Catholic Record.

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

VOLUME XXXV.

LONDON, ONTARIO SATURDAY, OCTOBER 11, 1918

The Catholic Record

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BETWEEN OURSELVES

Throughout this fair broad land of able numbers, and are not doing so ours many sacrifices are made in the at present, in spite of the allurename of education : many grave mis takes, also, are committed in the same name. Perhaps the commonest mistake-and one calculated to do most harm, in many ways, in time to come-is that of some modern educators who teach their charges to look down on manual labor and laborers-as a disgrace and something to be ashamed of. This strange theory seems to be peculiar to private schools, probably because of their select paying students. The English Messenger of the Sacred Heart, writing on this matter, expresses itself in the follow ing manner :

Long years before the coming of our Lord labour was regarded as be ing both honorable and dignified A very little reflection on the person and character of Jesus Christ will help us to realize how much that dignity was increased by His ready acceptance of a trade which is at once a humble and a necessary one. Immeasurably exalted was every department of human life by the coming of Christ in the flesh. A special value was added to all domestic intercourse and happiness : the rela-tions of husband and wife, parents and children, received a particular blessing — touched by His Divine Hands, even material things received a kind of consecration-some indeed a veritable sacramental power."

Great, indeed, then, was the dignity which He added to manual labor. For all time the toil of the worker in wood was to be regarded as a high and an honorable calling. Never should it be contemned except by the foolish and the proud among the sons of men. For the young Prince of Heaven, the Everlasting Son of God, was a carpenter's apprentice. No mere amateur joiner was Jesus Christ. He did not take up the craft as earthly princes have sometimes done in their boyhood, as a recreation or a pastime, or because He had a boy's liking for using tools and making things with His own hands, but because His foster-father depended upon this trade for a livelihood and because the time would come when His Blessed Mother would be a widow, and He, her only Son, would be her sole support. Not the smallest shadow of make believe lurked in St. Joseph's workshop. We do our Lord and Master a grave injustice if we allow the foolish prettiness of some religious pictures to blind our

No painter ever has or ever will reproduce the beauty and grace of His Person. But exquisite as was His

eyes to the stern reality of His daily

As a matter of record, our young men have not been making this choice in the past in any considerments to sacrifice their comforts on the altar of their ideals which the Normal College offers. The day-laborer, it is generally

as the value of a teacher's work, the

consequences be on their own heads.

conceded, is worthy of his hire, but the school teacher ought to be satisfied with almost anything. One corrollary of this will inevitably be that, in spite of the Normal College and similar influences, we will sooner or later begin to get in our schools exactly what we put there, and exactly what we pay for, just as we do everywhere else. It may be hard on the rising generation, but, apparently, it cannot be avoided.

PLAY THE GAME

Watching a close and exciting baseball game a short time ago, the thought occurred to us that too much emphasis was put on the mere results of the game, the winning or losing, whether it is a game of baseball. hockey, or the infinitely more important game of life. The question asked is, "Who won"? not "How did they play"? In life it is the same story-"was he successful" ? not "Did he fight a good fight"? The world asks about a man's position. social and otherwise, and neglects to make enquiries as to the forces fight.

ing against him. This is all wrong. The really important thing is not the result of the fight but the way the battle, whether on campus or in life, was conducted. Was it a fair, honest, clean game ? Were the adversaries treated with due consideration and given credit and sordid. for their skill ? Were the rules of the game honestly observed ? If these queries are satisfactorily answered. it is a matter of minor importance who won. The real, vital, important matter is not who won the game

but how the game was played. An honest victory reflects credit upon the victors, who should be duly honored, but often a victory is clouded by the methods obtained in winning it, and often a defeat is brightened by the straight and manly way in which the fight was conducted. The field of sports is a good training, if rightly managed, for the field of life. It teaches the young man to put up an honest fight against contrary forces; to observe faithfully the rules of the game ; to disdain tricky means to gain an end : and to look with kindly eye on the losing side. Who can tell what siderable poem: it is a compact countless forces that bowed and between you and me." We trust the

tance which we designate officially duty as Christians. "Let us work dren taking books from a public good towards all men, bnt most of all towards those who are of the household of the faith." No Catholic, says a distinguished prelate, who has any influence, position or opportunity should neglect to forward interests of Catholics who are seeking situations, looking for employment, or struggling to make a living. To push forward those who are unfit and fewer still are those who have

and often unjust to others. But men children read. If this is so, as we and women who are earnest in imit. ating their Saviour's compassion duty is a most important one, one will not shrink from the trouble full of responsibilities which in conthat is involved in helping the needy science cannot be set aside. Chil and yet doing no injury thereby to understand neighbour, family to books from a boy or girl who loves understand family, and the well-to-do reading. Unfortunately there are and the poor who worship at the fewer church or school libraries than same altar should resolutely cast out there were twenty five years ago, of their hearts all mutual bitterness. when the Carnegie foundations were iealousy and evil indoment.

