling at the end of each "deckid;" the young man with earnest look fixed on his book, or directed towards the tabernacle; and the young maiden with her deep blue hood, from beneath which her innocent prayers and sighs ascend We have met many to heaven. We have met many whose hearts have been struck with the "week day" piety of the Irish the "week day" piety of the Irish people; indeed, we have met some whose faith has been fixed by it who would not believe, and could not persuade themselves, that God Almighty's church was not among he "poor of spirit," and the

Nay, reader, just remember if you please, that the church of Christ was made for all—but most particularly "the Gospel was preached to the poor;" she must always hold the poor then-it is her mission! recollect, spread out on the great payements of the Roman basilicas, morning, enoon and night, one met the poor—one met the rich very often, but always found the poor. A lady of rank some few years ago, led by a spirit-in which there may have been some curiosity, went to see those churches thus at various hours—on various days—and always found the poor! The lady thought of the glorious nave of Durham and the mystic aisles of Yorkhowelonely she remembered them !and then the words came to her mind. The Gospel is preached to the

became a Catholic. Ailey had entered in good time. The congregation were assembled—the lights on, the altar showed that the sacrifice was about to commence, and her own little corner, just behind a confessional, was unoccupied. In fact she (Ailey) was more known than she thought, and more loved and pitied in the city

Miss Moore had been seen to go a few times in succession; for none would cross her, if they could. How little, again we say, the poor are

The Holy Sacrifice was nearly finished, when Ailey's attention was at-tracted by the appearance of a young man some few yards before her. He partly stood and partly knelt on one knee during the Mass, and this singu-larly was very striking; but, be-sides, she was almost certain, that his face would reveal him to be one who in her present circumstances was the very least desirable acquain tance. Ailey was dressed in gray— gray something which we don't know and she had on a rustic bonnet with a green veil. The very first time she suspected who her neighbor might be, she dropped the veil, and a possible. She sought to bury her ooked for the end of the morning devotions, and to the movement of the congregation. If it happened to person who awakened much anxiety, he would scarcely be able to recognize her in her costume and the confusion of the departure

At length the time came, and Ailey recommended herself to God's Holy Mother. The priest made his last inclination at the altar foot; there was a pause to pray for the dead— that beautiful moment that unites us in God's mind with those whom we love—and all rose. The young man turned full round—it was James Boran! the vagabond who had in sulted her when she had protectors lation and bereavement which she felt was just before her. Ailey trembled a little; but she knew that if not discovered, emotion would be danger ous to concealment, and so she mad an effort, strengthened by prayer, to be calm; and she succeeded. She left her little refuge, gently made her reverence, and proceeded down the nave—once outside the gates she thought herself in safety. quickened her pace; she almost flew poor child, and remembered not that such was the most successful way to awaken observation. She arrived at home; but she turned to enter the little shop near the archway—a shadow fell upon her vision which though it passed on apparently with

out stopping.
Arrived upstairs, she was immedi ately obliged to seize a chair. Eddy was forthwith standing near her with a cup of water. Even at that ment, the poor boy was a comfort-nay, a security; and she gave him her hand in attestation of her gratitude. The boy took it in both of his, and he looked at her as she saw him look at his poor grandmother, only there was a great reverence in his love look. Then he laughed, and a tear then stole down his cheek, and finally he placed the fair small hand upon his head. Ailey smiled, even in her fears. She felt that Eddy

would die for her.
Contrary to Eddy's custom, he kept this day very near the window, not so as to be seen, but so as to see Ailey had no reason to blame his curiosity; besides, he very seldom sought indulgence, so she paid no attention, or very little. However, and seemed to rush back there after every momentary withdrawal from the spot, so that at length, Ailey

You are fond of the window. Eddy.

"Yes," said the boy, looking at her—and then into the street.

"Do you expect any one?"
"No, but—" But what Eddy 9 "Hush !-Ail-Miss Ailey," he said, "Hush!" he said;

redeening. "Hush hawk! the hawk!" "Eddy! Eddy!" "Boran!" said Eddy, while his eeth ground like madne

th ground like madness.
"My God! my God! Mary, have Eddy was from the window in

moment. He was down at Ailey's feet; his face was laid upon her little shoes. He wept.

"My God!" again cried Ailey.

"Don't be afeard," said Eddy.

"Oh, Eddy, I must be afraid."

"No, Miss Ailey," said the boy, Why?" she asked, struck by his

manner.
"Gran is in town," said Eddy smiling; "and—"
"And what, Eddy?"

"An' I know wan, an' Gran knows wan to ketch the hawk; don't be

wan to ketch the hawk, don't be afeard, Miss Ailey."

The young girl felt confidence she hardly knew why.
"And who does Gran depend on Eddy? You must tell me every-

thing. "Must I, Miss Ailey?" He was handling the riband of her shoe, and looking up into her beautiful face.

Oh, no, Miss Ailey!" he replied And why, Eddy?"

"Because," he answered, while the tears rolling down his face were a perfect contrast to the firmness of his voice; "because Gran towld me, an' Ailey-Miss Ailey Moore would hate a liar, an' I never towld a

The young girl was affected; she saw he could keep a promise, and valued him the more. Besides, who knew that the man might not be compromised, or even herself, if she knew him? But certainly the beggarman, that strange, solemn,

than ever she imagined! and no one had her small bonnet on, and her now went to the little spot where little basket on her arm. Eddy

looked from his place near the window, but he did not stir. The young lady was calm—a little flush on her her more angelic, and a slight tremulousness in her voice, which only made it more musical. Eddy looked

So Eddy is not coming to day?' Eddy looked into the street, and answered nothing. There was a twitch of the lips and eyelids; she knew that Eddy would bear anything on earth to go where she was going—to go with her anywhere—to be near her, and to see her and hear her; but now she was going to the jail. Ailey knew that this poor beggar's grandson would be satisfied almost to die for the opportunity of seeing Gerald. Yet he remained, because he should watch for her—not satisfy himself. She began to feel some singular reverence in her turn for the little boy.

Ailey proceeded on her mission to the prison, and endeavored to pre-pare for her daily interview in such a way as to conceal her actual perturbation. She arrived safely at the great metal door entrance; the huge knocker and the great rivets, and the iron trestle work, and the high walls, contrasting with the green plot outside the gate, and the fine tion of the prisoner's fate. She was admitted at once, with a courtesy which always marks an humble Irish official to a young lady. She met the parish clergyman coming out; he had just made a long visit to her Her brother's attorney also made his appearance; he had formed one of the morning council. All seemed prepared for her.

Ailey first ascended some steps then passed along a corridor, then lescended a little, and turned on the right into a yard; having crossed the yard, she found herself near a colonade, and was soon in the arms of

her brother.

The multitude of questions regard. she needed direction, was not to be put where they then found themselves, so they passed along the yard before mentioned, groups eyeing the respectfully as they proceeded, until they came to the corridor; and in the corridor Gerald had his cell. It was by no means a bad sleeping place, and he was allowed a table and any books he pleased. On the table were various pencilsketches and a crucifix hung on the wall.

While the brother and sister con versed upon their hopes and fortunes —spoke about their father and Father Mick, and Moorfield—and both resolved to suffer with patience, and pray to God to spare their parents, spiritual and temporal—Ailey was turning over the sketches. She vehemently admired art, and as she was looking at the heads of monks and priests, and philosophers and knaves ; but at length turned upon a female countenance that fasc her. The picture was a half figure, and a loose linen body only halfconcealed a symmetry which was perfection. The hair was black, and lainly laid over the marble brow. and the dark eyes shone out with majesty almost too commanding. Ailey suddenly stopped in the middle

Oh, how beautiful !-oh, how

Gerald, who is this ?"
"What does Ailey think of it ?" "Think, Gerald! Where did you see her? I thought it beautiful!

think it beautiful—but it frights me -that eye-that brow !" You would like her, Ailey, if you

knew her."

Ailey was startled. You know her, then, Gerald ?" Alas! yes, sister."
Where, dear Gerald-

"Stay, darling—stay!" he said.
"Look here!—this way!"—and drawing his sister to the iron bars of the cell, he pointed to the yard where a young girl stooped over a wash tub The poor thing worked away, and did not look around her. After a long time, she raised her head—it was the original of the picture. " My God !" exclaimed Ailey-"

prisoner!" A prisoner," answered Gerald. Ailey sat down upon the side of her

brother's narrow bed
"Ailey, love," he said, "there i one of seven children - three girls and four boys. They were born and reared at—and received a liberal education. At sixty, the old man and his wife were turned on the high road, and themselves and the children left without a penny—ejected for another's rent. One brother went to America; the father died in the poor-house; the mother is blind from ears and want; the three younger boys have died of fever and destitu tion : one of the girls lies with them in the same pauper's grave; the other sister lives as domestic servant in and that majestic-looking crea

ture-Gerald paused—and Ailey looked at him. She reddened—the color deepened, and she looked like a flash of light into his face.

"Yes, sister," he said; "hers has been a misfortune worse than poverty, and a revenge like her misfortune.
"O Gerald!"

"Ah, Ailey, God is very good to us," said Gerald. Ailey having remained the usual

time, found as usual that hours flew by like minutes, and that she should say "good bye." She learned that much of her brother's hopes depended upon shaking the credibility of Boran. and tracing the motives of Forde and beggarman, that strange, solemn, mysterious man, stood before Ailey's mind, and not disagreeably.

As the clock struck twelve, Ailey had her small bonnet on, and her little basket on her arm. Eddy

of Saint Senanus, and some other person who was there, too, at the same time. God's will should be

One thing Gerald Moore did not say—that money was likely to be de-manded, which he could not obtain He would perish sooner than touch the poor sum in his father's posses sion when he was taken; and to every question from his sister he had ready and satisfactory reply. The orother and sister prayed together before they separated; but they could not shake off the melancholy that stole over them when talking of the poor washer girl. However, they

embraced at last.

Alley made her way back to the mild man's, near the arch, and found Eddy in his old spot, having left the window. He had been out, he said, too; and he had seen Boran, and knew where he was—"an' so did Gran, an' 'twas afther Ailey he was comin.' But other people minded Ailey too; his "Gran loved Miss Ailey -an' every one-just like him.'

TO BE CONTINUED

THE LADY OF THE SMILE

brown eyes and snowy white hair sat sewing in her cheerless little room with its dreary outlook on brick walls and distant roofs. It was a dark, damp, depressing day in early April and there was a look of sorrow and weariness on the face of the lonely woman stitching away so industriously in the falling light. Her lips trembled and at last two scalding tears rolled slowly down her cheeks and fell upon her work. The sight of them seemed to awaken her from her somber reverie and she raised her eyes to the only beautiful and cheerful-looking object in the room, a small but very lovely statute of Our Lady holding the Infant Jesus in her arms. The statuette was of white bisque and the face of Our Lady, an exquisitely beautiful one, had a loving smile as of welcome

out his arms pleadingly.

As she gazed at the image the woman brushed away her tears and murmured: "Yes, Mother, I remember! Forgive me for having giving way to my grief. I will try to smile over it. I have tried, have I not, to pear all cheerfully ever since I got this dear image of you, Mother. Just fifty years ago to-day. Your golden ubilee! Fifty years have you helped me to smile through my sorrows, O Mother Mary, but you who so loved your Son, you know what I feel to-Fifty years ago!" she repeated, and her thoughts strayed back to that day in the dear old country when in the little cottage in Killar ney she saw herself again a little girl with rosy cheeks and dancing blue eyes.

It was the eve of her birth

day and she was very proud to think she was going to be ten years old, and still prouder to know that she was one of the class preparing for First Commun ion, and that soon after her next birthday she would have the happi ness of receiving her dear Lord loved Him dearly already and oh, she loved His dear Mother, too, and took such pleasure in gathering lovely hunches of flowers to carry to altar. But this last day of her nine years she was thinking specially all the gifts she hoped to receive the day. They would be quite simple, inexpensive things, she hoped for no others, for her parents were in very moderate circumstances and right hand, knew it well enough. Still, she did hope for a little workbox, with scissors and all complete and a box of fancy stationery—and perhaps a story-book or a pen knifeshe wanted one so badly to sharpen her pencils, and as she dreamed over them all she almost fancied she already had these things, and her delight was very great.

"Nancy, mayourneen, will you put little sister to bed?" called mother from the next room. have some work I'm anxious to finish

for to morrow."

Nancy obeyed at once and soon the two little girls were kneeling side by side saying their night prayers. Little Celia was six years younger than her sister, who loved her passionately and was very gentle and motherly with her.
"There's booful supprises for oo to-

morrow Sissy," began Celia with a radiant smile.

"Are there?" But you mustn't tell

me anything about them you know," said the elder girl smilingly, as she kissed the sweet baby, face and bid the child good night then went off to her room to prepare her lessons for the next day All that night she dreamed of the

workbox and the dear little scissore

and the dainty note paper and the

penknife, and as soon as the sun be-

gan to peer into her tiny room she saw a beautiful carved bracket, the top of which was covered with a dainty little embroidered cloth, while on it s ood an exquisite little statue of Our Lady and the Infant Jesus. with on either side a pretty vase filled with a bouquet of white flowers. Of course, Nancy ought to have been delighted. She knew that, but she had realized in a minute that this was so precious and costly a gift that she would get no other, and

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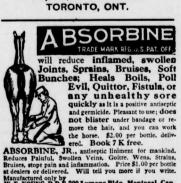
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Then she felt angry with her her-celf for being so ungrateful and self for being so ungrateful and ashamed at not being delighted at having such a beautiful image of her dear heavenly Mother. Of course, her parents had thought she would value it above all things; they must have made many sacrifices to buy it and spent many hours—her father carrying the bracket and her mother embroidering the dainty linen cloth. Oh, she was wicked to be so grieved at not having received what she had hoped for! She must not let them see her sadness, she must not dis-appoint them of the pleasure they had expected to give her, and kneel-ing in her little bed she prayed earnestly for help to conquer her dis-appointment and appear properly over-joyed and grateful. It was the first time she was thus called upon to conquer her feelings and hide a sorrow with a smile and her struggle was a hard one, but with God's help

she conquered nevertheless. When about an hour later her mother peeped in with a beaming witness the delight of her little girl, she thought she had never seen Nancy so wildly happy over anything before.

"We knew you would love it above all things," said her mother, "and it was little Celia who chose it among many others, and her reasons were so good that I wished you, dearest remember them always. She would have this one for you," she said, "because Our Lady smiled so lovingly and the dear Jesus held out His little arms as if He wished to hug you. And there are two lessons I wish this image of our dear Mother to teach you, my little girl. The first is to fight your disposition to sadness and discouragement and learn from Our Lady to smile all through your life; however many sorrows you may have to bear. God sends them all through love of you, and when your life is hard, my darling, even should your heart be breaking, remember then that the dear Jesus' arms are ever open and ready to press you to His Sacred

That was fifty years ago! The dear little baby sister had gone to join the angels but a short year afterward and the elder sister's heart had been well nigh broken at losing her. Later on her father had been killed in an accident and poverty had weighed heavily on mother and daughter, butthey had borne it bravely, and when they had to part with the little home they had kept their one treasure, "Our Lady of the Smile," and had carried out its message of courage and cheerful resignation. Then when Nancy had been eighteen her loved mother had yielded her pure, generous soul to God, and the poor girl had felt that never before had she so needed to remember the perfect and unbounded sympathy of the Sacred Heart of

Since then she had married and left the dear home country to follow her husband to America, where they had five beloved children. Of these, two had followed their father to the grave, one daughter had married and gone to live afar off and her eldest son had become a missionary priest. That had been at the same time one of the greatest sorrows and joys of her life-sorrow at parting from him, and joy at the thought that she had been able to offer so great a gift to God and to raise a son worthy of the priesthood. She had still one child left, her youngest son, a bright, clever, promising lad, and she had gone through the greatest privations and almost worked her fingers to the very best education. Now he was away in a far city fighting to make his way and acquire a good away in a far city fighting to make you and then when I got my berth, his way and acquire a good position, and it was months since she had having a minute, and I wanted to heard from him. She had made up surprise you with it all this morning all sorts of excuses for his silence, and through all her sorrows had any more hard work or loneliness bravely struggled to keep cheerful as and anxiety for you again, dearest "our smiling mother." But yesterday she had heard from a neighbor that her son had obtained a fine position in a bank and that he was now quite a gentleman."

