

# The Catholic Record.

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

VOLUME XXXVI.

LONDON, CANADA, SATURDAY, MAY 2, 1914

1854

## 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 preparations for war so complacently and with such equanimity that some 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 ridiculous 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 best they can from the morass of 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 bright. Ireland is out of the valley, 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. He gives no reason because there is no reason to give; it is but the 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 bankruptcy 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 woolsens and in this manner succeeded in leaving the south of Ireland without manufactures.

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 if not timely remedied may occasion very strict laws totally to prohibit and suppress the same." These words fall strangely upon our ears, but they were as music to those who robbed the Catholic of Ireland and gloated over him as he

written 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 apostasy, that tried to beguile them with fine linen and purple and immunity from punishment, was shunned by them as a thing accursed. That poverty is their glory, as Jno Boyle O'Reilly said, if 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 Home Rule we are at a loss to 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 reading 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 remark, "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, irrespective of race or creed. They shielded Protestants from the attacks of fanatics. When, however, Elizabeth 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 us come together."

### WHY NOT?

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 exceptions; 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 of the pastor.

With money, as with all things, refrain from seeking too much or being satisfied with too little. On the one hand you breed pride; on the other, pauperism. And always see it that you own the dollar instead of the dollar owning you.—Leigh Mitchell Hodges.

## 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 sidelights on the Home Rule situation in Ireland.

Father Phelan said that as a Jesuit 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 religious matters.

Some people north of the Boyne River, he said to lecture, will shortly be received, the State on Monday asked if people realized how many peers and peeresses had gone over to the Catholic Church within comparative 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 September 4, 1874. It has been said that never was there quite so much excitement about the religious act of a politician before. 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 furor. 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 explained by his appointment as viceroy of India, of which 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 1880, was borne witness to by cheers and blessings from millions of tongues when Lord Ripon left India four years later.

## A NOBLE GIFT

### A SPLENDID EXAMPLE FOR OTHER CATHOLICS

Charlotte Town (P. E. I.) Guardian, April 2

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

This announcement was made to the Guardian yesterday afternoon by His Lordship the Bishop of Charlotte Town and at a late hour last night a representative of the Guardian interviewed 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 management of the institution, he was ably assisted by Rev. James Phelan, at that time a young ecclesiastic, now Monsignor Phelan, V. G. of Charlotte Town.

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 Institution.

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 Back 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 unrestricted property of the College.

## 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 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 September 4, 1874. It has been said that never was there quite so much excitement about the religious act of a politician before. 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 furor. 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 explained by his appointment as viceroy of India, of which 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 1880, was borne witness to by cheers and blessings from millions of tongues when Lord Ripon left India four years later."

## 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 debris for four and a half hours, was told 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 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 no serious injuries, 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, 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 McAulay and Dalton, of the Church of the Blessed Sacrament.

## 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 deep-seated. The serious point was that it was affecting the Protestant Churches equally with the Free Church. The Catholic Church 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 fertility 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 are, of course, so strictly true for the obligation of Sunday Mass is a grave one. Some watchful shepherds, however, have serious 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 diocese. It is hard to believe that anything 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 during the Holy Sacrifice, have taken the first step toward religious indifference.—America.

## "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 debris for four and a half hours, was told 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 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 no serious injuries, 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, 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 McAulay 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 Illustrée, has gone to Rome to argue with the Vatican on behalf of Paris dressmakers, whose custom is seriously affected by the recent clerical attacks on the present modes. The despatches then went on to tell how several Parisian merchants were on the edge of bankruptcy because the Church was insisting that Catholic 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 dressmakers 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, 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 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.

## ANOTHER CONVERT FROM THE ANGLICAN MINISTRY

The Rev. Leonard Allan Corsbie, formerly curate of St. Andrew's, Plainston, 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 influenced many others to do the same, viz, the want of authority in the Anglican Church and the 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 reading 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 substituted. 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. He plunged into parish work again, but the submission of the Caldey community brought him face to face with the old doubts, and he decided 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 recently the following resolution of protest against the selection of ex-Mayor Nathan of Rome as the official representative 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 Catholics everywhere, desire to record their deep sense of indignation at the appointment as Commissioner of the Italian Government to the Panama Exposition, of ex-Mayor Nathan of Rome, who is a notorious anti-Catholic bigot, a rabid Socialist and representative of the propagandists of Italian Socialism; a man who has 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 whole public career has been one continuous proof of his unworthiness to represent any country upon such a mission.

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 have freedom of religious worship and religious toleration, as citizens of a Republic 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

A 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 book is replete with such tributes; but in his chapter on personal faith he ends one forceful paragraph with this eloquent climax: "O wonderful unity in plurality, O vision at last upon earth! O greater glory of St. Peter's See, when it at length presides over councils which are Oecumenical and not only Vatican; when the Church is not solely St. Peter, but St. Peter, the faith-pre-ter, President of the Church; when the 'Us' and the 'We' of the encyclicals, not only represent the ceremonial royalty of a single individual, but his own and the collective mind of the Church, whereby his dignity is immeasurably increased."

## CATHOLIC NOTES

Kilkenny castle is one of the oldest inhabited 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 announced, received into the Church at the London Oratory by Father Sebastian Bowden.

Among eleven Franciscan Missionaries of Mary had made their profession 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 States.

Comrade Morris Hiquit, 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 Pius X. created an Apostolic Delegation in Australia and appointed as his first official representative in that country the Right Reverend Mgr. Bonaventura Cerretti, Auditor of the Apostolic Delegation at Washington, D. C.

The J. K. McDowell, B. A. until recently vicar of Barrington, Camba., has just been received into the Catholic Church at the Church of Our Lady and the English Martyrs, Cambridge, by the Rev. Monsignor Barnes. Mr. McDowell was educated at Trinity College, Cambridge and at Ely Theological College. He was ordained 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 this country, rejoice in the most Irish of names, with Mac 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 Plans, Spain, editor of the Socialist organ Espana Nueva, a most furious anti-Catholic and free thinker, was recently condemned to prison for an attack on the military. When he got time to think in his silent cell, he began to see his Socialist companions in their true light, and on being liberated hastened to the episcopal palace in Madrid, where he made a retraction of all his errors against the Church and religion, and made a fervent profession of faith.