OVERWORKED

The United Empire Loyalists, as object lessons of courage, hardihood and grim perserverance, are in danger of being overworked. A foreigner could, if he devoted his reading of our annals to their exploits, get the idea that they only were the sources of our inspiration and glory. The missionaries, however, who blazed a way through the forest and spent themselves for Christ, should not be forgotten. And the

gallant ones who looked unafraid at the dangers of the new world, and wrote a part of its history in fire and flame and blood, gaze at us prosaic mortals from pages that are as fascinating as ever came from the makers of fiction. The Canadian who knows the lives of our pioneers has something to quicken his blood and to purge his heart of the little

HILAIRE BELLOC

Somewhere Hilaire Belloc, referred to in the Irish Monthly as one of the three cleverest men in London, an Anglo-Irish American of the Day, whose composite nationality is matched by the extraordinary versatility of his endowments, apostro-

phizes his pen thus : "God bless you, pen of work, pen of drudgery, pen of letters, pen of posings, pen rabid, pen ridiculous, pen glorified. Pray, little pen, be worthy of the love I bear you and consider how noble I shall make you some day when you shall live in a glass case with a crowd of tourists round you every day from ten to four: pen of justice, pen of majesty and light. I will write with you some day a conompact will be kept. There is no

A SUGGESTION

library were not given the liberty of choice, which is theirs to day. But that was before the days of the open shelf. Now they walk in and help themselves, and are left in a great measure to their own choice, hence the great danger of the public library. It is a self-evident fact that few parents are conscious of this danger, critic will not appreciate ; and we might ask, why does God permit disease or death ? _When has He prom-ised to cure all maladies ? Why has would, it is needless to say, be wrong any censorship over the books their He not made this world as perfectly are led to believe, then the teacher's as His critics demand? He allowed so many fools to dwell in it? The Author of life has decreed that all men shall die ; but He loves the children He has made, and in dren will read, and one might as well the providence of His love, and for His own wise purposes-which none any man. Neighbour should try to try to stem the torrent as to keep but those who deny Him profess to fathom—the loving Father will fathom-the sometimes, at their entreaties, arrest the harbingers of death and divert the incidence of His law to relieve them of its pains. And when He so manifests His love, what more gracious than that He should make unknown and perhaps not missed. but it goes without saying, that it is the Mother of His Son, and of our the duty of Catholic teachers so to in Brother and Redeemer, the medium

form themselves on the latest and best products of the literary mart, that they can be the safest and surest guides of our growing boys and girls who are not always looking for goody goody books, all piety and little practicability.

LOURDES AND ITS CRITICS

Reports of cures during the Irish Pilgrimage at Lourdes moved the New York Evening Sun of September 12th to repeat its occasional lecture on credulity and superstition, and tion of God and His omnipotence again reproduces its favorite text from Dr. Osler, that "credulity, precious One such miracle, wrought in the perquisite of the race," has again "let down anchors of faith into the vast cession of His Mother and under the sea of superstition." In our issue of July 20, 1912, we refuted by the precally compels the acceptance o sentment of attested facts, the favor-ite theory of Dr. Osler, the Sun, and superstitious skeptics who the othe think faith can be excised by a scal pel or sterilized by a germ-killer. At that time the Sun, joining hands with Dr. Osler, exorcised the miracle working spirit of Lourdes by the word, " suggestion.' showed that the sudden cure of spinal disease, advanced tuberculosis, and other organic maladies, resulting in the immediate formation of tissue that nature takes years to supply, was beyond the power of suggestion. But the superstition of the skeptic is the most obstinate of all ignorances. Now, when Lourdes' miracles are again on the cables, the Sun superstition returns in the form of in God my Saviour."-America hysteria or nervous mimicry." This was that enabled Grace Maloney, who had had tuberculosis of the knee for nine years, and who after eight

operations had failed to relieve her vas for nine months incapable of movement, to rise from her bed and Unsuperstitious people will find it strange that only at Lourdes does nervous mimicry" work such marvels.