"Queer he hasn't let you know, ain't it?" continued her informant a sour-faced woman who scoffed at all religious ideas and therefore took a very bitter, despondent view of life 'Children are the most ungrateful critture alive, and now that your lad's made a position for hisself, seems he's ashamed of his hard working old mother."

I'm sure that isn't it," answered Mrs. Daly quickly. "My boy is not that sort, but he always was a fearful bad correspondent," she added with a smile as she quickly walked

When she was all alone in her dingy little room, however, she had fallen on her knees and cried as she had never cried before, even on the graves of her loved ones, for the thought that her neighbor had so brutally expressed had come to her also and stabbed her to the heart, with a sorrow keener than any of the others had been. There are so many things that are sadder and harder to bear in this life than the holy death of those we love! Then she reproached herself for harboring such a thought, and brushed away her tears and forced the smile on her lips as she told herself that her boy was most likely waiting to send her the happy news on the next day, her birthday. Yes, that was it evidently, and all that evening she had longed for the morrow and for the loving letters she would surely receive, not only from him, but from her two

other children. As soon as it was dawn the next morning she had hurried to Mass and Holy Communion. On her way home hope that though sin had chilled all

she had stopped to make a few purchases, among others a little bunch of white flowers and some greenery with which to decorate her beloved statue. To be sure, she had to pay for these out of the few pence that were to supply the meals of the day, but she said with a smile as she

"It's only right you should have some flowers on your golden jubilee, dear Mother, and it won't be the first time I've gone short of food. The letters from my dear children will be better than meat and drink to me to-And she had sat down to her sew-

ing and endeavored to wait patiently for the postman's welcome whistle, but alas! he had come twice to her neighbors and passed her door with-out ever stopping to bring her a word from either of her loved ones. She had tried so hard to bear it bravely, to be resigned, but oh, the aching in her lonely old heart at being thus forgotten! Through all her years of sorrow and anxiety she had never felt so utterly lonely and forsaken. Poor, old, far from the land of her birth, neglected even by the children she had so loved and slaved for, she seemed to have nothing left but her memories and-ah, yes, God and Our Lady, she had them still. They loved her still, and remembering her dear mother's words she sank upon her knees exclaiming: O' my loving Jesus! let me lean against Thy loving breast and find strength in Thy love, for surely my lonely heart

is breaking at last!" Just then there was the sound of buoyant footsteps springing up the dark staircase and a minute later the door was flung open and the sorrow-ing mother found herself clasped in

her son's arms.
"What was my smiling mother in tears?" he exclaimed as he held her loved face between his hands and

kissed her tenderly.
"They are tears of happiness and relief at seeing you again, my dear boy," she answered with a radiant smile.

"Ah! but had there been no others before? Now, confess, little mother, Then, as she hesitated, he added I'm afraid you must have felt badly at not receiving letters from any of us this morning. Hadn't you heard that there had been a washout on the line? All the trains were delayed eight hours or more, else I should have been here to surprise you and welcome you home from Mass this morning, as I had meant to do, dearest. And I kept my good news for a birthday surprise for you, that's why I didn't write before. I wanted to wait until I had everything ready for you. Now, do you want to know my secret, you dear mother? After making a novena to Our Lady, I obtained a fine position as cashier in the First National Bank and have rented a dear little bungaand have rented a dear little bulga-low and furnished it and got every-thing ready. There are only two things lacking complete my delight-ful little home, and I hope to take them there to morrow, my own dear mother and 'Our Lady of the Smile.' Why, mother dear. You are crying again. I thought you would be so

happy. Happy! Oh, I'm so happy that my heart is like to burst with loving gratitude to our dear Lord; but I'm sorry that I ever doubted, ever mis-

trusted, ever forgot to smile." "It must have been a very short and unwilling doubt and forget. I know, mother," he said tenderly, "and I'm afraid it was all my fault for having neglected you in the Now, please God, there'll never be well as resigned and be worthy of the name her children had given her, door. Ah! it's the postman, and see, door. Ah! it's the postman, and see, mother, quite a budget of letters from Sally and the little ones, and a fine fat one from brother-I mean Father," he added smiling, ever so many little boxes—they look like presents. Which shall be opened first, dear ?"

Before we open any of them, let ns kneel down together before Our Lady of the Smile, my own boy. She and her dear Son are those I want to thank first, and I can never thank them enough for once more they have given me a birthday gift which is a thousand times more precious to me than any I ever could have dreamt of asking for." — Henriette Eugenie Delamare, in the Messenger of the Sacred Heart.

#### THE MONTH OF MAY

The month of May is dedicated in an especial manner to the Blessed Virgin. There is something very beautiful in the Church's choice of this month for that purpose, for May is perhaps the most charming of months. While it does not show us the fulness of Nature's beauties, it gives us their beginnings and the promise of fruition. Winter's grasp has been loosened and all Nature be gins to rejoice. It is all very beautiful, this new-coming to life of the things about us, and it is singularly fitting that May with its beginnings of life should be dedicated to the honor of her who bore Life itself.

The sin of our first parents was the cause and at the same time the commencement of a long winter for the human race—a Winter that had but one thing to relieve its gloom-the promise of a glorious Spring. That promise kept generation after gener-

things, the Sun of Mercy would make them glow again in newness of life. After ages had passed the time was at hand for the fulfilment of God's promise. The Angel Gabriel came from heaven a message bearer to a virgin in Judea, "Hail, full of virgin in Judea, "Hail, full of grace!" That was the beginning of the Springtime for the fallen race. Those words marked the end of the long, severe winter which sin had brought upon the world. When that angelic message was delivered to Mary the whole human race could say, in the words of the Canticle:
"Winter is now past; the rain is
over and gone. The flowers have
appeared in our land. The time of pruning is come. The voice of the dove is heard in our land. The fig tree hath put forth her green figs; the vines in flower yield their sweet

smell."

The Winter of sin was passed when the angel announced to Mary that she was to be the Mother of the Redeemer. The flower of Mercy was just budding, bringing to the children of Adam the promise of the divine odor of grace and pardon.

Thus in our own day when once again Nature is in blossom, it is fitagain Nature is in blossom, it is no-ting that the Church should honor her in Maytime who was "the flower of the field and the lily of the valley," and that we should honor her of whom it was said: "Thou art all fair and there is no stain in thee."

With flower and song the Catholic heart expresses over all the world its love for Mary during these days of budding beauty. But the particular devotion which Catholics bear the Mother of God during this month is far from being merely a sentimental garlanding of flowers; it is rather a Springtime expression of the deep and solid love and reverence which always characterize the Catholic's mental and emotional attitude to the Mother of God, for next after Christ Himself they honor and love His Blessed Mother.—Providence Visitor.

#### THE MISSING LINK, RELIGION AND MORALITY

Time was when simple folk paid little heed to the problems of science. That time has passed. The news papers and cheap novels have thrust these problems upon the notice of all. They occupy the thoughts of professors and mechanics alike. They form topics of conversations for work ing girls and idle ladies. To-day scarcely anyone is ignorant of the fact that problems cluster round the missing link. Timid souls are frightened by them. They fear that if a link is found religion and morality will be doomed to extinction. That religion and morality will suffer detriment no one doubts. Wicked men grasp at any reason, however absurd, for further wickedness. That they should suffer detriment is an all but patent absurdity. The missing link, what will it be? It will be a skeleton of a creature intermediate between ape and man. What follows from this? Not one jot or tittle against religion and morals. They will remain as they are now, unscathed, untouched. Even a cursory examination of facts will con vince reasonable men of this. Giv-ing a missing link, scientists will conclude that man's body has been evolved from a lower form. Be it so. God will neither be annihilated nor minimized thereby. He will still remain Man will still be a mere creature, subject to the Creator. The afore-said evolution would rather heighten than diminish the dignity of God, if that were at all possible. It pre-supposes a long progression from ower forms to a higher form, in accordance with set laws which must work through ages with the utmost precision in order that a predetermined end may be achieved. Such a process postulates a supremely in-telligent Founder of law, Promul-gator of law, Guardian of law, God, infinite in undiminished power, un-blemished in sanctity. Thus the ultimate source of religion and morals remains. Religion and morals them selves remain, must remain. More over man's body is not man. He has an immortal soul, a simple, spiritual substance which informs the body and makes it what it is, the body of a rational creature. This soul or spirit is not the outcome of an evolutionary process. It was created directly, immediately by God Between it and the soul of the brute there is an unbridged, impassable gulf. No process of evolution can fill the chasm. All the powers of nature stand helpless on its brink. The human soul is but a little lower than the angels. The most perfect brute soul is little higher than the animating principle of the glow-worm. The former is simple, spirit ial, capable of an existence independ ent of matter. The latter is extend d, material, dependent upon matter for its continuance in existence Under such circumstances it is clear that the former cannot be produced by an upgrowth of the latter. Essential differences cannot be smoothed away by a series of accidental modifications. Neither can the brute leap into the estate of man by a sudden essential change. The awake a man. By no conceivable to close their doors against them place. This is not a conclusion of

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ture. Now religion and morals are primarily a matter of the soul. With one slight reservation which does not pertain to our thesis, they concern the body through the soul and by reason of the soul. The con-clusion is obvious. It calls for no labor but only for this statement, that the direct and immediate crea-tion of the soul is the second reason why religion and morals would re-main undisturbed in the face of one or one thousand missing links. At this juncture a piping voice cries, "Fraud!" The materialist is alert to accuse us of deception. Here is his difficulty. The Bible is the source of faith. The Bible teaches that man's body was directly and immediately produced by God from the slime of the earth. The discovery of the missing link would falsify this. Thus the source of faith would not only be discredited but ruined. Religion should and would disappear. This reasoning is much too swift to be accurate. In the first place the Bible as interpreted by not the only source of faith. This problem does not, however, fall within our present scope. We pass it over for the second and more per-tinent difficulty. Does the Bible teach the direct and immediate production of man's body from the slime of the earth? Has the Catholic Church ever made such a doctrine an article of faith? A direct, frank answer is in order. Here it is:

The doctrine of the direct and immediate production of Adam's body ruin. by God is of common, universal acceptance in the Church. Catholic theologians unanimously teach it, but, with few exceptions, they do not pronounce it part of the dep of faith. No Pope, no Council has ever defined it. The words of Gene-sis, "and the Lord God formed man sis, "and the Lord God formed man of the slime of the earth," imply, so it would seem, direct and immediate production; but of themselves they are neither so precise nor so definite as to exclude another interpretation. However, the Biblical Commission in a decree dated June 30, 1909, has declared that the literal, historical sense of the words which relate to the special creation of man cannot be called in question. Though this decision does not demand the absolute, irremediable assent due to an infallible pronouncement, yet its authority is such that without a great change in the evidence which led to it, the decision cannot be con-

travened lawfully by Catholics.

From all this it follows that should one believe in the production of the human body from lower forms by either a gradually progressive or saltatory process of evolution he would not cut himself off from the the Biblical Commission and the entirely unsatisfactory nature of the evidence for such an evolution, the tirely dangerous to his faith. For the rest, in due time the Church will do justice to this problem in her usual calm, critical manner. She is the divine custodian of God's truth. The gates of hell shall not prevail against her. Satan shall not sift her leader who through the mercy and wisdom of God is infallible as the

official teacher of faith and morals. If, as time goes on, that leader passes an official judgment on the Scriptural question in dispute, Catholics can be sure of two things. Firstly, that consideration was given to all the evidence; secondly, that the Holy Ghost, the Spirit of Light and Truth, guarded their teacher from error. Timid souls, hush your complaints, cease your anxieties. Were missing links piled as high as Etna on every plain, religion and morality would be as they are now, a consolation to the godly, a "thwart and disnatured torment" to the ungodly. -R. H. Tierney, S. J. in America.

GOOD EXAMPLE NEEDED

In a pastoral letter dealing with the sins of modern society, Bishop Van de Ven of Alexandria, La., says: "We appeal to all clean-minded people to take a firm stand against all these outrages on public decency, log cannot fall asleep a dog and to shun them, to ostracize them, and process can such an occurrence take all the good men and women in a community would take a united reason alone. Strange to say, it was stand, what a marvelous purifying of supported by no less an authority the moral atmosphere would be the

than Virchow, who was neither ignorant of science nor biased in favor of theology. The soul, therefore, is directly and immediately due to a creative act. God is surely master here. Man is just as surely a creative act. here. Man is just as surely a crea- ence and of good taste, many others

would be sure to follow, and many a poor, weak minded girl might be saved from ruin. In several countries, the ladies of the best social standing have thus banded together to offset every form of public indecency and immodesty, and to up-hold the rules of propriety and Christian morality in social life. Let our Catholics do likewise. Let all the members of our ladies' sodalities and societies be pledged to modesty in dress and to the careful shunning of all improper amusements."—True Voice.

ON A FALSE SCENT

A cable dispatch states that the Very Rev. Henry Wace, a dean of Canterbury, is much alarmed about the future of the Church of England. He has raised the cry that it is in danger from "Romanizing tenden-cies." In addressing the Convocation of Westminster the other day, he told that body of Anglican ecclesias-tics that "the present is the most critical period in the history of the Church of England since the Reform-In giving his reasons for entertaining this opinion he said that there is a powerful body among the Anglican clergy actively at work trying "to bring the ceremonial and doctrines of the English Church in harmony with those of the Church of

It was suggested by the Dean that Parliament should be called upon to intervene to prevent the Anglican clergymen he had in mind from introducing into the Church of England the invocation of saints and devotional practises in honor of the

It would be a spectacle for men and angels, if the British Parliament should act on the suggestion made by the Dean of Canterbury. A series of Parliamentary whereases and resolves, enjoining upon the mem-bers of the established Church what properly constituted author to do and what not to do, would bring the Catholic Church, is one but home to Anglicans the subserviency to do and what not to do, would bring cause hosts of them to withdraw allegiance to a religious organization which would undertake to accom what it should be able to do by its own spiritual authority. And yet Dean Wace told the Convocation of Westminster that if some such course were not adopted there would be "civil war within the Church which would entail its National

The Anglican clergymen against whom the Dean of Canterbury fulminates, are doing something toward spiritualizing the Church of England. They are not undermining Christian-ity as are many of the Anglican clergymen who are engaged in spreading the teachings of the higher criticism. That is the real peril the Church of England has to face. As for the good souls among its mem bers who are practising Catholic de votion, whilst refusing to recognize the spiritual supremacy of the suc-cessor of Peter, they are deceiving themselves, if they believe they are Catholics. They however, are doing their part in keeping the spiritual from being obliterated by Anglican champions of the higher criticism. N. Y. Freeman's Journal.

#### PITIABLE PLIGHT

Bishop Vaughan of England, re-marking that "the Anglican Church stands in a most pitiable plight" notes some facts in illustration "Within the one small Church of this one nation are found men who believe in the necessity of baptism for Church by unfaith. Nevertheless, in salvation, and men who do not beview of the attitude of the theologians lieve in its necessity; men who betowards the problem, the decision of lieve and men who disbelieve in sacramental absolution; men who believe and disbelieve in the real true objective Presence Catholic who should believe in it Christ in the Holy Eucharist. would be temerarious indeed; and Further; we find some who accept would place himself in a position en. and others who refuse to accept the Virgin birth of our Divine Lord; some who teach His resurrection, and some who teach the opposite.

And yet they all claim to be of one religion, which position, or any other, they can maintain on the principle of private judgment.—N.