The death occurred last month in its 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 wonderful linguist, ranking among the finest masters of Indian dialects in this country. He has made a number of religious and other translations into various Indian tongues, but this last work for the Nez Perce is considered by many to be his most difficult and valuable contribution.

## FIRST CATHOLIC JUDGE

The Glasgow Observer has an item headed, "First Catholic Judge in Scotland," in which it says that; "Lord Skerrington, in the Court of Presiding Judge in Glasgow recently presiding over councils which are Oecumenical and not only Vatican; when the Church is not solely St. Peter, but St. Peter, the faith-pre-ter, President of the Church; when the 'Us' and the 'We' of the encyclicals, not only represent the ceremonial royalty of a single individual, but his own and the collective mind of the Church, whereby his dignity is immeasurably increased."

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



Then she felt angry with her herself 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 basket 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 disappoint them of the pleasure they had expected to give her, and kneeling in her little bed she prayed earnestly for help to conquer her disappointment and appear properly overjoyed 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 face to 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 reason here so good that I wished you, dearest, to 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 Heart."

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, but they 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 the 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 Jesus.

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 bone in order to procure for him the very best education. Now he was away in a far city fighting to make his way and acquire a good position, and it was months since she had heard from him. She had made up all sorts of excuses for his silence, and through all her sorrows had bravely struggled to keep cheerful as well as resigned and be worthy of the name her children had given her, "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 creature alive, and now that your lad's made a position for himself, seems he's ashamed of his hard working old mother."

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

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 morning 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

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 pennies that were to supply the meals of the day, but she said with a smile as she lovingly decked her tiny altar:

"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 today."

And she had sat down to her sewing and endeavored to wait patiently for the postman's welcome whistle, but alas! he had come twice to her neighbors and passed her door without 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 sorrowing 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 bungalow and furnished it and got everything ready. There are only two things lacking complete my delightful 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 mistrusted, ever forgot to smile."

"It must have been a very short and unwilling doubt and forget. I know, mother," he said tenderly. "I'm afraid it was all my fault for having neglected you in the matter of news. I was always waiting to have the good news to give you and then when I got my berth, the days seemed to fly by without my having a minute, and I wanted to surprise you with it all this morning. Now, please God, there'll never be any more hard work or loneliness and anxiety for you again, dearest. But what is that knocking at the 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, "and ever so many little boxes—they look like presents. Which shall be opened first, dear?"

"Before we open any of them, let us 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 begins 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 generation from despair, gave them the hope that though sin had chilled all

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 fulfillment of God's promise. The Angel Gabriel came from heaven a messenger to a 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 fitting 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 is said: "They are 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**

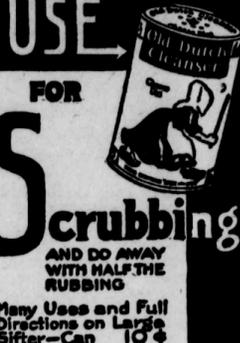
Time was when simple folk paid little heed to the problems of science. That time has passed. The newspapers and cheap novels have thrust these problems upon the notice of all. They occupy the thoughts of professors and mechanics alike. They form topics of conversations for working girls and idle ladies. 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 convince reasonable men of this. Giving 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 God, Lord, Creator. 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 presupposes a long progression from lower 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 intelligent Founder of law, Promulgator of law, Guardian of law, God, infinite in undiminished power, unblemished sanctity. Thus the ultimate source of religion and morals themselves 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, spiritual, capable of an existence independent of matter. The latter is extended, 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 all clean-minded people to take a firm stand against all these outrages on public decency, to shun them, to ostracize them, and to close their doors against them. If all the good men and women in a community would take a united stand, what a marvelous purifying of the moral atmosphere would be the result!

If especially our women of the better class, instead of being the slaves of a vulgar and ugly fashion, would set an example of independence and of good taste, many others

**USE FOR Scrubbing**

AND DO AWAY WITH HALF THE RUBBING

Many Uses and Full Directions on Large Sifter—Can 10¢



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 uphold 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 tendencies." In addressing the Convocation of Westminster the other day, he said that body of Anglican ecclesiastics that "the present is the most critical period in the history of the Church of England since the Reformation." 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 Rome."

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 practices in honor of the Blessed Virgin.

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 resolutions and resolves, enjoining upon the members of the established Church what to do and what not to do, would bring home to Anglicans the subservience of their Church to the State and cause hosts of them to withdraw allegiance to a religious organization which would undertake to accomplish by the aid of Parliament 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 ruin."

The Anglican clergymen against whom the Dean of Canterbury fulminates, are doing something toward spiritualizing the Church of England. They are not undermining Christianity 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 members who are practicing Catholic devotion, whilst refusing to recognize the spiritual supremacy of the successor of Peter, they are deceiving themselves, if they believe they are Catholics. They however, are doing their part in keeping the spiritual element in the Church of England from being obliterated by Anglican champions of the higher criticism.—N. Y. Freeman's Journal.

**PITIFABLE PLIGHT**

Bishop Vaughan of England, remarking 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 salvation, and men who do not believe in its necessity; men who believe and men who disbelieve in sacramental absolution; men who believe and disbelieve in the real true objective Presence of Christ in the Holy Eucharist. Further; we find some who accept 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. Y. Freeman's Journal.

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 lovely cheer.

**HOTEL POWHATAN WASHINGTON D.C.**

**HOTEL OF AMERICAN IDEALS**

Pennsylvania Avenue, 18th and H Streets

To seekers of a hotel where luxurious quarters may be secured, where charm and congenial atmosphere prevail, and where excellence of service is paramount, the Hotel Powhatan offers just such inducements.

Rooms with detached bath may be obtained at \$1.50, \$2.00 and up. Rooms with private bath, \$2.50, \$3.00 and up.

Ask for a copy of the Hotel Powhatan, "Travel Fares and Schedules." Write for booklet with map. CLIFFORD M. LEWIS, Manager

**GOOD EXAMPLE NEEDED**

In a pastoral letter dealing with the sins of modern society, Bishop Van de Ven of Alexandria, N.Y., says: "We appeal to all clean-minded people to take a firm stand against all these outrages on public decency, to shun them, to ostracize them, and to close their doors against them. If all the good men and women in a community would take a united stand, what a marvelous purifying of the moral atmosphere would be the result!"