The Evening Sun regrets "that in

its sexual morality by dragging the The complete cures of organic diseases, attested as such by irrefrag-able evidence, may be found in Lassexual problems to the street for the inspection of the crowd without shy ness and without shame, and which wilfully makes them objects of gossip erre, Bertrin, Rousseil, Huysmans, Clarke, Boissarie, and "Annales de Lourdes." They run into the hun-dreds but skeptics ask why are they and stage entertainments, is doing worse than Munchausen when he not more numerous? Why are not all the pilgrims cured? We could tried to lift himself by his scalp." Worse, indeed! For the Baron's attempt was only folly. But the lack of reticence regarding "sexual prob-lems" that prevails so widely to day answer that they are all marvelously cured, though in a way that our

Why has

FATHER FRASER'S MISSION

is more like wickedness.-America

On March 1st the editor of Notes and Comments gave a summary of an interesting letter from Father John M Fraser, the Canadian missionary to China.

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

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

everal of advanced tuberculosis and The CATHOLIC RECORD gladly acothers that involved the instant cedes to the request to receive subbuilding up of bone and tissue. There scriptions, which will be duly acwas one of cancer, and one of a child knowledged and forwarded to Father blind from its birth. Each of these Fraser. was complete. Many returned to their homes uncured; but when our Here is an opportunity to discharge the duty of alms-giving, participate

skeptics pour out their commisera-tion on these, they are thinking not in a great spiritual work of mercy, and help to bring the Light of the of them, but of such cures as that of Gospel of Jesus Christ to those who sit in darkness and the shadow of the blind child, which are attested by more competent physicians than Dr. Osler; for they have seen and death. Do it now, in the name of God. studied the cases, he has not. One such instance compels the recogni

REMITTANCES

2 00

1 00

1 00

Previously acknowledged....\$1,891 05 Friend, Gravenhurst Friend, Peterboro...... Catherine Madigan, Port Credit..... ss M. E. Michelle,

Christ's divinity, and of the Church Miss as His living witness. This the skeptics will not have; therefore, the Toronto..... Mr. and Mrs. Denis Hanley,

miraculous must be tabooed, and its Read..... J. Brien, Bay Bulls..... Mrs. Sara Doyle, Osgoode

> Henrietta Devine, Midland Friend, Brechin..... (In memory of a sister.)

REMITTANCES TO FATHER FRASER By cheque April 25, 1913..... \$780 00

May 15, 1913 (Special) ... 5 00 July 11, 1913..... 736 70

LEAGUE TO SPREAD CATHOLIC BOOKS

Catholic publishers, magazines, and

The movement was given impetus

Ambrose Willis, publishing director

of the English Catholic Reading Guild

Truth Society publications was in

stalled at St. Patrick's church some

months ago and has proved a great

DEATH OF SISTER MARY CLARE

With sorrow we chronicle the

death of Sister Mary Clare, member of the missionary teaching order of

the Sisters of Providence, which took

place at Edmonton, Alberta, on Aug. 30,

1913. Sister Mary Clare was former-ly Miss Anna M. Doyle, daughter of

Mr. John Doyle, East Williams, Ont.

She was a graduate of London Normal school, and entered the order

of the Sisters of Providence, Vegre-

ville, Alberta, five years ago. May

which carries on similar work.

uccess.-Montreal Star.

The league may also take

With the purpose of distributing throughout the Dominion good Catholic literature at low price, an association was formed at a gathering at the residence of Lady Hingston, in Sherbrooke street, recently. It was uggested that the organization be

league. Book racks of the association will be placed in churches, schools, colleges we may not be wrong in laying the and other public places, providing, plans, t

1825

CATHOLIC NOTES

Rev. Leonard Allen Corsbie, curate of the Anglican St. Andrew's Plais ow, England, was received into the Church, and will study for the priest-

Rev. Ernest Monteleone, rector of the Church of Our Lady of Mount Carmel, Jersey City, has purchased he old Claremont Presbyterian church and will establish a mission for the English speaking Italians.

Among the latest converts to the Church in China is a royal princess, who is a niece of the Emperor Kia Tsing, who was such a declared foe to Christianity in the middle of the ast century.

Among strikingly beautiful ruins of the Church is Melrose Abbey in Scotland, erected by the Cistercians in 1136, and destroyed under Henry VIII. Even its ruins are beautiful and imposing.

It is reported that the congrega tion of the White Fathers at Mpla, in the Congo, has eradicated the sleeping sickness, and that upward of two hundred thousand patients are being cared for in ten Catholic missions o the Upper Congo.

There are 17,945 priests in the United States, including Alaska— 13,273 of whom are secular. There are 100 Bishops and 14 Archbishops, 3 of whom are Cardinals. There are 14,312 churches, 9,500 of which have resident priests. There are 85 seminaries, with 6,169 students.

One of the first communicants at Holy Trinity Church, in South Pasa dena, Cal., recently, was a young Japanese boy, who was baptized a short time ago. His father is a Japanese Protestant, but his mother still ad. heres to the ancient doctrines of her pagan ancestors.