For our joy and our healing Jesus Christ visits us in a poor man's apparel, pursues us ever, and looks on us in their likeness, and that with



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LONDON, SATURDAY, MAY 2, 1914

THEODORE ROOSEVELT IN SOUTH AMERICA

From the leading article in the Month it would appear that there is in England just now a recrudescence of the campaign of slander against Catholic South America. Needless to say it is conducted by the agents of those Protestant societies engaged in promoting "missions" to the Catholic peoples of the Southern Continent. We in Canada are sufficiently familiar with the matter and method of such evangelical zeal to make ex-President Roosevelt's observations and impressions of a much maligned people interesting as well as informing. In a recent number of The Outlook he writes of Buenos Aires which, "in certain vital characteristics," he declares, "stands ahead not only of Paris, but of all the great cities of both Europe and the United States." Yes, Mr. Roosevelt is speak ing of a South American Latin Cath. olic city, which, nevertheless, is a "fine modern capital standing in the list of the great cities of the modern world."

"Driving around the immense ex tent of Buenos Aires, I was impressed with the obvious increase in the pleasure of living which its buildings and, above all, the innumerable gardens represented. There are many public parks, most of them still only newly planted. There are also many private gardens. Even the little houses have them, and the back yards are beautifully kept bits of greenery instead of, as is too often the case in our own cities, noisome bominations. The working-men, the artisans, and the small shopkeepers very frequently, perhaps usually, own their own houses. . . . little or no trace of grinding poverty. .

A certain familiar type of preacher will have to revise his "prosperity" argument in favor of Protestantism. It appears that our energetic Anglo-Saxon prosperity, with its colossal wealth for the few and grinding poverty for the many, does differ somewhat from that of the lazy Latin Catholic Southerners. Nevertheless, we might get some helpful and suggestive information from Buenos Aires on the omnipresent Angle-Saxon housing problem.

"In the Argentine," continues Colonel Roosevelt, "there has now been for many years political stabildustrial development. The nation has already achieved very much, and nevertheless has only just begun its career of achievement. The Argentines stand as our full equal; they are a fine and strong people; they have a right to challenge the hearty respect and consideration of every other strong and free people and to be accepted by every such people on a footing of full equality."

The ex-President points out that the Argentine people will be always by blood mainly a Latin people, with Spanish their language. The enormous immigration is chiefly Spanish and Italian but includes Germans, English, Slave and Jews. "Exactly as the United States, though an English-speaking nation, drawing its blood chiefly from the northern races, nevertheless represents an absolutely new-national type, so the Argentine is a new Latin nation, differing in many respects radically from many of the old Latin nations."

Mr. Roosevelt at home has too often protested against the sordid and selfish sensuality that culminates in race suicide not to be impressed with the fidelity of South American Catholics to the Christian ideal of family life.

" Society in the Argentine capital is charming. The women, by the way, can teach certain vital lessons to their sisters in certain other civilized countries both of the old and the new world. They are high-bred, they are charming, they are beautidressed, and they are also ad mirable wives and mothers. Large families are the rule and not the exception among them. Time after I was introduced to some woman of the highest social rank and standing, well gowned, charming in manner, attractive, and young-looking, and found that she was the mother six or eight children whom such criticism at all. However, Mr. impressions of songs and stories and

she had borne, whom she had herself nursed; and it had never occurred to her as possible to fail to do her whole duty by them."

'In the vital point of family growth society is on a more satisfactory basis in most South American than in basis in most South American than in many European countries. It is on a more satisfactory basis than in much of the English-speaking world. The men who are the leaders in the governmental, business, and social life of the Argentine are fathers of large families. Large families are the rule in all classes of society. It has been said that these large families exist in the Argentine merely because the Argentine is a new country, with vast unoccupied new country, with vast unoccupied spuces yet to fill. The untruth of spaces yet to fill. The untruth of this statement is made evident by a noment's consideration of the case of Australia. Australia is a newer country than the Argentine, with a smaller population, and with vaster spaces yet to fill; but the Australian birth rate has sunk to the New England level, which is not much above the French level. It ought

not to be, but evidently is, necessary to point out that as a mere question mathematics, if these tendencies continue unchanged, the end of the twentieth century will see a reversal of the relative positions of the peoples speaking English and the peoples speaking a Latin American

This is indeed a different picture from that painted by the "missionary" in quest of funds. Fuller knowledge of South America may impel the contributors to such missions to ask themselves if the money might not be better spent in inducing some South American missionaries to undertake the Christianization of those North American neo pagans at present threatened with extinction.

EARLY IMPRESSIONS INDEL. IBLE

J. A. M., writing from Washington, where he studied at close range the American attitude on the Panama tolls question, contributed to a recent number of the Globe an interesting study of Champ Clark, that frankly patriotic American who would be glad to see Canada voluntarily replace the Union Jack with the Stars and Stripes. For an American to hold such political views should not shock Canadians when we remember that a distinguished Englishman, long resident in Canada, devoted his mature powers consistently to the cause of continental union. When Professor Goldwin Smith faced the question of Canada's future destiny and, deliberately setting aside possible alternatives, honestly espoused that of political union with the United States, he was not actuated by "instinctive anti-British prejudice.'

The able editor of the Globe appears to be somewhat surprised to find that the Speaker of the American House of Representatives "is a decent citizen, in intelligence far above the average member either of the American Congress or of the Canadian Parliament."

"The instinctive anti-British prejudice" in the mind of Champ Clark and the latent antipathy to which he appealed in this audience in the use. Mr. Macdonald finds an interesting subject for psychological study. He says :

"The best answer came from one of the younger Congressmen, whose name is attaining enviable and deserved prominence: 'You must al-ways remember that Champ Clark's whole generation, in most of the States, was schooled in the old American histories whose only war stories were of the Revolution and 1812. They made England always a tyrant, a bully, or a coward : the colonists were all 'patriots,' who de-manded only 'liberty or death,' and even the colossal blunders and the consequences of 1812 were painted to look heroic and triumphant. Our native fiction had the same twist When Champ Clark was a schoolboy the incarnation of any normal boy's abhorrence of tyranny was always an Englishman. No man ever quite outgrows the bent given to his boyhood instincts and impulses."

We are not at all concerned with Champ Clark, or with the question whether he is the victim of out grown prejudices or an exemplar of robust Americanism in a decadent generation. The explanation either case points its own moral.

Another testimony to the value or at least the importance of early training comes from that indefatigable worker in electricity, Thomas A. Edison. Mr. Edison is an electrician; he is not much of anything else. Still his name is so widely known in connection with inventions in this age of electricity that he is sometimes quoted on matters of which he knows nothing in particular. If a clergy. man or lawyer were quoted to the electrical wizard as disagreeing with him on electricity the great inventor would probably be a bit caustic in graph of Mr. Macdonald's article: his comments if he deigned to notice

Edison has been quoted on religion and some people seemed to think his word was final.

He has recently talked about educa

"The other remedy is education. Education of the right sort in early childhood. You can't do anything with a grown man. You can't do anything or predict anything about a woman either, because she is all in-stinct and emotion. But take a child four years old and its mind is plastic. and whatever you put in there will always stay. Teach a child of four that the moon is made of green cheese, and though you give him a thorough scientific education afterward, there will always be, at the the moon is somehow possibly made

of green cheese.

"See how religious beliefs implanted in childhood stay with the adult in spite of everything. Montessori has the right idea. It is necessive that the right idea. It is necessive to the control of th sary to take them young and to teach morality and character, to fix ideas in those plastic minds so that it will be impossible for them to think wrong

or do wrong. "What we want to do in this world is to eradicate the crooks, high and low, and to do that we must begin early and prevent them from going crooked at the start," concluded Edison.

We fear Edison does not know his Montessori, and in religious knowledge he would pass a poor examination. But he is quite competent to witness to the far reaching effects of carly training; and to the difficulty of the task of attempting to supply its defect.

Another witness of a widely different character is Yoshio Markino, an educated Japanese who writes on "Memory and Imagination" in the Nineteenth Century :

"When the wrong imagination once intermarries with your memory, it is very difficult for you to put it into the right way again even if you find that you are wrong in your later life. We have a saying in Japan- The first comer always becomes the most autocratic host in our brains,' or The memory of three year old child will remain until he gets a hundred

years of age."
"Now let me tell you my experiences in the early life. I started to study the human Philosophy of Confucius, Ladtze, etc., quite earlyonly seven or eight years old. tried hard to understand all. But of course it was impossible. I have swallowed down only those parts which I could digost quite safely and soundly, and about the other difficult parts I used to ask my father. He always smiled and said 'Don't be in a hurry. You will understand them day,-read, read and read. You shall complete the greater part in your later life. So I used to recite the books and put the 'negatives' of every page into my memory just as the photographer keeps the negative in a box while he is travelling. ly father's prophecy has come true. t was not until a few years ago that have developed those negatives, and even now I have many undeveloped negatives,—such as 'the Revelation' of St. John is among them. I am only too thankful that I eccived the Japanese training, by which I can stock all the undevelop ed negatives in my brain and which I am hoping to develop when the

Elsewhere in the same article he says:

"I have the full memories of all the books I learnt when I was a child. If my English iri the Japanese history, first of all I open some certain pages of the history in my mental picture, and recollect all those landscape-like pages to read, then I give its accounts to my friends."

We need not enter on the compara tive merits of Eastern and Western educational systems; nor even ask ourselves here whether we have anything to learn from the Orientals or whether we have reason to congratulate ourselves on having long since passed their stage of educational progress. One thing stands out unmistakably in the quaint English of the learned Japanese, the inefface-

able impressions of early education. Each of the foregoing witnesses widely diverse as they are in origin and point of view, bear testimony to the wisdom of the Catholic Church in her uncompromising insistence on Catholic schools for Catholic children. Incidentally they throw a light on the origin of anti-Catholic prejudice otherwise as inexplicable as it is groundless. In a system of education where religion is so unimportant as to find no place, or is relegated as a mere side issue to the of home and Sunday school, can we wonder that in after life we have the appalling religious indifferentism which all serious Christians now deplore and begin to refer to its proper

Education does not begin or end in the school; but the school is obviously an important factor. Parents, teachers and pastors may well consider seriously the concluding para-

"All of which means that the mental

pictures and the school drill of early years are never wholly eradicated by university culture or the correctives of public life. Herein is the secret of the school teacher's supremacy, Herein, too, is the 'why' of Champ

ANOTHER IRISH IMPERIALIST

Speaking to the Home Rule Bill in the British House of Commons, T. P. O'Connor, the veteran Nationalist M. P. and world famous journalist, thus spoke of Imperial Federation :

"I am, and I have always been in favor of Home Rule all round. I am in favor of Home Rule all round, not merely because I want to do justice to the different nationalities that nake up those islands, but because I want to federate the Imperial Parliament so that it may rise to the great argument of ruling this worldwide Empire. . . I go further—I believe when Federation comes to be considered, we cannot stop merely at these Islands. Travelling, as I have done, in different parts o the Empire, and finding there the same language, the same laws, the same general idea, the same devotion to the mother country, I think that statesmen ought to devise some means by which these great sister nations of ours should have some share in forming the policy of the Empire. That is my position.

Mr. O'Connor has been president of the Irish National League of Great Britain for thirty years and is one of the staunchest amongst the leaders in the fight for Irish self govern

We commend his speech to those who were shocked into very ill natured criticism by Bishop Fallon's address at the St. Andrew's dinner last November.

NORMAL TRAINED SISTERS

Amongst the names of those who were successful in obtaining certificates at the recent Normal School examinations we note the following: Julia Lynett (Sister M. John Baptist), Marie Oulette (Sister M. Eugenia), Albina Sabourin (Sister M. of the Crucifix), Alice Whelan (Sister Loyola), Teresa Whelan (Sister M. Martina), and Mildred Sullivan (Sister M. Henrietta).

At the recent meeting of Educational Association of Ontario complaint was made that such a small proportion of trained teachers persevered in the profession. It is obvious that our Catholic schools have an immense advantage in the fact that our religious teachers add to the usual professional training the spirit of zeal and devotion of lives consecrated entirely to the allimportant work of education.

POPE AND KING

The refusal of the Lieutenant-Governor of Manitoba to attend the recent Catholic Club banquet in Winnipeg because the toast of the Pope preceded that of the King has naturally given rise to a good deal of comment more or less ill informed. word of explanation of the Catholic custom of giving precedence to the Pope may not be out of place.

There are outworn controversies hat belong only to history. There are now no Acts of Supremacy on the one side, no claim that the Pope may depose Kings on the other. Time was when it was treason not to swear that the King was supreme in spiritual as well as temporal matters; time was when the Pope deposed Kings and temporal rulers. He did so not by virtue of his office, but by the consent and desire of Christian and Catholic Europe.

In our day Catholics and Protestants are at one with regard to the absolute independence of the subject in spiritual matters. The King has no jurisdiction in spirituals, unless, at any rate, it be freely conceded to him. Neither King nor Parliament claims the right to interfere with the free dom of the subject in matters of conscience so long at least as the rights of others are not invaded. Catholics, Churchmen and Presbyterians, Methodists, Quakers, Jews, agnostics and individualists, are all agreed in asserting this principle of religious liberty. The most loyal Nonconformist would repudiate the claim of royal or parliamentary right to regulate or prescribe religious beliefs precarious supplementary teaching or practices. Even the agnostic or the individualist who is allied with no Church or denomination would resolutely assert the principle that matters of conscience, spiritual things, are beyond and above the sphere of civil jurisdiction. The King is the head of the civil order; he symbolizes civil power and civil authority. The Pope is the spiritual head of a spiritual kingdom. We do not expect Protestants or Jews or other non Catholics to acknowledge his authority; that would be silly; but we do think that the most uncompromising Pro-

testant might, without the sacrifice of a jot or tittle of his Protestantism, recognize the fact that Catholics regard the Pope as supreme in things spiritual.

When, therefore, Catholics give recedence to the Pope over the King, they assert a principle with regard to which all Protestants and all other British subjects of every religion or of none are in perfect agreement, namely, that spiritual matters are above and beyond the jurisdiction of the civil power. In other words it is only a concrete assertion of the cherished principle of religious liberty.

" THE MENACE"

The Christian Guardian enters more or less conditional protest against the action of the Post Office authorities in debarring the filthy Menace from the use of the Canadian mails. "We must say," admits our ingenuous contemporary, "that we are not very familiar with either of these papers."

One might imagine that this would be a sufficient reason for withholding criticism, even criticism plentifully interspersed with "ifs" and 'buts" and conditional qualifications, until the writer knew whereof he wrote.

THE JOURNALIST POPE

In the storied city of Venice, dear to Catholic hearts because of its association with our present Holy Father, near to the Rialto Bridge, there stands to day a modest house with a strange inscription inscribed above its portals, "Behold the greatest work of Pius X." The words arouse our curiosity. What work of the Pontiff does this building commemorate? What is the greatest work of this Pope whose pontificate has witnessed such marvellous reforms, and has initiated so many great undertakings? The condem nation of Modernism, say some The new discipline concerning the reception of Holy Communion, say others. Some will say the revision of the Vulgate, others the reform of church music, or the new marriage legislation, or the codifica tion of Canon Law. And yet this Venetian monument commemorates none of these. It is merely the new office of the Catholic paper "Il Difesa, " established by Pius X. when Patriarch of Venice.

Pius X. did marvels for his beloved Venetians. He won their hearts. He inspired their faith. He went about doing good. Since his accession to the Papal throne he has done marvels for the Church of God. He has labored assiduously to "restore all things in Christ." History will pronounce him one of the greatest of the Popes. And yet, here in Venice is his greatest work, the founding of a Catholic paper. The inscription is of his own choosing, so he would live in history as the Pope of the Catholic press.