If especially our women of the better class, instead of being the slaves of a vulgar and ugly fashion, would set an example of independence and of good taste, many others

**AUTOMOBILES, LIVERY, GARAGE**

**R. HUESTON & SONS**

Livery and Garage. Open Day and Night. 479 to 481 Richmond St. Phone 413. 36 Wellington St. Phone 441

**FINANCIAL**

**THE ONTARIO LOAN & DEBENTURE CO.**

Capital paid up \$1,750,000. Reserve \$1,450,000. Deposits received, Debentures issued, Real Estate Loans made. John McClary, Pres.; A. M. Smart, Mgr. Offices: Dundas St. Cor. Market Lane, London.

**Loretto Ladies' Business College**

385 Brunswick Ave., Toronto

MUSIC STUDIO ATTACHED

**ST. JEROME'S COLLEGE**

Founded 1864 BERLIN, ONTARIO

Excellent Business College Department. Excellent High School or Academic Department. Excellent College and Philosophical Department.

Address: REV. A. L. ZINGER, C.R., Ph.D., Pres.

**Loretto Abbey Toronto**

College and Academy for Resident and Non-Resident Students.

COLLEGE FOUR YEARS—Classical, Modern, English and History, and general courses leading to Degree.

ACADEMIC COURSE—Lower, Middle and Upper School—prepares students for Pass and Honor Junior Matriculation and Entrance to Faculty of Education; special course of one year after Junior Matriculation, designed as finishing year for Academic graduates.

PREPARATORY COURSE—Eight grades—usual elementary subjects, French, sewing, drawing and choral training.

MUSIC—Violin, piano, harp, guitar, mandolin, vocal. Students who desire it, prepared for University and Conservatory examinations. Frequent recitals by distinguished artists.

ART—Studies for Applied and Fine Arts

COMMERCIAL DEPARTMENT—Full course for resident students only.

For information, address The Superior.

**Church Bells**

Memorial Bells a Specialty. Write for Bells and Peals. 100, St. Lawrence St., Toronto, Ont., Can.

**THE ST. CHARLES**

Most Select Location Fronting the Beach

**ATLANTIC CITY, N. J.**

With an established reputation for its exclusiveness and high class patronage. Thoroughly modern and completely equipped. Courteous service. Bathrooms with hot and cold, fresh and sea water attachment, etc. Magnificent sun parlors and porches overlooking the board walk and ocean. Orchestras of soloists. Always open. Golf privileges. Illustrated booklet.

**NEWLIN HAINES CO.**

**Record Standard**

**50c. LIBRARY**

Good Reading for Everybody

Free by Mail. 50c. Per Volume

Liberal Discount to the Reverend Clergy and Religious Institutions

- NOVELS**
- By ROSA MULHOLLAND  
Marcella Grace.  
Agatha's Hard Saying.  
Late Miss Hollingford.
- By JEROME HARTE  
The Light of His Countenance.
- By FRANCIS COOKE  
Her Journey's End.  
The Secret of the Green Vase.  
My Lady Beatrice.  
The Unbidden Guest.
- By JEAN CONNOR  
Bond and Free.  
So as by Fire.
- By F. VON BRACKEL  
The Circus Rider's Daughter.
- By W. M. BERTHOLDS  
Connor D'Arcy's Struggles.
- By CARDINAL WISEMAN  
Fabiolo.
- By A. C. CLARKE  
Fabiola's Sisters.
- By ERNST LINGEN  
Forgive and Forget.
- By COTTESS HAHN-HAHN  
The Heiress of Cronenstein.
- By RAOUL DE NAVERY  
Idols; or the Secret of the Rue Chaussee d'Antin.  
The Monk's Pardon.  
Captain Roscoff.
- By H. M. ROSS  
In God's Good Time.  
The Test of Courage.
- By M. C. MARTIN  
The Other Miss Lisle.  
Rose of the World.
- By A. DE LAMOTHE  
The Outlaw of Camargue.
- By JANE LANSDOWNE  
The Shadow of Eversleigh.
- By MARY AGATHA GRAY  
The Tempest of the Heart.  
The Turn of the Tide.
- By CARDINAL NEWMAN  
Callista.
- By MRS. ANNA H. DORSEY  
Tangled Paths.  
May Brooke.  
The Sister of Charity.  
Tears on the Diadem.
- By ISABEL CECILIA WILLIAMS  
The Alchemist's Secret.  
In the Crucible.  
"Deer Jane."
- By REV. A. J. THEBAUD, S.J.  
Louisa Kirkbridge.
- By HENDRICK CONSCIENCE  
The Merchant of Antwerp.  
Conscience's Tales.
- By SARAH M. BROWNSON  
Marian Elwood.
- By ANONYMOUS  
Faith, Hope and Charity.
- By CHARLES D'HERICAULT  
The Commander.
- By FANNY WARNER  
Beach Bluff.
- By REV. W. H. ANDERSON  
Catholic-Crusoe.
- By MARY C. CROWLEY  
Happy-go-lucky.  
Merry Hearts and True.
- By RT. REV. MGR. J. O'CONNELL, D.D.  
The African Fabiola.
- By CLARA M. THOMPSON  
Howthorndean.
- By GENEVIEVE WALSH  
Kathleen's Motto.
- By MARIE GERTRUDE WILLIAMS  
Alias Kitty Casey.
- By ELIZABETH M. STEWART  
Lady Amabel and the Shepherd Boy
- Ferncliffe.
- By MARY I. HOFFMAN  
The Orphan Sisters.
- RELIGIOUS BOOKS**
- By LADY GEORGIANNA FULLERTON  
Rose Le Blanc.  
"The Strawcutter's Daughter."  
By REV. JOHN TALBOT SMITH  
The Solitary Island.  
By REV. T. J. POTTER  
The Two Victories.  
By REV. JOHN JOSEPH FRANCO, S.J.  
Tigranes.  
By CECILIA MARY CADDELL  
The Miner's Daughter.  
By CATHRYN WALLACE  
One Christmas Eve at Roxbury  
Crossing and other Christmas Tales.  
By RICHARD BAPTIST O'BRIEN, D.D.  
Ailey Moore.
- RELIGIOUS BOOKS**
- The New Testament. 12 mo Edition.  
Life of Father Mathew.  
By Rev. Alban Butler  
Lives of the Saints.  
By Rev. M. V. Cochem  
Life of Christ.  
Explanation of the Holy Sacrifice of the Mass.  
By Rev. B. Rohner, O.S.B.  
Life of the Blessed Virgin.  
Veneration of the Blessed Virgin.  
By Rev. A. Tesnière  
Adoration of Blessed Sacrament.  
By Rev. J. Stapleton  
An Explanation of Catholic Morals  
By Rev. H. Rolfus, D.D.  
Explanation of Commandments.  
Explanation of the Creed.  
Explanation of Holy Sacraments.  
By Rev. Joseph Schneider  
Helps to a Spiritual Life.  
By Rev. L. C. Bushinger  
History of the Catholic Church.  
By W. Cobbett  
History of the Protestant Reformation in England and Ireland.  
By Rev. Joseph Krebs, C.S.S.R.  
How to Comfort the Sick.  
By Rev. Richard F. Clarke  
Lourdes: Its Inhabitants, its Pilgrims and its Miracles.  
By Madame Cecilia  
More Short Spiritual Readings.  
By St. Alphonsus Liguori  
The True Spouse of Christ.  
By Rev. H. Saintrain  
The Sacred Heart Studied in the Sacred Scriptures.  
By Rev. Thomas F. Ward  
St. Anthony.  
By Rev. Leo I. Dubois  
St. Francis Assist, Social Reformer.  
By St. Francis de Sales  
The Secret of Sanctity.  
By Abbe Lasausse  
Short Meditations for every day.  
By R. A. Vain  
Duties of Young Men.  
By St. John the Baptist de La Salle  
Duty of a Christian Towards God.  
By Aubrey de Vere  
Heroines of Charity.  
By Father Alexander Gallorani, S.J.  
Jesus all Good.  
Jesus all Great.  
Jesus all Holy.  
By Rev. A. M. Grussi, C.P.P.S.  
Little Followers of Jesus.  
By Nicholas O'Kearyne  
Prophecies of St. Columbkille.  
By Abbe Baudrand  
Religious Soul Elevated.  
By Father Henry Opiz, S.J.  
Under the Banner of Mary.  
By Rev. Nicholas Russo, S.J.  
The True Religion and its Dogmas.  
By Ella M. McMahon  
Virtues and defects of a young girl.  
By Very Rev. S. J. Shadler  
Beauties of the Catholic Church.