James M. Lomery, lawyer and former chief of police of Denver, Colo., a convert to the faith, died re cently. He brought about the conversion of the wife who survives him. His first wife was a non Catholic. He had been secretary and treasurer of the Denver Bar Association for

many years, and was the publisher of the Daily Examiner. 1 00 Princess Beatrice of Cobourg, Ger-

2 00 nany, a convert, wife of the Infante 2 00 Alphonso of Orleans, son of the Infanta Eulalia is in Madrid prepar-2 00

ing for her baptism which will take 2 00 place in the crypt of Notre Dame de 1 00 l'Almadeus. The Pope will send a

special Nuncio to baptize her; the ceremony will be invested with great religious and civic solemnity.

Lieut. Col. William C. Dawson, United States Marine Corps, with his wife and four children have become Catholics. He is a great-nephew of the Rev. Alexander Campbell, the founder of the Protestant sect of Baptists, called the Disciples of Christ or Campbellites. The colonel's father was an Episcopalian preacher and he was reared in that religion.

It is announced that the Holv Father is directing strict measures against the spread of consumption in the convents and seminaries at Rome. Henceforth all those who show signs of the disease will be sent to the new sanatorium which His Holiness has just established. The Pope also recommends the Bishops and congrega-

But actual presence at Lourdes dislodges skepticism, perhaps the Station greatest of its miracles; and even though it heals not maladies, it comforts hearts. Lourdes is a manifesta-tion of God's power and presence and providence. It is also a mani

festation of faith, and so reacts upon it that faith seems no longer to have merit; it has been demonstrated The feelings of the pilgrim are ex pressed in the words of her whos apparition at Lourdes inaugurated its wonders : " My soul doth magnify the Lord, and my spirit doth rejoice

of His mercies ?

August

During the French pilgrimage in

cures of organic maladies, including

Name of Jesus Christ, at the inter-

auspices of the Catholic Church, logi-

manifestations travestied.

there were many attested

THE REMEDY

At the conclusion of a strong pro test against the prevalent "Filth on the Stage," the New York Nation wisely observes "Behind the theatrical man who is

known as the Catholic Literature exploiting filth for mercenary ends,

sense of cleanliness, He never shrank from soiling His Divine Hands when the exigences of labour made it necessary. Spotless as were the simple garments that clothed His sacred Body, no mere fastidiousness caused Him to shrink from contact with those material things which might sully the freshness of His white linen and woven tunic. Shapely and beautiful as were His holy Hands, no fear of roughened skin or wounded fingers would hinder Him from handling the hardest timber, or from using it. the tools that were employed by His foster-father.

Yet in spite of His perfect example there are men and women who call themselves His followers, yet do not scruple to look down with disdain upon honest manual labour and even upon their fellow-Christians who engage in it.

A NOBLE PROFESSION

Viewed from a sordid and commercial standpoint, the wonder is not that there were only three male students in the class of one hundred and thirty which trained as schoolteachers at a neighboring Normal College this summer; it is amazing. rather, that there were even three. As Catholics, we have done all that can be expected of us to discourage young men of ability and ambitionor young women, for that matterfrom regarding teaching as a means of securing an adequate livelihood. We offer them neither honors nor emoluments nor ways of improving benefit of their education on their themselves. If they choose, in some less favored brethren and help them they have come to stay; therefore the did and does heal these when He so services and take in return the nit. a simple way of living up to their services and take in return the pit-

broken man may have had to fight against? Who can tell what temptations he has had to struggle against? Easy it is to sit in a comfortable home, surrounded by loving care, and condemn those who have fallen by the way. Fortunately, there is One Who sees all hearts and knows all temptations and impulses, and although it may seem far-off and distant there is a day coming when He shall judge us for the way we played the game, not for the mere winning or losing of

delicious from start to finish, but it is poetry too. For, besides being historian, essayist, satirist, orator

and many other things, Hilaire Belloc is a true poet, eas perhaps the GUARDING OUR OWN promised volume will prove.