Things were in a bad way when Pius X. came to his new home in the city by the Adriatic. Venice could hardly be called a Christian city. There was work and to spare for the new Patriarch. He determined to bring the Venetians back to Christ. "Il Difesa" was established. He saw to it that it penetrated into every home in the city. He invited the whole hearted support of the clergy, and he himself went about in a gondola from one place to another recruiting subscriptions for the new journal. His efforts were crowned with success. "Il Difesa" penetrated everywhere. It overthrew the municipal council hostile to the Church and set good Catholics in the place of atheists. It filled the almost forsaken churches and made

Venice once again a Christian city. And when in obedience to the will of God he said good bye to Venice to ascend the Papal throne his interest in the work of the Catholic press did not abate one jot or tittle. The Patriarch - journalist In season and out of season he has ever since advocated the apostolate of the press. Time and again has he blessed the journalist's pen, and time and again has he encouraged Catholics to work for the extension of the field of Catholic journalism. 'To publish Catholic journals and place them in the hands of honest men is not enough; it is necessary to they may be read by all, and chiefly by those whom Christian charity demands we should tear away from the poisonous sources of evil literature." These words of our Holy Father should wake responsive echoes in all our hearts. We can all

of us do something for the apostolate of the press. It is not enough, as the Holy Father reminds us, that we read a Catholic paper ourselves. We should endeavor to get the negligent to do so. Have we friends that neglect to take a Catholic paper? A timely word may bring them into the ranks. Do we know a family too poor to subscribe for a Catholic journal? Let us subscribe for them. Let us remail our own papers to some families in remote districts where Catholic facilities are lacking to non-Catholic friends whom we know to be well disposed towards the Church. Do we lack inspiration. seek a model? Let us think of the gondola of-Pius X.

Some time ago we advocated the

Apostolate. It has been objected an incident of the kind which took that such an organization would be unwieldy, that greater and more lasting results are secured from a few enthusiasts than from a large body which will necessarily include many who are half-hearted, some who will soon be indifferent. Well then let us begin at the beginning. Let each Catholic periodical form a Press Apostleship amongst its own readers, to cover its own field. Such an organization of the readers of the Magnificat Magazine, (of Manchester, N. H.) is already an accomplished fact. We congratulate our contemporary on this forward step, and wish it unbounded success. The Magnificat has blazed the way. It is up to the readers of other publications to follow. We think we are right in claiming that our readers have a very special interest and a personal love for the RECORD. Here is an opportunity to give practical proof of their affection for their favorite paper. They will have the satisfaction of knowing that they are doing a work that is very near to the heart of the beloved Pontiff whose greatest work was the founding of a Catholic paper, and who was not above personally soliciting subscriptions for "Il COLUMBA. Difesa."

NOTES AND COMMENTS

AN INCIDENT happened in Ireland ecently which illustrates more graphically than anything that has come under our notice in this connection the underlying spirit of the whole Unionist conspiracy. Some detachments of the Carson army, in practising flag-signalling, sent a message across Belfast Lough to the effect that Prime Minister Asquith had been found dead in bed. It was probably intended as a witticism, (though a heartless and gruesome witticism withal), but it was taken seriously by its recipients, who took care to spread it broadcast. And here comes the point of the incident. The news was received with such joy in County Down that in several Presbyterian churches the Doxology was immediately sung in thanksgiving. We can almost hear the lusty lungs of these latter-day Covenanters giving forth: "Praise God from Whom all blessings flow,"-the "blessing" in this case being the eported death of a high-minded pub lic servant whose idea of truth and justice happened to run in other than the narrow and tortuous channel of Carsonism. Perhaps they had in mind a similar song of thanksgiving voiced by their spiritual father in Scotland over the cold-blooded murder of a Roman Cardinal in the sixteenth century. Whether or no, both were conceived in the same spirit and voiced ultimately the same undying hatred of the good and the

ONE OF the distinguishing characteristics of the late Bishop Fraser of Dunkeld was his zeal for poor missions and his evident determination to bring the Holy Sacrifice of the Mass and the Sacraments within reach of the most isolated of his flock There are in the diocese of Dunkeld many places where Catholics may be counted on the fingers of one hand, and by reason of this isolation became the Journalist Pope. have in the past been unable to avail themselves of their privileges as Catholics. It was in regard to such as these that during almost the last month of his life Bishop Fraser said to one of his episcopal brethren: "I will never rest until I see all my people provided with the facilities for frequenting Mass and the Sacraments." And he was as good as his word in striving for that end. He spread them, as far as possible, that had been less than ten months in office but in that time had already made provision for many of these cases, and had laid plans to eventually care for all. And when death called him this thought remained uppermost in his mind as his first duty as a Bishop and a pastor.

IT is not surprising, therefore, that in the disposition of his earthly estate he adhered to this conviction. He made his last will, we are told, three days before his death, and after directing that the income be paid to an elderly cousin during her lifetime, the entire estate is, after her decease, to revert to the Poor Mission Fund of the diocese. We have not heard that the estate is a large one (it is most probably, indeed, a very moderate one) but such as it is it will in its ultimate disposition be a great boon to the little scattered flock of the faithful in the diocese of Dunkeld.

WE READ sometimes of a father and son, or of several brothers taking part together as priests in the celeinauguration of a Catholic Press bration of the Divine Mysteries. But place in Scotland some years ago, and of which we are reminded by the death recently of the senior participant, is probably unique-at least in this our age. The late Father Francis Guppi of the Minor Observants, who died the other day near Glasgow, became a member of that Order upon the death of his wife ten years ago. He was at that time fifty years of age. His five sons all followed his example, and by special dispensation they were all permitted to reside in the same monastery. So that on great festivals this father with his five sons could be seen in the sanctuary at the same time, the father sometimes, with two of the sons as deacon and sub deacon respectively, participating in the solemnization of High Mass. We are not aware of any similar instance in ecclesiastical annals. No doubt there were some even more remarkable in the ages of faith, but they do not lie upon the surface of history.

> THE LATE Hon. Edward Blake was an ardent champion of Home Rule for Ireland, and in his day rendered substantial service to the cause. It was in full accord, therefore, with the fitness of things that one of his sons cabled to the London Daily Chronicle upon occasion of Mr. Asquith's appeal to his constituents in East Fife, a sonnet appreciative of that distinguished statesman's courageous adherence to the cause of Irish rights. The lines which we take from an English exchange are as follows :

A grey-haired Atlas whose unwearied hands up the burden of Imperial

State, To which is added now another weight. Calmly before his people there he

stands, Watched by the concourse of unnumbered lands. And waits the words of unrecorded

No speech from him laden with useless hate : Union he seeks, but honor he de-

mand3: No matter what the burden on him Steadfast and firm despite all

dread alarms, Simply and frankly is his offer made, From which no threats can ever make him flinch,

traught arms Disturb his poise the fraction of an inch.

DURING THE COURSE of a discussion on the Cancer Problem in the London Times, attention was drawn to a remarkable theory advanced in a recently published book on the subject by Mr. C. T. Green. Mr. Green, having discovered from a careful study of the Registrar-General's statistics that cancer is more prevalent in some districts than in others; that it is common in some trades and uncommon in others; and that the figures in the various localities and occupations are fairly constant, set to work to examine the problem for himself. He found that while cancer is almost unknown amongst tanners and paper makers, "who work daily in line," it occurs frequently amongst those brought into contact with sulphur fumes. Further, he discovered that wherever chimneys abound there cancer is prevalent, and that where the chimneys draw badly the prevalence is increasede. g., in small houses surrounded by tall ones or tall trees.

FROM AN extensive body of observations, says a writer in the Inverness Courier, reviewing the book in question, it was concluded by Mr. Green that the lie of the ground and its association in the combustion of coal plays an important part in determining the incidence of cancer. For example, Nairnshire, says the same writer, has the highest deathrate from cancer in Scotland. Its population is 9,000, of whom 5,800

live within the town limits. Why Nairnshire should be singled out in the application of the theory is not explained. In geographical position, in physical features, and in the interior economy of its residents it is not particularly unlike the counties of Inverness, Elgin and Banff, which adjoin. So that we are to that extent left in the dark as to the working out of the theory.

MR. GREEN, however, goes on to show that while cancer is extremely prevalent in districts where coal (bituminous coal?) is burned, it is absent where the fuel is peat. This being so, it would be interesting to know how Ireland, which is largely a peat-burning country, is affected in regard to cancer statistics. Mr. Green does not appear to have pursued his investigations in that direction, particularly. But in the matter of fuel consumption, the inference is drawn that a fuel rich in sulphur is responsible for the prevalence of this disease. A case is cited, where, in a district burning sulphur-bearing pest, cases of cancer were found

WHAT APPEARS to be Mr. Green's ruling contention is that where the houses of the people are built on sloping sites or in hollows the incidence is higher owing to smoke accumulation. Where there is free draught, on the other hand, the incidence falls. This, he avers, is the obvious reason why cancer should account for one death in seven in the Strand district of London, and but one death in fifty-four in Stepney. Recent work has shown that cancer is associated with the pitch and tar industries, while "chimney sweep's cancer "has been known to the medical profession for a long time. The moral is obvious : if the theory can be shown to be well-founded, an additional argument is advanced, in the judgment of our contemporary, for the rigorous enforcement of smoke consumption regulations.

IN ONE OF his lectures in Toronto last week, Dr. James J. Walsh, the distinguished New York physician and publicist, laid stress upon the fact that cancer is responsible for eighty thousand deaths every year in the United States. It would be to the general benefit if investigations along Mr. Green's lines were made as to the geographical distribution of this heavy mortality. Canada too affords an important field for such research. As yet science has made but little headway towards the understanding, much less the conquest of this dread malady. The discoverer of the great secret will take his place beside Pasteur and others of the world's greatest benefactors.

#### THE CHURCH AND THE UNEMPLOYED

The problem of unemployment has rightly been called a world problem. Congresses, legislatures, popular conventions of every kind are engaged with it. Mass meetings, processions and other public demonstrations give expression to the sentiments of the workless population itself in Europe as well as in America. The mos pathetic of all manifestations is the sad and eager search for opportuni ties to work by that far greater por tion of the unemployed who suffer their miseries in silence. The men who speak loudest are often the anxious to earn their living by the labor of their hands. They see occasions like the present to stir up discontent with the entire social order and to scatter broadcast the seeds of radicalism which will in

Is the husbandman asleep while the enemy sows the cockle? lics in particular must consider it their duty to devote to this question their serious attention. Justice and charity alone will be sufficient motives. But there are still other considerations which should appear to their zeal. Idleness is the m of vice, and enforced idleness is only too likely to add rancor and bitter ness to all other dangers.

The problem of unemployment is not local or temporary. It is universal and chronic. At the first International Unemployment Congress which met at Ghent in September 1913, 16 nations were represented. In our own country, at the first Nations Conference on Unemployment, held at New York on February 27, delegates from 25 States of the Union were assembled. Peculiarly signifi cant was the fact that in spite of the great popular demonstration which have marked this year the speakers at the convention could not agree whether the present unemploy ment situation is acute or normal. To give point to their discussion we need only refer to the census figures for 1900. We will find that of all workers over ten years of age engaged in remunerative occupations 6,468,965 were out of work least a portion of that year. For the male workers alone these periods of unemployment ranged from four to six months in no fewer than 2,069,

It is plain, therefore, that we are confronted with a great problem. It would be puerile to think that it can be solved after the manner of the I. W. W. by invading churches. Their supreme purpose was to advertise their revolutionary organization. Some Protestant clergymen have not failed to throw out inuendoes at the action of the priests on that recent winter's night when an army of the unemployed, under the leadership of the I. W. W., broke into St. Alphonsus' Church, in New York, while the faithful were kneeling in worship before the Blessed Sacrament. Whatever opinion a believing Pro

house of prayer, and the propriety of converting it into a dormitory for men of all creeds and none, and for such as even enter with the words of blasphemy upon their lips, the atti-tude which must be assumed by the Catholic priesthood is plain. They know with a certainty of faith, sur passing all human evidence, that they stand in the living presence of Christ abiding in the sa nacle. He invites all who are bur-dened and heavily laden to come to Him. It is His supreme joy to see the poor gathered about Him here where He holds His court amid the unseen splendors of adoring angels. coming this infinitely sacred Presence that the shouting crowds, who refused the municipal hospitality refused the municipal hospitality, burst open the doors of the church and rudely brushed against the frightened women kneeling in the pews. Many had nothing but insult for that Incomprehensible Sanctity before Which Moses was bidden to unbind the sandals of his feet, for the place on which he stood was hallowed ground. A Catholic with the least instinct of Catholicits would have sought shelter under any covert rather than have intruded with such company into the sanctuary of God, where the poorest are in deed the most welcome, but where angels are unworthy to tread. Is it a wonder that Catholic priests would av down their lives rather than permit such a desecration?

Yet the Church loves the poor more truly than the world can ever love them. Pagan civilization was not concerned for them. Whatever true charity there exists to-day was kin-dled at her hearth. It is to this that men must returu if pauperism is ever to disappear. It is an evil which never found any place under her dispen-sation and wherever her influence was felt. Neither would she hesitate now, if no other refuge could be found
—as in fact is not the case—and all due reverence were observed, to open her churches. The Blessed Sacrament could be removed. poor all that she has done and still is away and unemployed found safer refuge than in her convents of the Good Shepherd and among her Little Sisters of the Poor? Yet these are only two of her countless orders devoted to the needs of suffering

numanity Had her voice been heeded in the past the problem of unemployment would not exist to day. It is the inevitable consequence of economic principles of which she has never approved and never can approve. On the other hand, this problem is not the necessary result, as we are often told, either of modern inventions or of modern methods of living. Justice and char ity are compatible with every stage of industrial progress. Were her Sunday's rest observed religiously, holidays of obligation in force a: during the ages of faith. were the home preserved in its integrity and not replaced to such an extent by factory and shop, were senseless excesses and expenditure and Christian solidarity obeyed in the spirit of her teaching, there would be work and bread for all to-day. Char-ity would supply in the love of Christ for whatever might still be wanting in times of private or public distress. There would be less display, there would be fewer fortunes made, but the happiness of the people would in-crease a thousand fold. There would bs a place neither for Liberalism nor Socialism in such a world.

But we must take conditions as we find them. Ideal they can never be. Original sin is a fact which the vorld may try to ignore, but whose consequences it must always feel As Catholics every social problem is of interest to us, and the problem of unemployment not least of all. Our Lord Himself, we may well suppose, had suffered bitterly from it.

What Catholic does not feel the gentle touch of grateful pity when he contemplates the Flight into Egypt? How the heart of Joseph sank as with Mother and Child he hastened in the night, through the silent moon-lit streets of Bethlehem, at the angel's warning! He looked to God's Providence alone to find a living for those most dear to him. But it was not in the ruling of that Providence to remove the suffering which should be so meritorious for him and in which Christ and Mary were to have so large a part, the blessings of which we were all to share. We can picture him humbled and abashed, perhaps penniless and breadless, seeking for work in a pagan city from people of an alien tongue There was no pang of that royal, faith ful heart in which Christ and Mary did not bear their bitter yet their happy part. They were winning even then the special graces of patience and of sanctification for those multitudes of the unemployed through all the ages who would there after suffer in union with them.

While therefore the spirit of resignation is the spirit of Christ, yet it does not free us from the duty of relieving to the utmost in our power the human miseries of the present life. In striving to solve the problem of unemployment our Catholic breth ren in other lands are setting us glorious example. Even in our own country Catholics are not wanting who stand foremost in the work of solving this momentous question. The principles and methods which may be applied in this important task we shall consider in another article.—Joseph Husslein, S. J., in

#### GLASTONBURY ABBEY

RELIC OF THE DAYS WHEN ENGLAND WAS A CATHOLIC COUNTRY - ITS GLORIOUS TRADITIONS

Members of the Devon Antiquarian Society visited Glastonbury Abbey, England, some time ago. After a general study of the extensive ruins and the portions laid bare during recent researches, they were met by Mr. F. Bligh Bond, who had consented to give an account of the fabric and of the work being carried out to preserve the more precarious por tions, and the light thrown on the onnection of the various sections during the excavations, now being made under Mr. Bond's directions. The portions especially touched on were, commencing at the west end St. Joseph's Chapel, with its rich treatment of transitional works.