**The Catholic Record**

London Canada

The Catholic Record

Price of Subscription—\$1.50 per annum. United States & Europe—\$1.00. Publisher and Proprietor, Thomas Coffey, L.L.D. Rev. James T. Foley, B.A. Editors: Thomas Coffey, L.L.D. Associate Editor: Rev. D. A. Casey. H. F. Mackintosh. Advertisements for teachers, situations wanted, etc., 50 cents each insertion. Remittance to accompany the order. Approved and recommended by Archbishops Falco and Sbarretti, late Apostolic Delegates to Canada, the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion. Means: P. J. Neven, R. J. Broderick, M. J. Hagarty, Sara Hanley, Mrs. W. E. Smith, Miss Geo. S. Cotter, D. J. Smith, Mrs. W. E. Smith, Miss Sara Hanley, Mrs. O. Herringer and Miss Bride Saunders are authorized to receive subscriptions and transact all other business for The Catholic Record. Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents. Subscribers changing residence will please give old as well as new address. In St. John, N. B., single copies may be purchased from Mrs. M. A. McGuire, 449 Main Street.

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 of 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 speaking of a South American Latin Catholic city, which, nevertheless, is a "fine modern capital standing in the list of the great cities of the modern world."

"Driving around the immense extent 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 abominations. The working-men, the artisans, and the small shopkeepers very frequently, perhaps, usually, own their own houses. . . . I saw 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 Anglo-Saxon housing problem.

"In the Argentine," continues Colonel Roosevelt, "there has now been for many years political stability and order and a tremendous industrial 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, Slavs 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 beautifully dressed, and they are also admirable wives and mothers. Large families are the rule and not the exception among them. Time after time I was introduced to some woman of the highest social rank and standing, well groomed, charming in manner, attractive, and young-looking, and found that she was the mother of six or eight children whom

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 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 spaces yet to fill. The untruth of this statement is made evident by a moment'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 of 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 tongue."

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 INDELIBLE

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 House, 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 always remember that Champ Clark's whole generation, in most of the States, was schooled in the old American histories whose only way stories were of the Revolution and 1812. They made England always a tyrant, a bully, or a coward; the colonists were all patriots, who defended their liberty or death; and even the colossal blunders and the inconsequences 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 our grown prejudices or an exemplar of robust Americanism in a decadent generation. The explanation in either case points its own moral.

Another testimony to the value 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 clergyman or lawyer were quoted to the electrical wizard as disagreeing with him on electricity the great inventor would probably be a bit caustic in his comments if he deigned to notice such criticism at all. However, Mr.

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

He has recently talked about education:

"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 instinct 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 bottom of his mind, a feeling that 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 necessary 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 early 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 corner 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, Lactze, etc., quite early—only seven or eight years old. I tried hard to understand all. But of course it was impossible. I have swallowed down only those parts which I could digest 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 some day,—read, read and read. You shall complete the greater part in your later life.' So I used to re-cite the books and put the negatives just as the photographer keeps the negative in a box while he is travelling. My father's prophecy has come true. It was not until a few years ago that I 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 received the Japanese training, by which I can stock all the undeveloped negatives in my brain and which I am hoping to develop when the time comes."

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 friends ask me 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. I read, then I give its accounts to my friends."

We need not enter on the comparative 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 ineffaceable 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 precarious supplementary teaching of home and Sunday school, can we wonder that in after life we have the appalling religious indifference which all serious Christians now deplore and begin to refer to its proper cause.

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 paragraph of Mr. Macdonald's article:

"All of which means that the mental impressions of songs and stories and

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 Clark."

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 make up those islands, but because I want to federate the Imperial Parliament so that it may rise to the great argument of ruling this world-wide 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 of the Empire, and finding there 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 government.