One of the many mysteries which will have to be cleared up in a busy hereafter is that appertaining to brilliant boys, clever college gradu-We hear much at times of the duties ates and gifted young men. What of parents, of pastors, of children. becomes of them? They are, we but the duties of teachers seem to be

have it from their parents and themforegone conclusion ; and except in a pedagogical line, very little is ever selves, still treading the flowery said to them directly as to the nonpaths of knowledge. The result of fulfillment of duty. Now, while it is this knowledge seems to be that they much to their credit that as a class do not do what they can in the presthey are the most painstaking and ent with the present, but indefinitely conscientious, yet there is one parpostpone astonishing the universe ticular line of work which is too often as most of us do until some future neglected, save by the few. That is date. In a few years they will be absorbed into a world of men very the effort to train children and young people along right lines when formmuch inferior to themselves (by ing the reading habit. In these days their own showing) and will be no when public libraries are almost a more seen. In the interim we redrug on the market, it is a serious ceive very eloquentadvice from these question troubling many minds, es individuals, who are seldom connected with any organization that aims pecially those interested in the education of youth, whether the indisto advance Catholic interests. We do not want eloquence, but practical criminate circulation of all kinds of reading matter is a blessing or a assistance. Let them bestow the

doubt as to the nature of the ailment.' book that would be looked forward Its morning edition's cable left no honest reader in doubt that the to with keener interest than Mr. Belloc's first 'volume of serious ailment was tuberculosis, and added poetry. There are beautiful thoughts that the Lourdes' official board refused to admit this as the medical testimony case of his scattered through the press; but his volumes of verse are only, we her condition immediately prethink, "The Bad Child's Book of ceding the cure had not been pre-Beasts," and its sequel, "More Beasts sented to them. This is an instand for Worse Children," both of them of the scrupulous care exercised by the Medical Board of Lourdes, worthily illustrated. It is all

order to exclude from its list of cures any that are not beyond power of nature and medical skill. The Sun editor implies that the cures are confined to nervous diseases, and again pulls out the sug gestion " cure-all from this had

Such cures are numerous at Lourde and permanent, and we might ask why they are so infrequent in other environment ; but they are not rec ognized in the official records. The cases which the Lourdes' physicians pronounce cures, and which all reoutable physicians are free to ex amine, are those only which transcend the powers of nature ; and the signatures of three thousand qualid physicians of various lands and creeds have so attested.

The Sun's benevolent Oslerite finds it " pitiful to see a trainload of the faithful leaving Paris, some hopelessly blind, suffering from incurable diseases," etc., and "won-ders whether it is worth while to keep the shrine going for the sake of the few who profit by it." We can dispense with his pity and let him wonder. The physical ameliorations are numerous and substantial, but the soul cures the spiritual betterments that are wont to result from : visit to Lourdes are well nigh universal. Those who profit by it are not the few but the many. The chief profit of miracles, whether wrought in Palestine or the Pyrenees, curse. But the books are here, and is spiritual. Christ came to heal spir what to leave. Time was when chil- by.

to no small degree on sensational reformers and giddy humanitarians who, working in will ing or unwilling conjunction with the yellow press, are accustoming thoughtless minds to the contempla the like. up publishing on its own account. ting of vice in all its hideous forms, of and deadening the right sensibility of the public while attempting to by the recent visit to Montreal of awaken it." of the Tablet, London, and organizer

Who can doubt it? If by common consent the public would just stop for a spell writing, reading, talking and thinking about "Eugenics," "White Slavery," "Sexology," etc.; we should entertain bright hopes of seeing these "sensational reformers and "giddy humanitarians," together with those they influence, all restored to their senses. For the moderate practice of the old-fashioned virtues

of reticence and reserve would con-tribute wonderfully, we believe, to a solution of these suddenly disc overed "problems." If parents would teach the child to forget about its sex and just be modest ; if papers and magazines would stop publishing noisome "eugenic" literature ; if procurers. prostitutes and the spreaders of filthy diseases were left for legislators the police and doctors to deal with if women dressed decently, and if theatre goers would keep away from

her soul rest in peace! vile plays, we guarantee that there would soon be observed a marvellous purifying of the moral atmosphere As matters are now, this so called 'plain speaking" with the laxity of conduct that often accompanies it, is

seriously imperiling the very founda-tions of our social fabric. No tions of our social thoughtful observer "of the looseness of conversation now tolerated in mixed society, of the tendency of irresponsible persons of all ages and both sexes to take part in discussions which certainly improve neither their own morals nor their manners, and have thus far decreased not even t public show of the evils they pro-fess to be able to check," cannot but feel grave misgivings about our country's future. "A nation," said Professor Munsterberg recently in than a fourth of this connection, "which tries to lift The Independent.

publica tions to build sanatoria for the treat tions of the Catholic Truth Societies ment of persons suffering from the of England, Ireland, Australia and the disease United States, works of independent

The American Catholic Historical ociety of Philadelphia has secured Mr. Wilfrid Ward, one of England's most distinguished Catholic publicists, to deliver a lecture at the Academy of Music some time during November. The lecture will deal with personal recollections of four great English Cardinals-Wiseman, Newman, Manning, Vaughan, Mr. Ward is the editor of the Dublin A book rack containing Catholic Review and the author of a number of notable works.