CHURCH OF WOOD AND WATTLES

It was suggested that this building succeeded an early church built of wood and wattles, dedicated to St. Mary and St. Joseph, and that the great work of permanent restoration was begun in 1184. Abbot Benedict began building the Monks' beyond St. Joseph's eastward for 223 feet, up to the east wall of the transepts, and this portion was continued for 154 feet to the end of the retrochoir, occupying two thirds the length of the present choir, which was further extended in the fourteenth

At this juncture Mr. Bond de scribed the difficulty in solving the problem of the position and extent of the north porch. All doubt, however, was set at rest by the result of th excavations, for some 8 or 10 feet below the surface most massive foundations were encountered, por tions with examples of splendid cu masonry, which clearly corroborated the plan propounded many years pre-viously by that distinguished archof Worcester described this north porch, and his description coincided with the outline as now traced.

THE BELL TOWER

A bell tower stood, presumably over the north end of this long porch extending 45 feet to the north—a unique arrangement, and compara-tive with Chichester Cathedral and the smaller examples at Burton. Som exquisite remains of early moulded bands and bases of Purbeck marble

lating 1230-40, were near this porch Later in the history of the Abbey s crypt was formed under St. Joseph's Chapel, with a well, the history of which was not known. A former owner appeared to have done his best to ruin this chapel, one of the most ornate and stately examples of the period. The removal of portions for itilisation in buildings of the neighborhood and even for road materials become distorted-in one case a butleaned over quite 8 inches. Powder was used to destroy the west nd of this famous chapel, oss of one of the turrets and the destruction of other valuable features. The Monks' Church had fine western towers and a central tower, be sides the conjectural bell tower over he north porch.

#### THE CHOIR

The choir was begun four or five years later than the neighboring tructure of Wells Cathedral, yet this building retained its work in the Transition style from the Norman, while that at Wells was distinctly Early English. Little was known as yet of the Lady Chapel be yond the general outline, except that, like the transepts, its foot level was considerably above the western portions. This Lady Chapel formerly occupied a part of the choir, and be yond it, eastward, there was the Edgar Chapel, of great length, with an apsidal termination, apparently

The excavations of this eastern portion proved the correctness of the 580 feet, as given by the antiquary Hearn, in the seventeenth century, and exactly determined the limit of the apsidal end as built by Abbo Whiting. Mr. Bond pointed out the e provision made for draining the sub structure by water channels still preserved in good order.

THE CLOISTERS

The cloisters next received atten tion. Situated, as usual, on the south side of the church, they had the Chapter House, of rectangular plan on the east end, the doorway being still in evidence of the fourteenth century-the work of Abbot Mornington, 1842 1874, and Abbot Chinnock, 1874 1420. The slype and dormitory approach were also here. The capac cellars occupied the south side of the cloisters and the refectory, with the monks' kitchen, and from this spot the more capacious and ornate chen of the Abbot was seen in the

seph's Chapel, where excavations apparently about 20 feet by 16 feet internally, and which, it was thought, was elevated on arches, so that the pilgrims might pass under it in pro

GLORIOUS TRADITION

The legendary visit of St. Joseph of Arimathea and the Arthurian romances were indefinite until Geof frey of Monmouth, in the seventh century, brought them into English story, but surer ground was reached in the history of this great and world med Abbey in the Charter of King Ine, who in 688, on the advice of Ald helm, afterwards Bishop of Sher bourne, built and endowed a monas

With glorious traditions, through the times down to 1539, when the monastery was dissolved, it rem the only structure of this kind that had not been despoiled, and the sad chapter of its history closed with the unjustifiable execution of Abbot Whiting, a scholar and a divine, who had been nominated as Abbot by Car-dinal Wolsey, and had even conformed to the law by taking the required oath making his indictment inexcusable, and his execution what has been de-scribed as the "blackest page in the

#### FATHER HEALY

About this priestly "lord among wits," as Doctor Johnson would have called him, they tell the following Once while dining at a house in London, the Irish priest was being very openly patronized by a prelate of the Anglican Church who made the obtuse and impolite remark that he had been sixty years in this world without being able to discover the difference between a bad Protestant and a good Catholic. "Faith," came the swift retort, "you won't be sixty seconds in the next world before you'll find out all about it."

On another accasion the formidable wit was dining at Corless's famous oyster shop in London, when its Irish proprietor drew the priest's attention to the fact that his daughter had recently won a prize for singing at a well-known college of music. Mr. Corless assured Father Healy that he intended to bring his daughter out on the operatic stage. "You'll want to turn her into an oyster Patti, then," was the priest's

At the time when A. J. Balfour we the English Chief Secretary in Ireland, he once met Father Healy and asked him if the people of Ireland asked him it the people of rectain really disliked him as it was stated. "Well, Mr. Balfour" replied the priest," if the Irish people only hated the devil half as much as they hate you, my occupation would

The famous wit was about to enter a railway car at a Dublin station when, to his surprise, he found it filled with Protestant prelates most of whom were known to him. "Come in, Father Healy," said the Protestant Archbishop of Dublin, "I want to ask you a question." The priest at once took a vacant seat in front of the Archbishop who went on to say that a Catholic had requested him to ordain him to the Anglican "But," explained the Archbishop (Lord Plunket), "I don't know what orders to give him." him the Pledge," advised Father Healy.

A vendor of cats once took a litter of kittens to the Protestant Rector's house where Father Healy happened to be dining. The kittens were refused, although their vendor guar anteed them to be "good Protestant kittens." In the same week the ne merchant called at Father Healy's rectory, offering the same kittens for sale. "Why," said the priest, "these are the very kittens you offered to the Rector as good Protestant ones!" "Sure an' I your reverence," was the reply, "but that was before their eyes were was before their eyes were

They tell that some English hosts of the priest once asked him to at-tend a Ritualist service on the ground that it was "so like the Catholic service." He replied: "I have the true diamond, do I need the paste?" On another passage through London he met a Dublin friend of his who had a habit of sticking his tongue out. "Trying to catch the English accent?" asked Father Healy

innocently.

America, like most other countries of the world, was visited by Father Healy. From New York he went to Baltimore, Washington and Chicago On hearing an American declare he could live nowhere but in Paris, the Irish priest playfully suggested that the American had become a regular Parasite.

He was pleased with Montreal and struck by Quebec, but the ocean journey proved too much of a test for even Father Healy who failed to show up" in America as he did elsewhere.

In 1880 (according to the story told Healy told the story of Burnand's conversion to the Catholic faith, as the editor of Punch had himself told it to the Irish priest. Burnand had picked up at a cheap bookseller's the Confessions of St. Augustine," thinking he was likely to find in this work suggestions for a parody, took it to his office and began reading. A friend of his, an Anglican Bishop, was shown into the editorial room, and

the step he was about to take. "Certainly, I have," replied Burnard, who fancied the Bishop alluded to his projected parody. "Well," replied projected parody. "Well," replied the prelate," come to me to morrow and I will give you reasons against

Burnand accordingly went and the Bishop explained the Anglican atti-tude to him. "Now," the prelate concluded, "I will show you what the Roman position is." Burnand thanked him, but said he thought it would be better for him to see Car dinal Newman for the "Roman posi tion," and having seen the Cardina his course was decided. story as told by Father Healy.—Free

#### WHITE LIST" OF PLAYS PUBLISHED

CATHOLIC THEATER MOVEMENT ISSUES CATALOG OF CLEAN MODERN DRAMA

About a year ago, at Cardinal Farley's earnest desire the Catholic Theatre Movement was inaugurated. Since that time a "White List" of plays has been selected and thou-sands of people from all parts of the country have signified their inten tion to patronize only those dramae placed upon such a list. The making of this clean catalog of plays is based upon the fact that "it is accident fully as often as design that takes people to performances of a degrad ing character.

CONDITIONS OF ADMISSION play is admitted to the "White ist if it fulfills the following cor ditions:

A play must not, with regard to orals, occupy debatable ground. There should be a general agre ment that a play is clean and whole

The appeal should be simple and universal The play should be fit for theatre-goers of all ages, and suited to varied

This, too was stipulated: that the choice of plays should be made with due regard to practicability, and that counsels of perfection should not be

insisted upon. A "WHITE " LIST OF PLAYS

Admirable Chricton. Alabama. Alias Jimmy Valentine. Along Came Ruth The Amazons. The Auctioneer Arizona. Barbara Frietchie. The Bells Ben Hur. Brewster's Millions. Broad way Jones. Broken Hearts. Brown of Harvard. Bunty Pulls the Strings. Caste. The Cavalier. Classmates. The College Widow. Confession. The County Chairman. The Crisis. Cyrand Bergarac. David Garrick. Diplomacy. D'Israeli. Duke of Killicrankie Everyman, Everywoman, Father and the Boys. The Fortune, Hunter The Five Frankforters. A Gentleman from Mississippi. The Girl I Left Behind Me. The Girl of the Golden West, The Ghost Breaker. The Governor Lady. A Grand Army Man. Gringoire. Grumpy. Held by the Enemy. The House Next Door. Jack Straw. The Jilt. Jim the Penman. King Renee's Daughter. L'Aiglon. The Legend of Leonora. Liberty Hall. The Lion and the Mouse. The Little Minister. The Little Princess. Little Women. The Littlest Rebel. The Lost Paradise. The Man from Home. Marks and Faces. Merely Mary Ann. A Message from Mars. Micean Men. The Middleman. Milestones. The Mollusc. Monsieur Beaucaire. Mrs. Wiggs of the Cab-bage Patch. The Music Master. Nathan Hale. The New Henrietta. Officer 666. Old Homestead. The Only Way. Ours. A Pair of Sixes. Pair of Spectacles. Passing of the Third Floor Back. Peg o' My Heart. Peter Pan. Pilate's Daughter. Polly of the Circus. Pomander Walk The Poor Little Rich Girl. Potash and Perlmutter. Prince and Pauper The Private Secretary. The Profes sor's Love Story. Pygmalion and Galatea. Quality Street. Rebecca of Sunnybrook Farm. The Return of Van Winkle. The Road to Yesterday.
Les Romanesques, Rose of the
Rancho. Rosemary. Rosedale. The Jane. The Scarlet Pimpernel. School. Second in Command. Secret Service. The Senator Keeps House. Sham. Shameen Dhu. Shenandoah. The Shepherd King. Sherlock Holmes The Silver King. Shore Acres. Soldiers of Fortune. Stop Thief. Strongheart. Such a Little Queen. Sweet Kitty Bellairs. The Things That Count. The Third Degree. Too Many Cooks. Tom Pinch. Tre-lawney of the Wells. The Two Orphans. The Tyranny of Tears. The Virginian. The Warrens of Virginia. Way Down East. What Every Woman Knows. When Knight-hood was in Flower. The Will. The Witching Hour.

FINAL WORDS

The sponsors of the movement add these words to the publication of their list :

"In good faith, not without a sense by Father Healy himself) he met Burnand, the editor of Punch, who in those days had not yet become a Catholic. In years afterwards Father Movement. It has not proven feast ible to make an absolutely complete list, nor to include the very lates plays. The list, however, is compre hensive enough to form some sort of standard by which plays it does no include may be judged, after the personal investigation, which it is one of the purposes of The Catholic Theatre Movement to foster and en courage on the part of its members There is no desire to shirk responsi Mr. Bond's description terminated at the west end of the Galilee and St.

Bishop concluded that the editor was bility for sins of omission or commission, though hostile, carping criticism from unfriendly sources. cism from unfriendly sources need not

be taken seriously. The "White List" must be a permanent institu-tion. The co operation of every member and friend is solicited in keeping the list accurate and up to date.--Chicago New World.

> Special to THE RECORD THE EXILE

You smile at an old man's fancy, You wonder I should complain, When every want is satisfied, And I know not ache or pain; For sure the great God's good and

kind, And I thank Him night and day, But can I forget Old Ireland When my thoughts are there alway You talk of your parks and gardens, But I tell you they can't compare With a country lane in Ireland

When summer is in the air. God gives of His own sweet beauty To every land, I know, But, ah, you should be in Ireland Where the hawthorn hedges grow. You boast of your asphalt pavement

'Tis hard on an old man's feet, And never a kind "God save you" You hear in the busy streets; But the winding roads of Ireland Lead up to the throne of God, And many's the prayerful greeting They breathe in the dear old sod.

Your houses are large and spaciou and furnished with regal store, And sure in the homes of Ireland No carpets are on the floor. But there is a gem surpassing The glitter of richest gold, The Faith of the sons of Ireland Where the evening "beads" is told

Though yours is a land of plenty, There are things that gold can't buy The lilt of the birds in Ireland, The grey of an Irish sky, The smile on the cheerful faces, The hearts that are quick to pray God keep you and guard you, Ire

My heart is with you to-day. -REV. D. A. CASEY (COLUMBA

# "PROTESTANT ULSTER"

The phrase "Protestant Ulster" has een long in use in newspapers and taken to be the truth as indicated namely, that the population of the Province mentioned is Protestant by large majority. That the fact is far from being so, however, is shown in figures thus stated from official statistics

Antrim and Down are the only Ulster counties which are overwhelm ingly Protestant, including, as they io. Belfast. The last census shower that in these counties the numbers

Protestants......587.635

In the other seven of the nine Ulster counties the religious peruasions are returned as : Catholics.....

Protestants,.....303,246 Such is "Protestant Ulster"-Cath olic by a large majority in the large majority of its counties.—Freeman's Journal.

#### DON'T RUSH YOUR PRAYERS

Don't rush your prayers. Don't shorten or omit them on the pretext that duty calls you to some other The highest of all duties commands you to make ample provision for this daily communion with God There will always be distractions There will always be something to be done, if you permit such good things to stand between you and God. There is no economy when there is a question of useless conversation amusements, or recreation. Hour after hour is spent with our families. friends and neighbors, but the time spent with God is, as a general rule, exceedingly brief. In the morning we are hurried. In the evening we are fatigued. The only one thing that can keep us close to God, that can keep alive the fear of sin, the one thing that can procure for us the supernatural light whereby we discern the true from the false in spiritual matters, is hurried, slurred over and gotten through mechanically Some morning, when we least expect it, the sun rises on our last day of life. The time is short, and we make a hurried preparation. We pray then as we never prayed before. We pour our souls in regret for the lost days and hours. We would give a million worlds for another week, another year, in which to make up for lost time. Lost time! The time that could be devoted to prayer and good works! The time that has no portance in our eyes while we are well and strong, the time that is spent in worldliness, in sin, in vain amusements, in the things not count in everything but the one The world blinds us, the flesh draws us away from God; the devil always furnishes us with a pretext, and we go along through life, giving no thought to the wasted hours, and never thinking of economizing time until there is question of spending it in the things for which time was made—prayer and the love and service of God, which have their root in frequent and daily prayer.

Give us, oh, give us, the man who sings at his work. Be his occupa-tion what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He more in the same time, he will do it better, he will persevere longer. Thomas Carlyle



FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD's appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer.

It is a source of gratification to Canadian Catholics that to one of hemselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly essed Father Fraser's efforts, and made him the instrument of salva tion to innumerable souls. dear reader, have a share in that work by contributing of your means to its maintenance and extension The opportunity awaits you : let it

The opportunity awaits you:
not pass you by.
Previously acknowledged.
Friend, Jarvis.
For the Souls in Purgatory, Dunnville.
For the souls of the Icefield disaster,
St. John's.
In honor of the Sacred Heart.
Ten Young Ladies, St. John's, Nfid.
A Friend, Raymond, Ont.
P. McFhionphain, Sydaey.
A Friend, Whitney Pier.
In honor of St. Anthony.
A Friend, Mabou, N. S.
Mrs. M. E. McBride, Milltown
In memory of Uncle.
Wm. Lee, Regina. m. Lee, Regina.... Subscriber, Brantford, ank MacDonald, New

#### LOGIC AND CONSIST-ENCY IN PROTEST-ANT NORWEGIAN

Mgr. Fallize, Apostolic Vicar of Norway, tells us the following story of a conversion, says the Missionary.
"A short time after I had settled in Tromsoe a Protestant of that town came to ask me this question: 'Tell me, priest, is there still a Pope in your Church ?'