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 the 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 all-important 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. A word of explanation of the Catholic custom of giving precedence to the Pope may not be out of place.

There are outworn controversies that 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 freedom 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 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 precedence 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 a 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 ingenious 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 condemnation 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 codification 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 became the Journalist-Pope. In season and out of season he has ever since advocated the apostolate of the press. Time and again he has 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 spread them, as far as possible, that 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

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 remain 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 inauguration of a Catholic Press Apostolate. It has been objected 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 Difesa." COLUMBA.

NOTES AND COMMENTS

AN INCIDENT happened in Ireland recently 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 without), 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 reported death of a high-minded public 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 murderer 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 true.

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 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 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 celebration of the Divine Mysteries. But an incident of the kind which took 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 un-gauged hands Hold 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 un-numbered lands, And waits the words of unrecorded fate. No speech from him laden with useless hate: Union he seeks, but honor he demands; No matter what the burden on him laid: Steadfast and firm despite all dread alarms, Simply and frankly is his offer made, From which no threats can ever make him flinch, While no arrayed troops nor distraught 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 increased—e.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 death-rate 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 peat, 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, 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 most pathetic of all manifestations is the sad and eager search for opportunities to work by that far greater portion of the unemployed who suffer their miseries in silence. The men who speak loudest are often the least anxious to earn their living by the labor of their hands. They seek occasions like the present to stir up discontent with the entire social order and to scatter broadcast the seeds of radicalism which will in time bear evil fruits.

Is the husbandman asleep while the enemy sows the cockle? Catholics 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 appeal to their zeal. Idleness is the mother of vice, and enforced idleness is only too likely to add rancor and bitterness 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 National Conference on Unemployment, held at New York on February 27, delegates from 25 States of the Union were assembled. Peculiarly significant was the fact that in spite of the great popular demonstration which had marked this year the speakers at the convention could not agree whether the present unemployment 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 for at 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 2,069,546 cases.

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 innuendoes 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 Protestant may have regarding his 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 attitude which must be assumed by the Catholic priesthood is plain. They know with a certainty of faith, surpassing all human evidence, that they stand in the living presence of Christ abiding in the sacred tabernacle. He invites all who are burdened 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. Certainly it was not with a spirit becoming this infinitely sacred Presence that the shouting crowds, who had 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 Catholicity would have sought shelter under any covert rather than have intruded with such company into the sanctuary of God, where the poorest are indeed the most welcome, but where angels are unworthy to tread. Is it a wonder that Catholic priests would lay 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 kindled at her hearth. It is to this that men must return if pauperism is ever to disappear. It is an evil which never found any place under her dispensation 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 be observed, to throw open her churches. The Blessed Sacrament could be removed. No other institution has done for the poor all that she has done and still is doing. Where have the world's cast-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 humanity.

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 charity are compatible with every stage of industrial progress. Were her Sunday rest observed, religiously, were her holidays of obligation in force and 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 expenditures avoided and the law of brotherhood and Christian solidarity obeyed in the spirit of her teaching, there would be work and bread for all to-day. Charity 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 increase ten thousand fold. There would be 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 world 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, faithful 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 thereafter 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 brethren in other lands are setting us a glorious example. Even in our own country Catholics are not wanting who stand foremost in the question of solving this momentous problem. The principles and methods which may be applied in this important task we shall consider in another article.—Joseph Husslein, S. J., in America.

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 excavations, 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 portions, and the light thrown on the connection of the various sections during the excavations, now being made under Mr. Bond's direction. The portions especially touched upon, were commencing at the west end, St. Joseph's Chapel, with its rich treatment of transitional works.

CHURCH OF WOOD AND WATTLE It was suggested that this building succeeded an early church built of wood and wattle, 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' Church 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 retro-choir, occupying two-thirds the length of the present choir, which was further extended in the fourteenth century.

At this juncture Mr. Bond described the difficulty in solving the problem of the position and extent of the north porch. All doubt, however, was set at rest by the results of the excavations, for some 8 or 10 feet below the surface most massive foundations were encountered, portions with examples of splendid cut masonry, which clearly corroborated the plan propounded many years previously by that distinguished archaeologist, Professor Willis, William of 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 comparative with Chichester Cathedral and the smaller examples at Burton. Some exquisite remains of early moulded bands and bases of Purbeck marble, dating 1230-40, were near this porch. Later in the history of the Abbey a 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 utilisation in buildings of the neighborhood and even for road materials, had caused the arches and walls to become distorted—in one case a buttress leaned over quite 8 inches. Powder was used to destroy the west end of this famous chapel, with the loss of one of the turrets and the destruction of other valuable features. The Monks' Church had fine western towers and a central tower, besides the conical bell tower over the north porch.

THE CHOIR

The choir was begun four or five years later than the neighboring structure 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 beyond 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 beyond it, eastward, there was the Edgar Chapel, of great length, with an apsidal termination, apparently chosen as the most honored situation. The excavations of this eastern portion proved the correctness of the length of the whole structure—viz. 580 feet, as given by the antiquary Hearn, in the seventeenth century, and exactly determined the limit of the apsidal end as built by Abbot Whiting. Mr. Bond pointed out the elaborate provision made for draining the sub structure by water channels, still preserved in good order.

THE CLOISTERS

The cloisters next received attention. 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, 1342-1374, and Abbot Chincock, 1374-1420. The slype and dormitory approach were also here. The capacious cellars occupied the south side of the cloisters and the refectory, with the monks' kitchen, and from this spot the more capacious and ornate kitchen of the Abbot was seen in the distance to the southeast.

Mr. Bond's description terminated at the west end of the Galilee and St.

Joseph's Chapel, where excavations had revealed a chapel to St. Dunstan, 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 procession.

GLORIOUS TRADITION

The legendary visit of St. Joseph of Arimathea and the Arthurian romances were indefinite until Geoffrey of Monmouth, in the seventh century, brought them into English history, but surer ground was reached in the history of this great and world-famed Abbey in the Charter of King Icel, who in 688, on the advice of Aldhelm, afterwards Bishop of Sherborne, built and endowed a monastery here.