> The Sacred Congregation of Rites has been discussing the advisable ness of introducing the case of the beatification of the Venerable Servant of God. Bernadette Soubirous the seer of the visions of the Madonna that originated the famous shrine of Our Lady of Lourdes. It is expected that the Pope will soon ratify the action of the congregation, so that the case may run its regular course without delay.

In Australia and New Zealand an educational battle is raging between Catholics and non-Catholics and is developing into "No-Popery" attacks. There the Catholics are asked to pay ever increasing taxes for education from which they derive no benefit and cannot accept. We have the same conditions in Manitoba, Canada. In all these places Orangeism is largely responsible. Whilst it preaches freedom and justice it pracit tises tyranny and injustice.

The French Government has relaxed its order prohibiting the ob-servance af Good Friday in the navy. The sailors were very indignant at the abolition of the observance, especially when in foreign ports they saw the day observed by sailors of other nations. Representations were made to the Minister of Marine. which resulted in permission being given to the ships when abroad to keep the day holy, but requiring special permission when in home waters.

AN INTERESTING COMMENTARY The Orangemen of Belfast have a

great fear of Catholic intolerance when Home Rule is given. It is an interesting commentary on this complaint to consider the distribution of offices in the city of Belfast. The Board of Guardians pay \$84,000 in salaries of which Catholics get \$3,400. The Harbor Board pays \$56,345, and the one Catholic official gets \$1,250. The Water Board has on its pay roll one Catholic, whose wages are \$325, out of a total of wages are \$329, out or a total of \$29,000. Of the 25 medical officers not one is a Catholic. There are 100,000 Catholics in Belfast, more than a fourth of the population.— TWO

PRETTY MISS NEVILLE

BY B. M. CROKER

CHAPTER XXVII

LOVE'S YOUNG DREAM Whilst overhead the moon sits arbitress."-Para

Maurice became one of our family circle quite easily and naturally. Auntie liked him, uncle liked him, Mrs. Vane liked him, and it only remained for me to follow their ex ample ; and I found that I soon out rivaled all in the heartiness of my welcome. He had permission to go and come as he pleased, and he "pleased" to come almost daily, although the Artillery lines were quite three miles from our part of the world. He thought nothing of join ing our morning rides, or calling in for a cup of 5 o'clock tea on his way to polo or tennis. He and Uncle Jim founded a firm friendship on the broad basis of a mutual taste for shikar, and many a day they passed to gether, shooting duck or snipe ; together gether also they spent cool nights and early dawns in ambush for the bruin of the country, and Maurice laid two superb bearskins, literally and figuratively, at auntie's feet. He rapidly made his way into her good graces by his bright, amusing manners and his sympathy with her animal friends, who unanimously adopted him as one of the family accorded him a loud ovation whenever he appeared. Indeed, one f them, a hideous barrack cur, called Tuppence, insisted on presenting himself, considering Maurice as his master altogether

Tuppence was a large, ugly, nondescript white dog; not a setter, not a spaniel, not a retriever, not really be longing to any known tribe, but, like many plain people, of most engaging manners—and a splendid dog for retrieving duck.

Maurice never hinted, in the mos distant manner, by word or look, that he even remembered the hateful compact that once had bound us to each other; so I speedily put all recol-lection of it among my least used thoughts, and met my cousin on the footing of a former play fellow and companion, whose evil deeds had been blurred out and effaced by the kindly hand of time, and for whom entertained a sincere and sisterly regard. There was a very agreeable and piquant sensation in knowing an extremely good looking young man on such friendly and unusual term -a young man who was not my brother, to whom I was not engaged but who, nevertheless, called me by Christian name, criticised my dress and my manners, and with whom I had many early (if not wholly agreeable) reminiscences in and with whom I could con verse as freely and as candidly as] ould with my uncle or Mrs. Van