Certainly, my friend! There always was and is now a Pope in Rome. The Catholic Church was never, from the beginning to this very day, with out her supreme shepherd, the Pope.' 'Then immediately receive

into your Church.' I would be only too glad to do so; but tell me, what is it that led

you so quickly to this decision?'
"'The matter lies in a nutshell! Luther, the founder of our religion said, as perhaps you know: 'I shall be the ruin and death of the Papacy. Now if the Papacy still exists to-day, after three and elapse, it is evident that Luther told a falsehood. Yet God cannot have selected a liar either to found or to reform his Church. Therefore. Luther's work necessarily must be ineffective and unable to save souls. This is the reason why I wish to return to that Church, which Luther never should have dared to betray

There was logic and consistency in this Protestant Norwegian. Need-less to say, he and his whole family became converts to the "Pope's Church."

#### THE SWEET-FACED SISTER

These are the words of Rev. Russell H. Conwell, the well known lyceum lecturer, spoken to his Protestant flock from his pulpit in Philadelphia: I remember having been in Rome

in 1868, alone without a friend, and the Roman fever upon me. I staggered back to my hotel, went up my little room and gave myself up to the fever. \* \* \*
"I remember nothing of the succeed-

ing days until I opened my eyes one morning; the sun was shining in, and over me was leaning a sweet-faced Sister of the Roman Catholic Church. Her hand was upon my head, and as I looked up into that sacred face, seemingly so devoted to God, and looked into those womanly eyes so human, so spiritual, and felt the touch of that hand upon my forehead, I believed it was an angel sent from God to me.

"All through the years since that Roman fever, I have dreamed frequently that I was sick again, that my eyes opened once more, that I looked into that sacred face, and felt again the touch of that motherly hand. To me it was Christian. Although we differed in denomination and though I could not approve of her Church, yet that act was Christianity pure and simple. God let His blessings come upon me and I stand in the pulpit to testify of His goodness then, in sending that Sister to care for an entire stranger, one she had never seen before, and one she has never seen since."-St. Paul

#### FIVE MINUTE SERMON

REV. J. J. BURKE, PRORIA, ILL. THIRD SUNDAY AFTER EASTER

ST. JOSEPH

"And Jesus Himself was beginning about the age of thirty years, being, as it was supposed, the son of Joseph." (St. Luke iii, 23.)

The saints are the friends of God. They are those men, women and child an, who, having lived a life according to God's law, and that of His Church, having overcome the trials, difficulties and temptations of this world, are now enjoying the victor's crown in the next. It is a mistake to suppose that the saints were far different from us. They were not. They were descendants of Adam as we are. They had the same corrupt nature, the same passions to conquer. But they fought bravely against them, conquered and are now in heaven. They belonged to every avocation in life. The farmer from his plow, his wife from the kitchen, as well as the priest from office, the sister from her convent and the monk from his mon astery, the student from his desk and the instructor from the class room go to form the great army of God's

To-day, the feast of the patronage of St. Joseph, let us meditate a few moments on his life learn therefrom

St. Joseph, as is well-known, was the foster father of Jesus, that is, he took the place of a father in his re-

He was likewise the husband of Mary the Mother of Jesus. Although Mary was the Mother of Jesus, we know that God, not Joseph, was His Father; for "He was conceived by the Holy Ghost, born of the Virgin

It is not proper, my dear friends for us to dispute about the virtue of the saints and contend that one is ter than another. Still, we can plainly see that God seemed to be liberal with His graces and favors to some than to others. For example, we all know that of all the saints the Blessed Virgin occupies the highest place in heaven next to God. And it is but proper that He should honor His Mother more than His friends. But next to the Blessed Virgin I think it can be safely said that St. Joseph occupies the highest place among the saints of God. I

infer this from the teaching of God and of His Church.
When God was looking, if I may so speak, for a person who would prop-erly care for His divine Son while sojourning here upon earth, He cer-tainly must have chosen amongst all His saints the greatest, the holiest. He passed by Adam, Isaac, Moses and the other saints and patriarchs of the old Law. These had sighed for a sight of the Saviour. It was denied them. Joseph was singled out by Almighty God as that one of all this servants most fitted to not only see, but to nurse, to feed and to live with for thirty years. What an inestimable privilege! to be a member of the Holy Family! Kings would have given mountains of gold, Solomon

him would have given all he possessed for but a glimpse of the Man-Yet Joseph, the poor carpenter, was chosen to take care of Mary and

In honor of each of the other saints the Church has set apart but one day in the year; while in honor of St. Joseph the Church has set aside three days, thus clearly teaching that of all lovely tints of the rainbow or of the saints, next to the Blessed Virgin, St. Joseph is the greatest and deserving of the black of the ing of the highest honors. This is but reasonable. For since God selected him from amongst all the de-scendants of Adam and so honored him? as to place in his custody His only Son with the Virgin Mother, we but following God in honoring

him above all the saints.

We honor him by leading a good life—a life conformed to the will of God as was his life.

St. Joseph's life is a model for each of us. We are all men and women of labor. St. Joseph was a poor carpenter. Is not this a consolation for us? When we are toiling at our various avocations, weighed down with the heat and burden of the day, tired and footsore, our limbs aching and our minds distressed, then let us remem ber that the Holy Family lived in a poor cottage at Nazareth and that, while Mary did the kousework, Joseph toiled at the carpenter's bench, Jesus

assisting him.

The thought of this should inspire us with a holy desire to do work where He has placed us and thus imitate the great St. Joseph, who is our special guardian, protector and

The Bible sums up all it has to say about St. Joseph in three words "Ipse erat justus—He was a just man." And yet how much is comprised in brief sentence? He was just. What is meant by this? It means that he possessed all virtues. He was conformed to the laws of God. Was conformed to the laws of God.

He gave everyone his due. He was upright, innocent, pure, honest, honorable, blameless. He loved God above all things and his neighbor as himself. He did unto others as he would have others do unto him. He was patient under trials, persevering under difficulties and constant in the performance of good deeds. He did what God willed and did not murmur when trials came.

He was a just man means all this Of how few can it be said and more. Of now lew can be said:

"He was a just man!" Let us endeavor to live so that when our time comes to die it can be said of us as it was of St. Joseph "He was a just it was of St. Joseph "He was a just it was of St. Joseph" He was a just it was of St. Joseph "He was a just in the said of us as it was of St. Joseph" He was a just in the said of us as it was of St. Joseph "He was a just in the said of us as it was of St. Joseph" He was a just in the said of us as it was of St. Joseph "He was a just in the said of us as it was of St. Joseph" He was a just in the said of us as it was of St. Joseph "He was a just in the said of us as it was of St. Joseph" He was a just in the said of us as it was of St. Joseph "He was a just in the said of us as it was of St. Joseph" He was a just in the said of us as it was of St. Joseph "He was a just in the said of us as it was of St. Joseph" He was a just in the said of us as it was of St. Joseph "He was a just in the said of us as it was of St. Joseph" He was a just in the said of us as it was of St. Joseph "He was a just in the said of us as it was of St. Joseph" He was a just in the said of us as it was of St. Joseph "He was a just in the said of us as it was of St. Joseph" He was a just in the said of us as it was of St. Joseph "He was a just in the said of us as it was of St. Joseph" He was a just in the said of us as it was of St. Joseph "He was a just in the said of us as it was of St. Joseph" He was a just in the said of us as it was of St. Joseph "He was a just in the said of us as it was of St. Joseph" He was a just in the said of us as it was of St. Joseph "He was a just in the said of us as it was of St. Joseph" He was a just in the said of us as it was of St. Joseph "He was a just in the said of us as it was of St. Joseph "He was a just in the said of us as it was of St. Joseph "He was a just in the said of us as it was of St. Joseph "He was a just in the said of us as it was of St. Joseph "He was a just in the said of us as it was of St. Joseph "He was a j

# **MEDICINE**"

Says Mrs. Corbett, Are "Fruit-a-tives" "They Keep Me In Perfect Health"



MRS. ANNIE A. CORBETT

Avon, Ont., May 14th. 1913
"I have used "Fruit-a-tives" for Indigestion and Constipation with most excellent results, and they continue to be my only medicine. I am highly pleased with "Fruit-a-tives" and am tot askamed to have the facts published pleased with "Fruit-a-tives" and am not ashamed to have the facts published to the world. When I first started, about six years ago, to use them, I took four for a dose, but I cured myself of the above troubles and gradually reduced the dose to one tablet at night. Before taking "Fruit-a-tives" I took saits and other pills but the treatment was too harsh. I thought I might as well suffer from the disease as from these treatments. Finally, I saw "Fruit-a-tives" advertised with a letter in which someone recommended them very highly, so I tried them. The results were more than satisfactory and I have no hesitation in recommending them to any other person.

recommending them to any other person.
They have done me a world of good. I get satisfaction from them, and that is quite a lot". ANNIE A. CORBETT. 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.

man." He gave everyone his due He was obedient to the laws of God and His Church. He was honest in his dealings with his neighbors. cheated no one. He was kind to his family, upright in all his dealings with his fellowmen and just in sight of God.

For the blessings we enjoy we should thank God morning, noon and night. We should unceasingly praise and thank Him for having directed our steps to this delightful land where untrammeled we can do His work; we should thank Him for having given us this beautiful country, fertile soil and good opportunities to raise for Him souls that will here-Law. These had sighed for a raise for Him souls that will here to the Saviour. It was denied in. Joseph was singled out by not appreciate the unspeakable benefits wants most fitted to not only see, to nurse, to feed and to live with Messiah as a father with a son thirt was a father with a son the same and the same a son from smaller places or from the country. But in this as in other things "Tis distance lends enchantment to the view." It has been said in all his glory, surrounded with all that gold could purchase, with thousands of servants to obey that God made the country, man made the town. There is a certain amount of truth in it. And in this as in all other works of God you can see its superiority to that of man.

The person in the country is in constant communication with nature. These works and beauties of nature cannot but elevate the mind from

nature up to nature's God. The beauty of a cloudless sky of azure blue or one constantly chang-ing by the shifting of clouds; the lovely tints of the rainbow or of the young animals of various kinds and sizes skipping over pastures of green; the crops of hays, oats, wheat and corn growing to maturity; all these things are well calculated not only to attract the eye of a lover of the beauties of nature but to cause him to think constantly of God Who giveth the increase to our flocks and the

seeds we sow.

There is nothing more useful, nothing more beautiful to look upon then growing crops and green pa ures teeming with glossy-coated

animals. The farmer whose animals and crops grow while he sleeps, who is becoming independent while resting, who on rising in the morning see his corn four or five inches taller, his animals many pounds heavier than the night before; who breathes the pure air of an independent life, views the surrounding beauties of ance, and I was nature and appreciates them, cannot acquaintance." but be deeply impressed with the certainty of God's presence and providence.

Hence the country or a small town is the most suitable place in which to live and rear a family. Hence it is, too, that it is from the retirement of the country that heaven receives the greatest part of its recruits. Here we can live a life in imitation of St.

Joseph at Nazareth.

#### TOBACCO HABIT

Dr. McTaggart's tobacco remedy removes all de-sire for the weed in a few days. A vegetable medi-cine, and only requires touching the tongue with it occasionally. Price \$2.

# LIQUOR HABIT

Marvellous results from taking his remedy for the liquor habit. Safe and inexpensive home treatment, no hypodermic injections, no publicity, no loss of time from business, and a cure guaranteed.

Be assured he is a powerful advocate before God. When we remember that Jesus was subject to St ber that Jesus was subject to St.
Joseph for about thirty years; when
we recall to mind the fact that during
these many years at Nazareth He
obeyed promptly Joseph and Mary;
when we consider that at the least
word or sign of Joseph, Jesus quickly
did what he wanted; when we conrider. I say these facts, then, we sider, I say, these facts, then, we will learn not only as children promptly to obey our parents in imitation of Jesus, but also we will, in particular, learn that Joseph is above all the other saints in dignity and power to

assist us. St. Teresa says "Our Lord would teach us that, as He was pleased to be subject to Joseph upon earth, so He is now pleased to grant whatever this saint asks for in heaven."

While asking him to obtain from God the grace of living a good life, let us not forget to ask for the grace of a happy death. If our death is not a good one, all is lost and heaven, our being's end, cannot be obtained. St. Joseph is the special patron of a happy death. He delivered the child from His enemies and has the particular privilege of delivering the lying from the snares of the devil. His death was a most happy one in the arms of Jesus and Mary.

that yours may be like it. In all your trials, wants, troubles, difficulties and temptations "Ite ad Joseph," "Go to Joseph; pray to Joseph."

If you wish a special virtue "Go to Joseph." The lily in his left hand is a symbol of holy purity. He is the special guardian of the virtue of purity. If you desire that great vir-

tue go to Joseph. The ax in his right hand represents that he was a carpenter, a laborer. If you are tired of your hard lot of a laborer, go to Joseph; learn of Joseph

to be patient and industrious.

Pray to him at all times and for all graces, but especially for a happy death. Ask that your death may be like his, that in the presence of the Holy Family you may breathe forth your soul, repeating the sweet words, Jesus, Mary and Joseph.

#### TEMPERANCE

THE HABITUAL DRINKER

We commend this warning from editorial columns of the New York Sun to the man who drinks moderately but habitually. It may cause him to open his eyes to a danger he did not sufficiently realize. Disease is the sure portion of the man who drinks regularly, even though moderately. The "moder-ate" habit may sooth his conscience and save his respectability, but it will ruin his stomach and hasten his

death. It says:
"It is the habitual indulgence in alcohol which is prone to lead to certain well-known degenerations, especially when it is imbibed before meals. It is important, therefore, not only to differentiate between its moderate and habitual use. The human organism is capable of resisting the effects of deleterious agents occasionally introduced; but it becomes incompetent to eliminate them when the intake is habitual and constant. The average man who 'takes an eye-opener' every morning is almost certain to have nutmeg liver ' that will eventually take him to his grave with dropsy etc.! the man who does not enjoy his dinner without the preceding cocktail is menacing equally his only future comfort and his wife. It is only a question of time with the ity of the country air; the loveliness of a rural scene in which you behold this view, although he is himself a very moderate drinker."

#### DOES NOT EXIST

Let us waste no words in the possible or ideal saloon. It will be time enough to discuss it when it will be discovered. The saloon as it exists to-day trades in and battens upon intemperance, and at its door must be laid all the dire evils which accompany or follow from intemper ance. Over saloonkeeping hangs a heavy cloud of social and religious disgrace. The Church frowns upon it in anger and sorrow. Mr. London regrets that drink is so accessible and believes that it is dangerous to the society for the saloon to be the legal, convenient meeting place that it is. "I regret," he says, "that John Barleycorn flourished everywhere in the society in which I was born, else I should not have made his acquaintance, and I was long trained in his

#### EMPTY TALK

The present Lord Chief Justice of England made the statement that there was no bar, by reason of race or religion, to the position a man might attain in that country, not even the Lord Chancellorship ondon Tablet takes exception to the

statement, saying: Here indeed is a Daniel come to judgment. He tells us in flat contranction of the Statute Book, that there is no bar by reason of religion to the position to which a man may attain in this country, "not even the Lord Chancellorship." Has he so soon forgotten what was known at the time as "the Russell and Ripon Relief Bill"—the bill which was designed to make Catholics as eligible as other men for the positions of Lord Chancellor of England and Lord Lieutenant of Ireland? Has he

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shall always recommend GIN PILLS to anyone I know is suffering with their Kidneys."

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House of Commons? The way to the Woolsack in this Christian country is open to the Jew, but by the wisdom of Parliament it is closed to a Catholic. The successful Chief Justice has forgotten all this—but may we not fairly ask him to be mindful now of his own principles and to translate his eloquent lip service to them into definite action? The bad law he overlooked is still on the Statute Book—surely we may ask him to make good his words and to use his

#### THE CONTRAST

make the talk of tolerance a reality.