With glorious traditions, through the times down to 1539, when the monastery was dissolved, it remained 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 Cardinal Wolsey, and had even conformed to the law by taking the required oath, making his indictment inexcusable, and his execution what has been described as the "blackest page in the Reformation."

FATHER HEALY

About this priestly "lord among wits," as Doctor Johnson would have called him, they tell the following story: 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 occasion the formidable wit was dining at Corless's famous oyster shop in London, when his 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 comment. At the time when A. J. Balfour was the English Chief Secretary in Ireland, he once met Father Healy and asked him if the people of Ireland 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 be gone."

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 Church. "But," explained the Archbishop (Lord Plunket), "I don't know what orders to give him." "Give 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 guaranteed them to be "good Protestant kittens." In the same week the same 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 did, your reverence," was the reply, "but that was before their eyes were opened."

They tell that some English hosts of the priest once asked him to attend a Ritualistic 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 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 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," and 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 Burnand put down the book. The Bishop concluded that the editor was turning towards Rome, and asked Burnand if he had really considered

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

Burnand accordingly went and the Bishop explained the Anglican attitude 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 Cardinal Newman for the "Roman position," and having seen the Cardinal his course was decided. This is the story as told by Father Healy.—Freeman's Journal.

"WHITE LIST" OF PLAYS PUBLISHED

CATHOLIC THEATRE 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 thousands of people from all parts of the country have signified their intention to patronize only those dramas placed upon such a list. The making of this clean catalog of plays is based upon the fact that "it is accident only as often as design that takes people to performances of a degrading character."

CONDITIONS OF ADMISSION

A play is admitted to the "White List" if it fulfills the following conditions:

A play must not, with regard to morals, occupy debatable ground. There should be a general agreement that a play is clean and wholesome.

The appeal should be simple and universal.

The play should be fit for theatregoers of all ages, and suited to varied tastes.

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 Christian, Alabama. Alias Jimmy Valentine. Along Came Ruth. The Amazons. The Auctioneer. Arizona. Barbara Frietchie. The Bells. Ben Hur. Brewster's Millions. Broadway Jones. Broken Hearts. Brown of Harvard. Bunty Pulls the Strings. Caste. The Cavalier. Classmates. The College Widow. Confession. County Chairman. The Crisis. Cyrano de Bergerac. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. 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 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 Prince. David Garrick. Diplomacy. D'Iserail. Duke of Killarney. Everyman. Everywoman. Father and the Boys. The Fortune. Hunter The



CHATS WITH YOUNG MEN

A YOUNG MAN'S OUTLOOK

A 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...

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...

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...

OUR BOYS AND GIRLS

Go to school until you are graduated, if you can. An education is worth having for its own sake. It trains the mind to reason and enriches it with beautiful thoughts...

RULES POLITE BOYS OBSERVE

Boys, if you want to be known as little gentlemen remember that the following things should be done: Hat lifting in saying "Good-by" or "How do you do?"...

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 play with little children was his

MAGIC BAKING POWDER advertisement with product image and text: TO GUARD AGAINST ALUM IN BAKING POWDER SEE THAT ALL INGREDIENTS ARE PLAINLY PRINTED ON THE LABEL...

most exhilarating recreation on earth. He would frequently ask a child to pray for him and for his intentions, and was quite sure that the simple prayers of the young were the most efficacious.

THE SPANISH BASQUE LAND

Every school-boy knows that the Basques are one of the most distinctive peoples in Europe. At all times a mere handful compared with the nations—even now in their four provinces in Spain, they number rather less than a million—yet they are a handful who have kept their race, their speech, and their fixed abode practically intact for twenty-five centuries or more.

HE DARE NOT

Referring to the famous Kikuyu case the Catholic Herald observes that: "The Bishop of Zambar asks for an authoritative ruling on what he believes to be heretical practice, but will he get it? 'He will not,' says Mgr. Benson, 'because the Archbishop of Canterbury dare not give such a ruling.'"

Useful New Invention

Enables Anyone to Play Piano or Organ Without Lessons

A Detroit musician has invented a wonderful new system which enables any person or little child to learn to play the piano or organ in a short time. Even though you know absolutely nothing about music or have never touched a piano or organ, you can now learn to play by this method.

This new system which is called the Numeral Method, is sold in Canada by the Numeral Method Music Co. of Canada, and as they are desirous of at once making it known in every locality, they are making the following special free trial and half price offer to our readers.

ST. JOSEPH

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, a Sunday called the feast of the Patronage 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 Immaculate Mother, is now, from his high place in heaven near Jesus and Mary, the special guardian and protector 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.

O God, Who by an unrepeatable Providence wert pleased to choose blessed Joseph the spouse of Thy most holy Mother: grant, we beseech Thee, that we may deserve to have him for our intercessor in heaven whom we venerate as our protector on earth.

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 intercession, Thou wouldst make us partakers 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 supernatural 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 on high, in His heavenly kingdom.

WHY CHURCHES ARE THRONED

Non-Catholics frequently express surprise at large attendance every Sunday at Catholic Churches. But 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 holidays of obligation is a mortal sin; and wilful and persistent Mass-missing makes Catholics outcasts from the house of faith.

The little Catholic child, coming to the use of reason learns from his catechism, "Remember thou keep holy the Sabbath day,"—keep it holy by hearing Mass, by prayer, and other pious acts; and he learns to the precept of the Church bidding him: "To hear Mass on Sundays and holidays," and that to disobey this command is to commit a mortal 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 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.

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 his mother's—a village held fast in his memory—to a hillside on the journey at dawn to be in time for Mass. "That was the beginning of my training for the priesthood," he said. "My mother taught me that no sacrifice was too great to make if by making it we could hear Mass."

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 they could not stay away. Their souls hunger far more than the Mass can give—strength, sustenance, and the peace of God.—Sacred Heart Review.

Believe always that every other life 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.

BELLS, PEALS, CHIMES advertisement for Common Sense Extremator, KILLS RATS AND MICE. Includes image of a rat and text: It drives up the carcasses and absolutely prevents the rapid spread of infection.

PANSHINE advertisement: Cleans Cut Glass and all Glassware—easily, thoroughly and quickly. Leaves them bright and highly polished—absolutely clean. For every kitchen use Panshine is equally effective. It keeps woodwork and paintwork spotless. Panshine is a pure, white, and clean powder without any disagreeable smell. Includes image of a glass and a tin of Panshine.