After dinner we generally sat in the front of the house, especially on moonlight nights. Various comfort-able wicker chairs were set about the gravel sweep, and while we ladies sipped our final cup of tea, uncle and Maurice smoked and talked shikar. I think I hear them now, arguing on the respective merits of a twelve bore, or a five-hundred express rifle, as the best means of bringing down big game. Mrs. Vane, Dick Campbell Colonel Keith, and I would frequent ly leave them to their discussion, and promenade up and down the avenue, the moonlight. How cool and still were those bright, white moon light nights : the moon casting a glamour alike flattering to the house the surrounding trees, and foliage, and above all, to humanity. A little gentle breeze stirred the languid leaves of the Bourgainville creeper and rustled among the shimmering white blossoms of the cork trees, as we strolled to and fro. and auntie took a series of forty winks, and the two sportsmen laid deep and deadly plans against poor innocent tigers, who were at that very moment steal ing down to the river sides, from hot unhealthy jungles, and awaiting their supper, in the shape of thirsty buffaloes and deer. But, ardent sportsman although he result! was, I fancy that No. 6 shot, conical shells, and arsenical soap occasionally palled-and now and then Manr ice found time to take a little turn with me. I remember one of our first tete a tete quite as distinctly as if it were only yesterday. It was bright moonlight as we sauntered down to the gate, for a wonderalone. Our gate was not a massive iron construction, but a long, low, wooden barrier of merely four bars. Maurice was smoking his after dinner cheroot, as he leaned his arms ou bluow the top rail, and gazed out into the wide palm fringed plain before us. The pepul trees overhead were rip nd waving, and throwing curious fantastical flitting shadows on the white sandy ground. There was not a soul in sight, and the distant barking of a village pariah was the only sound that marred a stillness was almost majestic. I hated standing; and seeing no available seat, I proceeded in a most lady-like and refined (but agile) manner to climb the three low bars of the gate, and take up my position on the top rail; gathering my white skirts daintly round me, and thereby displaying an exceedingly neat pair of bronze shoes, and soupcon of brown silk stockings (which to tell the direct and plain truth. without any reservation. I may as well add that I had just as soon Maurice saw as not) I leaned my head against the stone gate pier and prepared for conversation.

nouth and glancing askance at my Iden elevation. 'Not at all," I answered, briskly Why should I stand if I can find a seat ? Surely the top rail of a gate is rarely considered available as such." "And why not ?" I asked. "Why

not as much as a stile? 'I'm sitting on the stile, Mary,' is a well known quotation; why not gate? This one is no higher than any stile at home," replied, with playful complacency. "Very likely; but it is not good

style for you to be sitting on it Let me bring you out a chair ?" "Maurice, next time you are think ing of making a pun, please give me timely notice, and I shall flee; puns are atrociously vulgar, ten worse than sitting on a gate."

"Hullo," coolly interrupted my cousin, "who are the couple on the maidan ?--

'Or when the moon was overhead Came two young lovers lately wed.' quoted Maurice, indicating two in-

dividuals who had just come into view, walking arm in arm with an air of supreme beatitude. "Oh, Miss Ellis and her intended

on, Miss Ellis and her intended, I suppose," I answered, nearly over-balancing in my endeavor to turn and obtain a good front view. "How affecting. It's all very well now; but this time two years will they take moonlight walks for the sake of each other and intendencial encirt." other's undiluted society ?"

'I see no reason why they should replied Maurice, knocking the not." ash off his cheroot.

Well, I fancy that they will be well, I lancy that they will be rather tired of one another by that time," I answered with a yawn; "cold mutton and weak tea will speedily quench sentiment. There is but little romance in darning old clothes! They will be frightfully oor "-shrugging my shoulders-and when poverty comes in at the loor, we all know that love flies out f the window.

May I ask if those remarks are suggested by your own experience ? asked Maurice, in a tone of cool disapproval.

How can you be so ridiculous Certainly not." 'Then where did you pick up those

ideas ? scarcely at Gallow," he ob-served with lowering brows and s

"I picked them up, as you call it, on board ship, from a Mrs. Roper. vho made me a present of a great

deal of good advice gratis." "Indeed, how kind of her!"— ironically. "I hope you are not going to be so selfish as to keep it all to yourself. Pray share some of her golden precepts with me."

You are most heartily welcome to all I can remember," I answered, generously; "but her little hints are only intended for ladies. She imagined that I was coming out to India to be married (as a matter of course), and gave me all manner of wise instructions. In the first place, she said that I was not to think of the military; they were pleasant, but ridiculously poor." Here Maurice bowed with the

epest gravity. And she strongly recommended

the civil element to my particular notice. She said," I pursued glibly, that to marry for love and without ample means was simply madness and that a certain amount of mutual esteem. and a large balance at one's banker's was the safest basis for a happy home.'

You are speaking like a bookpray continue e said that it was better to be

an old man's darling than a young man's slave.'

'Always provided that the old man vas rich-a poor old man would be a sorry bargain," interpolated Maure rudely You looked so serious, and so I could hear by the tone of his awfully shocked. Maurice, I really voice that his temper was rising, and that he was surveying me with could not resist it, and only my face was in the shade, you must have seen how I was giggling! I have a perthe gravest displeasure was only too apparent. Here was a grand opporfect horror of Mrs. Roper, I can as tunity to tease him just a little bit. sure you ; and all her advice went in and find out if his anger was as at one ear and went out of the other. easily aroused as in days of yore. I would adopt Mrs. Reper's worldly, You seem to have remembered a good deal of it, notwithstanding, wicked utterances as mine own for returned my companion, eyeing m this occasion only, and observe the dubiously.