From time to time some fllthy sheet exasperates us with a filthier article and we wonder how discerning people view us. Occasionally get a glimpse.

Our attention has just been drawn to a poem, "The Ancient Church of which we have read with much pleasure. Unless otherwise advised, one might judge that some pious priest or good sister was the author: but, not so. No less a personage than Rev. Charles Edward Stows a Congregational ministra Rome, Stowe, a Congregational minister and son of Harriet Beecher Stowe of the immortal "Uncle Tom's Cabin." Here is the poem :

As rises Teneriffe above The restless ocean's moan, so looms above earth's chance and change

The ancient Church at Rome. Majestic 'gainst the sunset sky

The Titan mountain stands, Frowning while ocean giants die

So bold against the lurid past, Yet stands the Church of Rome; Unchanged when all is changing fast, The storm tossed pilgrim O'erwhelmed by the barbarian hosts,

The Eternal City fell; But laid on her rude conquerors The magic of her spell.

Thus facing countless future years, And ages yet unborn, Rome rises o'er all haunting fears,

And dreads no coming storm.

Commenting on this poem, an eastern exchange says :

low flung slanders, the degraded thoughts, the hate inspired false hoods against our Church, when we have Americans of the type of this We know there is no instituman? tion in the history of man compara-ble to our Catholic Church, which has outridden every manner of storm, moral and intellectual, during twenty centuries. We know, too, that her everlasting triumph is certain in the ages to come, because the God who founded her has promised this, as well as that she should, like Him, be reviled."—The K. of C. Columbian.

WM. RENNIE Co. Limited

#### CHURCH THAT MAKES CONVERTS AMONG HEATHENS

HAS UNIFORMITY OF DOCTRINE AND UNIFORMITY IN TEACH. ING ARTICLES OF FAITH

Mr. Hilliard Attridge comments on the strange opinions of the West-minster Gazette in the matter of the Kikuyu incident, and the intercommunion of Anglican and Evangelican Protestants. The Gazette is of the opinion that the uniformity of doctrine and practice which may be desirable at home cannot be insisted upon abroad, where heathen and Mohammedans abound. Mr. Attridge says :

"You say that a great Church pro-pagating Christianity in the wilds of the world cannot be thus definite in its standards of belief and practice But here hard facts are against your theory. For it is precisely the Church that insists on the most pre cise standards of belief that recruit the largest number of new adherents in the wilds of the world. In China the Roman Catholic mission aries have now 1,750,000 including at one end of the scale men of the lettered class, at the other the aboriginal tribesmen of the Yunnan hill country, and the ads of the Mongolian Steppe. If we take the official returns Anglican missions, and add to them those of a score of other Protestant bodies, we have a total for the heralds of a vaguer gospel, and this amounts in all to 324,000 adherents, of whom only 167,000 are claimed as baptized Christians (see 'China Year Book'). The grand total is less than that of the Catholic of the single province of Chi li. It would appear, then, that what appeals to men is the message of those who hold that there is a real revelation, conveying definite knowledge of objective truths, not the theory of a Church, or a group of Churches, which are content to attach no precise meaning to their formularies, and which permit the gospel of white, black, and grey to be preached side by side, by ministers who agree to differ. Behold the Kikuyu problem is this deeper question: Is the message of deeper question: Is the message of the Gospel a definite one, or is it nfluence with the Government to something so vague that it does not greatly matter what those who re-ceive it believe and practice?"—The

> It is a good thing to believe, it is a good thing to admire. By contin-ually looking upward, our minds will themselves grow upward; and as a man, by indulging in habits of scorn and contempt for others, is sure to descend to the level of what he despises, so the opposite habits of admiration and enthusiastic reverence for excellence impart to our-

CURED OF DRINK BY SAMARIA PRESCRIPTION

WISHES TO HELP OTHERS

Mr. Roy Blanford, 706 East 10th Street, Michigan City Indiana, has the courage to wish his name published in the testimonial he gives to

the wonderful benefits of Samaria Prescription for the cure of Drunkenness. One treatment of Samaria did Many men have not the wish to

stop drinking as Mr. Blanford had. Their system is undermined, their nerves, brain, and stomach crave alcohol. They are its slaves. They need help and in such cases, friends, wives or sisters should induce them take Samaria or give it to them in their coffee, tea or food to ease their craving and help them to take hold and make themselves into men again.

It is tasteless and odorless.

Mr. Blanford knew he needed help and took Samaria to help him looser the clutches of the whiskey fiend. It cured him and he has the courage to tell the whole world about it and send the thanks of his wife and four children for the happy home restored to them all.

to them all.

Mr. Blanford says in part: "I have not taken a drink now for over four months - I have no desire—passing a saloon the odor almost makes me sick. Wy nerves are much better, my appetite is gord, in fact my whole system is in good condition. Samaria has made a great change in me as well as making a happy home, so let me and my wife and four chidren thank you, and hope Samaria will help many others—you may use all or any part of my correspondence as testimonials. Roy Blanford, 706 East roth Street, Michigan City, Indiana.

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selves a portion of the qualities we admire.—Matthew Arnold.

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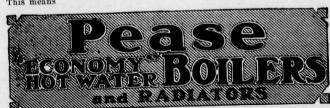
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#### CHATS WITH YOUNG MEN

A YOUNG MAN'S OUTLOOK

man's success depends greatly on his own will power and on the choice of a work which suits him and in which he can become expert:

The real problem of those who would uplift the young man is to con-

rince him that he can uplift himself. Herce, I would say in the outset, that the young man himself is his own opportunity. Keep that thought in mind. He will never have any other; since what he calls opportunity, in the events and chances of life, is only his own power moulded and made ready for use. It is with him whether he succeeds or fails—whether he leaves behind him,
foot prints on the sands of time or passes into the vast crowd of the

unknown, depends upon himself. It matters not what opportunity life may have in store, the young man must be fitted and equipped to grasp the opportunity at the proper mo-ment, in order that he may achieve the dream of life known as success

This being true, it is important to impress upon him a few of the essen-tial elements that make a true manhood. The ground work is a Christian education, and remembering his duty to God, and that the key that opens the door of success is obeying His divine law. As the young man stands upon the mystic line that divides youth from manhood, with life stretching out before him like an andless chain, he has his dreams of the future, and, with the intelligence and will power, with which his divine Creator has endowed him, it remains for him to forge those dreams into realities.

The business world, with its hum of industry, the great professional ealms of science and literature, the pleasures of agricultural life, and hundreds of other varied pursuits, move in majestic panorama before him, each holding out her willing hand and bidding him choose.

Young man, at this, the most vital point in your career, examine yourself and take an account of your stock. For what has nature fitted you—not what you desire to do, but what can you do. Why do so many fail, when the opportunities are so great? The answer is obvious, they disregard the calling of nature, and refuse to embark in that occupation for which God, in His infinite wisdom, has fitted them. We do not all desire the same thing, nor all wish to rform the same labor. There is no better test of a man's fitness for his work than his love for it. This answers the question so often asked by young men: "How can I tell for what trade or calling I am best If a man loves his work, no matter what it may be, that is the field of labor for which he is best

Parents make mistakes in trying to force upon their sons, occupations, trades and professions for which they have no calling and which are distasteful. You cannot make a law-yer or physician out of a boy whose tastes are for an agricultural life, nor a merchant of one who revels in the wonders of mechanics. Our colleges every year turn out scores of grad uates in law, medicine and other professions, who, in a few years, become car conductors, station agents, or commercial clerks. You ask why Simply because some ambitious ents, as a prominent man said, "Have make the mistake of attempting to force round pegs into square holes."
The fields of toil are numerous, and, hence, nature secures to herself a when speaking or being spoken to.

variety of labors. You have your Let ladies pass through a door own special place to work; find it, and then fill it. You cannot do all things, but you can do one well and when you have found the place and work for which you are adapted stick. Do your work well, and if your position is humble, strive for a higher plane. The higher positions await those who are prepared to fill them, and sometime, somewhere, God gives to every man a chance to win and wear the crown of victory.

This is an age of specialists, and if there ever was a time when it was demanded that a man do one thing supremely well, it is now. Various branches of the professional and business world are rapidly becoming specialized, and it behooves the young man to select his field of labor and not undertake to engage in numerous callings.

A superior excellence is demanded of men of to-day, and, whatever in the past may have been the glories of great men, those distinguished above others for their virtue and intellect, we must well know it is our duty to endeavor to rise still higher in goodness, generosity and nobility heard to express the opinion that to of conduct. We must learn, in the play with little children was the

beginning, the vital, important leason that the formation of a great character, and attaining the nobility of man, depends upon our helping ourselves. Experience and practical wisdom expresses a golden truth in saying, "God helps one who helps saying, " himself."

Turn each fleeting hour into preparation of your mind, body and soul, and, if you do, the time will come when your labors and industry and right living will bring to you peace, contentment, love and respect—the crowning glories of mankind.

LOVE YOUR WORK

Do not look on your work as a dull duty. If you choose you can make it interesting. Throw your heart into it, master its meaning, trace out the causes and previous history, consider it in all its bearings, think how many even the humblest labor may benefit, and there is scarcely one of our duties which we may not look to with enthusiasm. You will get to love your work, and if you do it with delight you will do it with ease. Even if at first you find this imposdrudgery, this may be just what you require; it may be good like mountain air to brace up your character. -Lord Avebury.

TO HIM WHO OVERCOMES A good many of the fights in which we overcome in Christ's Name are fights with our besetting sins. These may be laziness, selfishness, lack of confidence in our own ability, or weakness of will. We have to fight these things in ourselves. Again we have to fight against other tempta-tions. One may be tempted to use profane words, to say what is not true, to go with bad companions or to do something which the inward monitor—conscience—declares to be unsafe, immoral and shameful. him that overcometh in the battle with temptation the dear Lord will give blessing and reward.-Catholic Columbian.

#### OUR BOYS AND GIRLS

Go to school until you are gradu ated, if you can. An education is worth having for its own sake. It trains the mind to reason and en riches it with beautiful thoughts and the possession of facts that are useful to know. It opens the door of good society to the person who has it. It is an accomplishment like it. It is an accomplishment like music or art. After you enter your teens, try to find out what work in life you would like to do and then direct your studies to fit you for that occupation. An electrical en-gineer, a doctor, a financier, a chem-

ing things should be done: Hat lifting in saying " Good-by

ist, an editor, etc., need different

studies.

Hat lifting when offering a seat in a car or acknowledging a favor. Keep step with any one you walk

Always precede a lady upstairs and ask her if you may precede her in passing through a crowd or public

Hat off the moment you enter a street door and when you step into a private hall or office.

Let a lady pass first always, unless she asks you to precede her. In the parlor stand until every

lady is seated. Look people straight in the face

first, standing aside for them. In the dining room take your seat after ladies and elders.

Never play with knife, fork or

Do not take your napkin in a

bunch in your hand. Eat as fast or as slow as others and finish the course when they do. Rise, when ladies leave the room and stand till they are out. If all go out together gentlemen stand by the door till the ladies pass out.

Special rules for the mouth are that all noise in eating or smacking of the lips should be avoided.

Cover the mouth with hand or nap kin when obliged to remove anything from it.

Use your handkerchief unobtrusively always.
Always knock at any private room

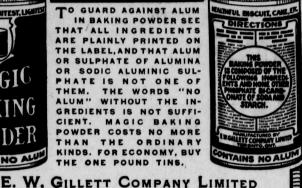
door.-Denver Register.

HE LOVED CHILDREN

The late Cardinal Rampolla shared with the present Pope a warm love of children. When in their presence he was radiantly happy, and on more than one occasion he has been heard to express the opinion that to

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entire country. In a word, the Bas-

ques are not merely the most ancient they are also the most modern people

Yet in one sense they refuse to be

profit of every advance in civilization but much as a castled baron, aloof

and self reliant might take tribute of

passing travelers. And for the benefit of those who incline to link Cath

olicism in Spain with the material and intellectual backwardness of the

country et it be noted that the Bas-que r syinces are easily the most

Catholic section of Spain, with a

priest for every 200 inhabitants, with

over 2,500 churches and chapels, with 366 religious houses and nearly

6,000 religions men and women. There are factories in Gaipuzcoa where

nasters stand amidst their employees

at work and lead in saying the rosary

and singing hymns. There are towns and villages where 1 out of every 6

or 7 persons is a daily communicant, where one third of the population

where the men and women on their

in their people as do the priests of

Navarre, all Spain might reach their

level of material advancement

Meanwhile, when you are pitying

Spain, dear reader, kindly omit the

HE DARE NOT

sented right authority on such mat

ters from the right source. That

Useful

**New Invention** 

Enables Anyone to Play

Piano or Organ With-

out Lessons

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You are not asked to send any

the regular price of these is \$10. You should not delay writing, as the

Even though you know abso-

give such a ruling."

approaches the sacraments

MONTREAL E WINNIPEG [1314571457744777453775555144374651443765] [[1444447746574477444774477447744574474477457474477457474] centage of literacy is the highest, and of criminalism the lowest in the exhilarating recreation on earth. He would frequently ask a child to pray for him and for his in-

in Spain.

TORONTO, ONT.

tentions, and was quite sure that the simple prayers of the young were the most efficacious.

To see him absorbed in his brevi-

BAKING

POWDER

MTAINS NO ALU

ary was an edifying sight. The choir might go wrong, irreverent altar boys might talk, or make a noise, but Cardinal Rampolla was oblivious to all shortcomings once his attention was fixed on the holy office. Himself an aristocrat, his principal concern was for those in the humble walks of life. He would take infin-ite trouble on behalf of any poor body of pilgrims visiting the Pope, while those in an exalted station were allowed to look after them-

#### THE SPANISH BASQUE -LAND

Every school boy knows that the Basques are one of the most distinctive peoples in Europe. At all times nations—even now in their four provinces in Spain, they number rather ess than a million—yet they are a handful who have kept their their speech, and their fixed abode practically intact for twenty-five centuries or more. Spain, and the oldest people in Spain—there is the nor of romance in the very words! Well, the history of the Basques is romantic enough beyond doubt : but the living Basques are a great deal too busy to go in much for romances, except it be the modern romance of business success.

Their dress is not in the least

spectacular; they do not even wear bells, except in their dances. One must go to Aragon, Andalusia, or Leon, for picturesque costumes. There are only two distinguishing RULES POLITE BOYS OBSERVE things in the garb of the Basque Boys, if you want to be known as little gentlemen remember that the out avisor, and cleanliness. And the chief of their quaint customs are purity of life and respect for their parents. For the most part, they are simple farmers, more interested in plough oxen than in bull fights. They are not sprightly or gay, as the Andalusians, much less proudly re-served and severe as the Castilians. They are the Irish of the South, with the Irish humor and warmheartedness and loyalty—but without the [rish wit; a sturdy, frank, free people, clean built and muscular, with the swing of the monntaineer in their stride, and the breeziness of the mountaius in their speech, and in their hearts a love of liberty almost

savage in its intensity.