THE GREAT SHIP "SEANDBEE" advertisement: Fare \$3.00 DAILY BETWEEN BUFFALO & CLEVELAND. Includes image of a ship and text: Length 500 feet; breadth 98 feet, 6 inches; 510 staterooms and parlors accommodating 1200 passengers.

THE NEAL INSTITUTE OFFERS The Man or Woman who Drinks A NEW LEASE OF LIFE. In a three-day Treatment without Hypodermics, given under the direction of physician by trained nurse, amid home-like general surroundings, in absolute privacy and covered by an absolute guarantee.

COWAN'S MAPLE BUDS advertisement: FIRST of all LITTLE FOLKS must have sweets. Give them something that will benefit them. Maple Buds are a delightful solid chocolate confection and they are pure and wholesome. Nothing could be better for children. Includes image of a child and a tin of Cowan's Maple Buds.

The Meaning of a Name "SALADA" means everything that is choicest in fine tea. "SALADA" means the world's best tea—"hill-grown Ceylon"—with all the exquisite freshness and flavor retained by the sealed lead packages. BLACK, GREEN or MIXED

**Drive Away the Worries of Housecleaning by using an O-Cedar Mop Polish**

The Mop that dusts, polishes and disinfects at same time. Makes it easy to get at those hard-to-get-at places high up and low down, saving many a back-ache and cringed knee.

Preserves your hard-wood floors and gives them a hard, dry, lustrous finish.

From your dealer, or sent express paid anywhere in Canada on receipt of \$1.50 if you mention "Catholic Record."

**Channell Chemical Co. LIMITED**  
360 Spadina Ave., TORONTO, Ont.

CATHOLIC EMIGRATION

Father Casgrain, President of the Society of Catholic Emigrants to Canada, who recently renewed his long acquaintance with Rome, where he spent several years as student of the Boda, 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 emigration 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 movement 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 office in order to obviate certain evils which occurred in the past.—London Tablet.

DIocese of London

LAYING OF CORNERSTONE AND BLESSING 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 thirteen months after the destruction by fire of the former church, the beautiful new church of Our Lady of La Salette was blessed and opened by Right Rev. M. F. 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, Tillsonburg, assisted by Rev. F. P. White, St. Columban, desnon, and Rev. T. Hussey, Kinkora, subdeacon. His Lordship paid an eloquent message of praise to the faith and courage of the people of the parish which has on several occasions suffered 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 a 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 generosity.

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

The services of the afternoon consisted of the blessing of the stations of the cross by His Lordship, who delegated Rev. F. J. Brennan, London, 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 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 congregation 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 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 by Mr. B. Blonde, of Chatham, contractor from plans of Mr. C. Dietrich of Detroit, architect.

The following visiting priests were present: Revs. T. West, St. Thomas; P. Corcoran, Seaford; 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; E. 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. Piter, Woodstock; T. P. Hussey, Kinkora; A. Fenrich, West Lorne; E. F. Goetz, Tillsonburg; M. D. O'Neill, 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 vicious ideals of those about him because of his taste for something better.

**DURABLE—Fire grates are three-sided; last three times as long. Shaped in the**

**McClary's Sunshine Furnace** to grind up clinkers when "rocked". See the McClary dealer or write for booklet.

fort to perpetuate the reign of ignorance." It is described 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 orbit of the contemporary world." We can imagine Nathan, in his broken Italian and with his foreign accent, denouncing before a Roman audience the Papacy, the most venerable of institutions, which as Lord Macaulay 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.

Francisco should not have a monopoly 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 will go to the Queen City of the Pacific, if his appointment as Commissioner is 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 of Americans.—Freeman's Journal.

"SOME HAV' MEAT, AND CANNA EAT"

So Bobby Burns tersely describes the rich, but still poor, dyspeptic. But their case is not now so desperate as when Burns wrote. For the man who has the food now can eat without suffering for it, if he just follows the meal with a Na-Dru-Co Dyspepsia Tablet.

These remarkable tablets banish the troubles of the chronic dyspeptic—the heartburn, gas on the stomach or occasional indigestion. You can eat hearty meals of wholesome food—and digest them, too—if you take Na-Dru-Co Dyspepsia Tablets.

Compounded by expert chemists, after probably the best formula known to medical science, they are quick and certain in their action, giving prompt relief from all forms of stomach trouble, toning up and strengthening the digestive organs and bringing about permanent cures.

A man is no stronger than his stomach. Fit yourself for your best work by taking Na-Dru-Co Dyspepsia Tablets, etc. at your druggist's. National Drug and Chemical Co. of Canada, Limited, Montreal.

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 character 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 nomination to be withdrawn instantly by the State Department. Such a personal friendly relations between the two countries, which is one of the chief duties of our official representatives 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 Commissioner to the Panama-Pacific Exposition of 1915.

That appointment will be an affront to millions of Catholic Americans. From the time Nathan sets 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 man who will be thus honored is a non-Christian, 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 Catholic Americans were stung to the quick by the foul language an English-born Jew, dressed in a little brief authority, used in speaking of the successor of St. Peter.

In a public speech he referred to the Vatican as "the fortress of dogma," which makes "a desperate of-

Our study and ambition should be, how best to become like Jesus by imitating Him, for we know that our heavenly Father gives this as the sign of the elect, their being made like to the image of His Son.—Don Gueranger.

**BORN**  
MACKINNON.—At No. 1 Cobalt street, Copper Cliff, Ont., to Mr. and Mrs. Duncan John Mackinnon, a son.

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

**OURBURKE**—In Warkworth, Ont., April 24th, 1914, Mrs. Thos. O'Rourke, aged sixty-seven years. May her soul rest in peace!

**NEW BOOKS**  
"Watching an Hour" A book for the Blessed Sacrament. By Francis P. Donnelly, S. J. Published by P. J. Kennedy & Sons, New York. Price \$1.00.  
"The Shield of Silence" By M. E. Henry Ruffin, L. H. D., author of "The North Star," etc. Published by Beniger Brothers, New York. Price \$1.35 net.