They have been beaten hundreds of times in their turbulent history, but they have never been conquered of Spain situated in a little pocket in the North, between the Pyrenees, the Cantabrians, and the Bay of Biscay, they enjoy a greater share of inde-pendence than any other part of the peninsula. There was only one way to keep them quiet, and that was to give them their ancient laws and the almost complete control of their domestic affairs—a sort of Home Rule. Each province levies and col lects its own taxes, and after paying the Government of Madrid a stipulated percentage, disburses the revenue so gained in works for the benefit of the tax payers. That is one of the reasons why the Basque provinces, Navarre Alaba, Guipuzcoa and Biscaya, are head and shoulders above the rest of Spain in material pros-

A stranger coming from Castile into the Basque country know at once that he has passed a frontier, for he has come from a desert to a garden. The Basque land is much he poorer of the two, in fact, one of the poorest soils in Spain; but the Basques know how to use phosphates to "rotate" crops, and so on, and they reap excellent harvests. Their fields are a delight to look upon, fields are a delight to look upon, clean, perfectly drained, tended with intelligent care. They have the best roads in Spain; indeed, there are no better in Europe. They have utilized their mountain streams with remarkable engineering skill to generate an astounding amount of electric power. astounding amount of electric power.
They have twice as many miles of railroads, relatively, as the rest of the country. They have electric lights everywhere, even in villages of lights everywhere. lights everywhere, even in villages of fifty houses. They have the only provincial telephone in Spain, with splendid service. In Guipuzcoa there is hardly a farm-house without satisfied after trying it, the Method there is hardly a farm-house without its telephone, and from anywhere in the province one may call up San Sebastian, the capital, for the price the regular price of these is \$10. You of 5 cents. They have well estab-lished saving banks, and an effective system of agricultural syndicalism.
They have the best worked mines in Spain, and in manufactures they are second only to Catuluna. Their per-

The hearts of the faithful are not satisfied with dedicating the entire month of March to great St. Joseph, and surrounding his feast day, the nineteenth of that month, with special honor; but they rejoice that our Holy Mother the Church has given to him, in the glorious Easter season, s Sunday called the feast of the Patron age of St. Joseph, the third Sunday after Easter.
Certainly it should be easy for us

to believe that St. Joseph, who was favored above all men, by being chosen as the earthly protector and guardian of our Divine Lord and His mmaculate Mother, is now, from his high place in heaven near Jesus and Mary, the special guardian and pro-tector of the Catholic Church as well as of the individual Christian in that Church. And so we find that the sacred offices of this Sunday bear testimony to St. Joseph's availing power in our behalf. For instance: O God, Who by an unspeakable Providence wert pleased to choose blessed Joseph for the spouse of Thy most holy Mother: grant, we beseech Thee, that we may deserve to have

modernized. Just as they have fought off the attempts of Spain whom we venerate as our protector to rob them of their an-cient language and force Castilian Obtain for us; O Joseph, to lead an upon them instead, so they have thus far at least, fought off the thounnocent life; and may it ever be safe through your patronage. sand evils that modern progress brings in its train. They have taken

him for our intercessor in heaven

Relying on the patronage of the spouse of Thy most holy Mother, we eseech Thy clemency, O Lord: that Thou wouldst make our hearts despise all earthly things, and love Thee, the true God, with perfect

charity.

Refreshed at the fountain of divine blessing, we beseech Thee, O Lord our God; that, as Thou makest us rejoice by the protection of blessed Joseph, so, by his merits and interession, Thou wouldst make us par

takers of celestial glory.
Yes, God is the Divine and omnipotent Ruler and Protector of us all; but, just as in the natural order He deigns to give us into the care of human parents, teachers, rulers, so, in the spiritual, the supernstural order. He gives us, not only into the guidance and care of a visible ecclesiastical hierarchy—the Pope, our Bishops, our priests;—but He chooses and appoints patrons for us way to and from work recite prayers in common. It is just possible that if all Spain were as Catholic as the Basque provinces, if all her priests took as intelligent and active interest on high, in His heavenly kingdom. We may turn with loving confidence to these great saints above. What other interests have they than God's interests, and ours as the children of God! For His sake they love us, made by the same Creator as we were, and redeemed by the same Precious Blood. And how specially must St. Joseph love us, he who was Basque provinces. They really do not need it.—W. T. Kane, S. J., in America. privileged to hold in his arms the Infant Saviour, to guard Him in the dangers of the flight into Egypt and

the long journey home; to toil with Him in the carpenter's shop at Nazar-eth; and to have with Him, even here on earth, celestial intimacies Referring to the famous Kikuyu and divine familiarities beyond those case the Catholic Herald observes that: "The Bishop of Zanzibar asks that any other saint has known Only Mary the Mother surpassed St. Joseph here; and to his greatness for an authoritative ruling on what he believes to be heretical practice, and happiness in this abiding with but will he get it? "He will not," says Mgr. Benson, "because the Archbishop of Canterbury dare not Jesus, and loving and protecting Jesus, we must add that tender tie that bound Him to Mary, the Immacu late Virgin-Mother, whose protector and shield be was. Well then may And why dare he not? Because he has not the right authority. But there was a time when the Archwe turn with reverent, loving confidence to St. Joseph as our Patron and the Patron of the Universal Church.—Sacred Heart Review. bishop of Canterbury had or repre-

#### was before Protestantism appeared WHY CHURCHES ARE on the scene.-N. Y. Freeman's Jour-

Catholics are not surprised. They know that if they do not hear Mass on Sunday they are not Catholics at all. The Church declares that to absent one's self from Mass wilfully on Sundays or on holydays of obligation is a mortal sin; and wilful and persistent Mass-missing makes Cath-olics outcasts from the house of faith. Careless and indifferent though many Catholics may seemingly be, there are few indeed who would care to A Detroit musician has invented as wonderful new system which enables are few indeed who would care wonderful new system which enables are few indeed who would care wonderful new system which enables are few indeed who would care wonderful new system as a second in the heart of the Catholic is a love in the principle of the Holy Mass. lutely nothing about music or have never touched a piano or organ, you can now learn to play by this method. People who do not know one note the Great Sacrifice first offered by

Christ Himself.

The little Catholic child, coming to the use of reason learns from his catechism, "Remember thou keep catechism, "Remember thou keep holy the Sabbath day,"—keep it holy ance whatever from anyone.

This new system which is called the Numeral Method, issold in Canada by the Numeral Method Music Co. of by the Numeral Method Music Co. of him: and holydays," and that to disober this command is to commit a morta sin. But even before the catechism was placed in his hands, or its words repeated to him, he knew that "going to Mass" was the great duty and privilege each Sunday brought. His money until you have tried and are satisfied with the new method. The Numeral Company is willing to send it to you on one week's free trial, and you will not have to pay them one cent upless you design to been it. very earliest memories are of being taken to Mass by father or mother, and of the awe and reverence that filled his heart when told that Christ Himself was present on the altar. cent unless you desire to keep it. There are no express charges to be

An aged priest in a big American city loved to tell his people about when he was a little child and walked through a path in the woods—his hand held fast in his mother's—to a village chapel miles distant. They started on the journey at dawn to be in time for Mass. "That was the in time for Mass. beginning of my training for the priesthood," he said. "My mother priestation, he sate if the was too great to make if by making it we could hear Mass."

That is the chief reason why the

Numeral Company will not continue this special half price offer indefinite-ly. Later on, the Method and fifty pieces of music will be sold at the regular price. Catholic Churches are thronged every Sunday in the year—love of the Mass and the desire to share in its stupendous merits.

ST JOSEPH

Some - particularly among the younger men—may attend because they are obliged to hear Mass under pain of mortal sin, but the vast majority are there because the could not stay away. Their soul hunger far what the Mass can give strength, sustenance, and the peace of God -Sacred Heart Review

Believe always that every other ife has been more tempted, more tried than your own; believe that the lives higher and better than your own are so not through more ease, but more effort; that the lives lower than yours are so through less opportunity, more trial. — Mary R. S. Andrews.







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#### DIOCESE OF LONDON

LAYING OF CORNERSTONE AND BLESS ING OF NEW CHURCH OF OUR LADY OF LA SALETTE BY HIS LORDSHIP, RT. REV. M. F. FALLON, D.D., BISHOP OF LONDON

On Thursday, April 23, just thir teen months after the destruction by fire of the former church, the beauti ful new church of Our Lady of La Salette was ble-ssed and opened by Right Rev. M. Fe Fallon, D.D., Bishop of London. The new edifice, Gothic in style, has been brought to a completion in a remarkably short time by the united efforts of the pastor, Rev. John P. Brennan and people of this almost exclusively Catholic district, who were present in large numbers for the ceremonies of the day and who expressed in words of unfeigned joy their holy pleasure and gratification at having on the site of the old church so beautiful a temple where they might fittingly worship our Eucharistic Lord and continue to cultivate their devotion to Our Lady of La Salette, whose statue, the only relic of the former church, is placed prominently in the

tower of the new.

In the morning His Lordship blessed and laid the corner stone of the new church, the blessing of which immediately followed. Solemn High Mass, coram Episcopo, was sung by Rev. Father E. Goetz, Tillburg, assisted by Rev. F. P. ite, St. Columban, deacon, and Rev. T. Hussey, Kinkora, subdeacon. His Lordship paid an eloquent measure of praise to the faith and courage of the people of the parish which has on several occasions suf-fered loss in its church property by fire. He commended highly the spirit of co-operation between pastor and people which effected the erection of so pious and devotional building for the worship of God in the sacrifice of the Mass and reminded them of the reward which would be theirs a hundred fold since they could not outdo God in generos

Rev. Fathers T. West, St. Thomas, and P. Corcoran, Seaforth, assisted the Bishop. Rev. Father D. J. Downey, Windsor, acted as master of

The services of the afternoon consisted of the blessing of the stations of the cross by His Lordship, who del-egated Rev. F. J. Brennan, London,

dren of the parish, by His Lordship who took this occasion to explain the different doctrines of Catholic faith upon which he had examined the children, impressing upon the large con-gregation the fact that the failure to keep the promises of Confirmation, the neglect of daily prayer, the omitting of Mass on Sundays and holy days of obligation and the neglect of the sacraments of penance and Holy Communion are the factors which made the bad Catholic and admonishing the children to continue to be faithful to their religious instruction for the salvation of their souls and

for the salvation of their souls and the teaching of others.

Rev. Father C. Nagle, Simcoe, preached the sermon of the day in which he eloquently showed to the people of La Salette what a part the Church was to play in their lives since it is by virtue of the Real Presence the House of God and gate of heaven.

The church was constructed

The church was constructed by Mr. B. Blonde, of Chatham, contractor from plans of Mr. C. Dietrich of Detroit, architect.

Detroit, architect.

The following visiting priests were present: Revs. T. West, St. Thomas; P. Corcoran, Seaforth; P. McCabe, Maidstone; P. J. McKeon, London; F. Forster, Pres. Assumption College; D. J. Downey, Windsor; D. J. Egan, Stratford; D. Forster, Mt. Carmel; J. F. Stanley, Woodstock; H. N. Robert, Walkerville; J. F. Dowdle, Milford, Mich.; W. J. Kelly, Mitchell; C. F. Nagle, Simcoe; A. E. Goodwin, St. Thomas; F. P. White, St. Columban; G. P. Pitre, Woodstock; T. P. Hussey, Kinkora; A. Feurth, West Lorne; E. F. Goetz, Tilsonburg; M. D. O'Neil, Parkhill; J. J. Gnam, Ingersoll; F. X. Laurendeau, London; F. Ford, Bothwell; F. J. Brennan, London.

A person who is obliged to live in an unfortunate environment is often protected from the low aims or vic-ious ideals of those about him be-cause of his taste for something better.

#### CATHOLIC EMIGRATION

Father Casgrain, President of the Society of Catholic Emigrants to Canada, who recently renewed his long acquaintance with Rome, where long acquaintance with Rome, where he spent several years as student of the Beds, is to be congratulated on a letter addressed to him on his work by the Cardinal Secretary of State, which was published in the last number of the Acta Apostolicae Sedis. In it His Eminence says: "The Holy Father applauds this noble and salutary initiative, the scope of which is to offer to Catholic immigrants, without distinction of nationality, who intend to settle in Canada, to those ever-growing numbers whom the wants and necessities of life oblige to leave their families and their native land to seek abroad a better lot and an amelioration of their material condition to offer them, I say, and to procure for them not only temporal assistance and protection, but the inestimable and still more necessary benefits of moral and religious assistance and protection." The whole subject of configuration of the statement of the s The whole subject of emigra tion is now engaging the attention of the Consistorial Congregation, in which a special department has been set apart for settling all questions arising out of the great modern move ment of peoples. To the already stringent provisions made by the Congregation of the Council concerning Italian priests who wish to follow their countrymen to America, a rigorous supervision and control is now being added by the Consistorial in order to obviate certain evils which occurred in the past.-London

AN INSULT TO CATHOLICS

Inter national comity requires that an official representative of one country to another should be an acceptable person to the country in which he will have a representative charac-ter whilst residing in it. Any intimation from an official quarter that an American ambassador, minister or consul would not be a persona grata to the Government to which he was accredited, would cause his nomina tion to be withdrawn instantly by the State Department. Such a per-son would be incapable of strength-ening friendly relations between the two countries, which is one of the chief duties of our official representa-tives abroad. We have been led to make these remarks by the announcement that the notorious ex-Mayor of Rome, Nathan, has been appointed as Italian Royal Commis-sioner to the Panama-Pacific Exposi-

That appointment will be an af-front to millions of Catholic Americans. From the time Nathan set foot on American soil till the moment he sails for Italy, which by the way is not his native land, he will be clothed with an official character as a representative of the Italian Government. He will have to be regarded and treated as such by the United States Government. The United States Government. man who will be thus honored is a non-Ohristian, who, whilst at the head of the Municipality of the Eternal City, went out of his way to heap the grossest insults upon the Father of Christendom. Millions of Cathoic Americans were stung to the quick by the foul language an English-born Jew, dressed in a little brief authority, used in speaking of

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ance." It is desribed in this high-faluting style: "That city on the slope of the Janiculum, as cosmic matter in dissolution; is the fragment of a spent sun hurled into the accent, denouncing before a Roman audience the Papacy, the most venerable of institutions, which as Lord Macauley pointed out, was carrying on its beneficent work when the forefathers of the most civilized people were barbarians. This imported English Jew, with shameless effrontery, held up to the reprobation of Romans what is the chief glory of their city, and what has saved it from a dire fate that would have overtaken it, if it had not continued to be centre of Christendom.

Under the very walls of the Vatican Nathan delivered harangues filled with virulent abuse of all that Catholics hold sacred. Our esteemed contemporary Rome, in referring to his unbridled language, says, "He has omitted no opportunity for speaking against the Holy Father and the Catholic Church. . . . Every one of those XX Settembre addresses has

reeked with anti-Clericalism. That of 1910 was so offensive to the Pope and to the Catholic religion as to call forth indignant protests from the public opinion of the whole world, Catholic and non-Catholic alike. This of 1913 was entirely in character. It contained the customary allusions to the memory of Pius IX., to ignorance and superstition of

Papal Rome. . . This extraor-dinary mayor of the Eternal City loses no opportunity to insult the citizens he is supposed to represent but he can always count upon the apathy and the silence of the Govern ment which guarantees the law of guarantees."

Such is the person the Italian Gov ernment has selected to represent it at the San Francisco Exposition of 1915. A representative more objectionable to millions of Americans could hardly be found. The Cath codin narray be found. The Caul-olics of San Francisco already have taken steps to protest against the United States Government being placed under the necessity of having to receive Nathan in a representative capacity. Recently a meeting was held at San Francisco of the Young Men's Institute, at which a committee was appointed to confer with Archbishop Riordan to discuss suitable methods for protesting against the insult not only to the Catholics of San Francisco but of the entire to bless the bell.

In the evening the sacrament of Confirmation was administered to a class of seventy well instructed children of the parish by History and the restriction was administered to a class of seventy well instructed children of the parish by History and the parish

Francisco should not have a mono poly of the protesting against Nathan being the guest of the nation, as he will be, if he goes next year to San Francisco as Italy's representative at the Panama-Pacific exposition. He orbit of the contemporary world." will go to the Queen City of the We can imagine Nathan, in his broken Italian and with his foreign missioner be not cancelled, not as missioner be not cancelled, not as one representing the reciprocal good will of two mutually friendly nations but as one whose chief claim to notoriety in his indecent and venomous attacks upon the religion of millions

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AHERN.—In Quebec City, on April 18, 1914, Dr. M. J. Ahern. May his soul rest in peace!

O'ROURKE.-In Warkworth, Ont., April 5th, 1914, Mrs. Thos. O'Rourke, aged sixty-seven years. May her soul rest in peace!

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