**TEACHERS WANTED**  
WANTED SECOND OR THIRD CLASS PROFESSIONAL teacher for small school. Salary \$15 per month. Apply to H. Hagan, S. S. No. 7, Cedar Ridge, Ont. 1851-2

**COMPANION WANTED**  
A LADY IN AN ONTARIO COUNTY wishes to share her home with a middle aged lady who is willing to assist with the work. Best of references from parish priest supplied. Applicants will also please supply reference. Address M. CATHOLIC RECORD OFFICE, London, Ont. 1851-1

**HELP WANTED**  
Wanted—A man to manage a sixty acre farm. Unmarried man preferred. Good salary paid. Address Box Z, Catholic Record Office, London, Ont. 1851-2

**BOOK WANTED**  
WANTED TO PURCHASE MEMOIRS OF Dr. Burke first Bishop of Halifax. Address box K, CATHOLIC RECORD, London, Ont. 1851-3

**PRIEST'S HOUSEKEEPER**  
HOUSEKEEPER WANTED FOR PRIEST'S house in a large western Ontario town. Good references required. Apply to Box L, CATHOLIC RECORD, London, Ont. 1851-3

**FOR HIGH-GRADE SERVICE AT LOW COST**  
secure information on the merits of the  
**Spencer Steel "Orgblo"**  
For Organ Blowing

**LEONARD DOWNEY**  
Selling Agent LONDON, CANADA

**Eucharistic Congress**  
Lourdes, July, 1914  
**SPECIAL TOUR BY THE ALLAN LINE**  
Price \$370.00  
Leaving Montreal 12th July. Returning from Plymouth 21st Aug. Visiting France, Italy, Switzerland, England

Weekly Services to Liverpool, Glasgow, London, Havre  
Low Rates. Excellent Accommodation  
Apply Local Agents, or The Allan Line, 95 King St. West, Toronto

**Furniture Direct from Factory**  
Our method of supplying directly from factory to buyer leaves out all middlemen, bringing the furniture to your home at least cost possible. Write us for our large  
**FREE PHOTO-ILLUSTRATED Catalogue No. 14**  
Hundreds of pieces of the best selected furniture and home furnishings priced at just what they will cost you at any station in Ontario.  
**ADAMS FURNITURE CO., LIMITED**  
Canada's Largest Home Furnishers, TORONTO.

**International Harvester Haying Machines**

**WHEN** haying time comes you cannot control weather conditions, but you can make the best of them if you use the rakes, tedders, stackers, loaders, and sweep rakes sold by I H C local agents. With a line of I H C haying tools in your sheds you can come out of the least favorable weather conditions with the highest percentage of bright, well cured hay.

I H C haying tools are carried in stock or sold by local agents who can take care of you quickly in case of accident. It is their business to see that you are satisfied with the I H C haying machines and tools you buy from them. You cannot go wrong if you buy only haying tools with the I H C trade mark.

Write the nearest branch house and get the name of the nearest agent handling I H C haying tools, and catalogues on the machines in which you may be interested.

**International Harvester Company of Canada, Ltd.**  
BRANCH HOUSES  
At Brandon, Calgary, Edmonton, Estevan, Hamilton, Leithbridge, London, Montreal, N. Battleford, Ottawa, Quebec, Regina, Saskatoon, St. John, Winnipeg, Yorkton

*Na-Dru-Co Headache Wafers certainly do make short work of headaches. 25¢ per box.*

**Meriden Ecclesiastical Ware**

Possesses a dignity and grandeur resultant from careful designing and skillful workmanship.

Our Ware is strictly rubrical and every piece purchased and supplied by us is guaranteed as to quality of material and workmanship.

Catalogues for the Clergy and Religious upon request

**Meriden Britannia Company** Hamilton, Canada

**MEMORIAL WINDOWS STAINED GLASS**  
THE N.T. LYON GLASS CO.  
141 CHURCH ST. TORONTO, ONT.

**THE HOME BANK OF CANADA**  
ORIGINAL CHARTER 1854

Your account is respectfully solicited for any transaction in which a Chartered Bank may be of service.

**LONDON BRANCH 394 RICHMOND ST. W. J. HILL Manager**  
London, Delaware, Thorncliffe, Melbourn, Kamoka, Iderton, Lawrence Station

**Funeral Directors**  
**Smith, Son & Clarke**  
Undertakers and Embalmers  
116 Dundas St. 829 Dundas St.  
Phone 586 Phone 678  
Open Day and Night

**Diabetes Cured**  
A CASE OF 15 YEARS STANDING  
Sanol Anti-Diabetes has cured the most stubborn cases after all the usual remedies and diets have signally failed.

**SANOL ANTI-DIABETES**  
Is a remedy recently perfected by a noted German specialist and although it has only been on the market two years, many of the leading members of the medical profession have given it their unqualified endorsement.

**Catholic Church Goods**  
Altar Plate, Statues, Stations of the Cross, Altars of Carrara Marble, Dapratino and Wood, etc.  
All orders given prompt attention. Mission Supplies a specialty.

**J. J. M. Landy**  
Catholic Church Goods  
405 YONGE ST., - TORONTO

**PIANO PLAYING BY EAR**  
"Prof. Paul Muscatt's Musical Indicator"  
This wonderful invention enables anyone ignorant of music to play beautifully by ear and to read music brilliantly in Sight, without, etc. in any key. No figures or notes to learn! First Sight Piano or Organ. Thousands sold. Every one delighted. POST PAID 50 cents. PAUL MUSCATT Dept. B 305 Queen St. West, TORONTO, CANADA

**7% INVESTMENT**  
PROFIT SHARING BONDS SERIES \$100, \$500, \$1000  
INVESTMENT may be withdrawn any time after one year, or 90 days' notice. Business at back of these Bonds established 28 years. Send for special folder and full particulars  
**NATIONAL SECURITIES CORPORATION LIMITED**  
CONFEDERATION LIFE BUILDING, TORONTO, CANADA

**United Typewriter Co. Ltd.**  
TORONTO  
And all other Canadian Cities

THERE is an Underwood for every typewriter requirement—over 30 special models, adaptable to all forms of accounting, recording, statistical and computing work, at prices from \$130 to \$1500.

THE UNDERWOOD, more than any other machine, expedites the business of the world.