THE CATHOLIC RECORD

watched my discomfited face :

parison, I heard him mutter,

long tete-a-tete with Maurice with some disfavor, for as he and I fol-

turned and looked back, and watched

him galloping across the moonlit

plain till he was lost to sight.

between two yawns.

rise out of you that time."

nbarrassment.

denly into view.

myself.'

"A young lady who has so thor-oughly enfranchised herself from all old-fashioned, silly ideas about affair. "Come, Maurice, I'm waiting romance, sentiment, and love, wil never marry, of course ?" pursue Maurice, in a key of scornful interro pursue " Do I look like an old maid ?"

asked, glancing down indignantly "If you think that I am going to braid St. Catherine's tresses, you are great tainly not.' ly mistaken," I answered, with a nod at once of deflance and decision.

" No doubt you are a very market able young person, and are by no means disposed to underrate your own attractions," returned Maurice giving the gate an unintentiona shake that nearly precipitated me to my mother earth. "I presume you have no rooted objection to people being in love with you?" he added

gation.

with an air of mocking inquiry. "Not the smallest," I replied im-pressively: " and now, Maurice, lef me give you a capital riddle by way of a change." "A riddle ?" he echoed ill tem

peredly; "I hate riddles — neve guessed one in my life." "Well, then, it's high time yo

made a start ; can you tell me the best way to retain affection ?" To retain affection - to retain affection ?" he muttered to himself in a tone of reluctant speculation

claimed, eagerly. "You will never breathe it to mor-To have lots of money, I suppose "You will never breathe it to mor-tal," he said, coming nearer to me. "On your word of honor?" Heaps of coin !" 'No; try again," I observed, en

couragingly. "No use in my trying. I would never guess it if I stayed here till

breakfast time to-morrow. Well, then, I suppose I must tel you," I said graciously, leaning for-ward, and looking down into his handsome, scornful face with the air of a young Minerva. "The best air of a young Minerva. "The best way to retain affection is — listen never to return it. Capital, is it not?' But no applause followed; on the contrary, my cousin preserved a pro-longed and somewhat unusua silence; a faint shivering of pepu

leaves was the only sound to heard for quite five minutes. "I'm getting quite stiff," I ex-claimed at last, springing lightly

down and shaking out my frills and flounces ; and in so doing disturbed my cousins reflections. Turning vards me, and speaking in a very frosty tone, he said

I suppose you think that all your miserable miserable adorers were merely brought into existence for the amusement of your idle hours? I am sure that that is one of the foremost and most important tenets in Mrs. Roper's belief. May I ask you to accept a little piece of advice from me? sentiments, just now so elo-These quently expressed, whether in jest or earnest, borrowed or your own priv ate property, sit but ill upon a girl of your age ; and although, goodness

knows," with a deprecatory gesture "I am no great champion for love making and such like, I would strong ly and most earnestly urge you to keep those opinions to yourself for the future; and now I think we had better go in ;" so, tossing away his cheroot, he led the way towards the house in a highly indignant frame of

mind. Hurrah! Maurice was in a tempe -a cool, contemptuous, polite temper I ran after him quickly, and, detain

ing him by the arm, said Maurice, you are really not angry with me, are you? I was only in joke, you silly boy : indeed, that was

all, I urged, eagerly. He turned and surveyed me crit ically; but my smiling face complete ly dispelled his ill humor, and with

an air of intense relief he said . Joking! Well, I'm sincerely glad you mentioned it. Your practical joking has merely taken a newer and

stances. talk you and Maurice had this even

'Well, never mind her ; I am sorry

alderman accepted a bribe? Pre-scribe for his dyspepsis at once. Has a portly bank president absconded? Well, if his appendix had only been removed, no doubt, he would now be an honored and trusted official. Reware too of the church going to offer my appreciative sympathy." "Well, I'm afraid you'll have to wait some time," he answered, with a wate some time, 'ne answered, with a provoking smile. "Do you think I am going to give you a right of way through my mind, and have all my most sacred secrets and tenderest reminiscences ridiculed and discussed by you and Mrs. Vane. No, no! cer-tainly not " Beware, too, of the church going Christian. He is just as likely to

steal your purse, or burn down your house as is the atbeistic anarchist. More likely, indeed, for the "great-est criminals," it must be remem-bered, "are often religious." The "Ages of Faith." when numerous soints welked the earth prove that Well, I think you might tell me all about her, considering that I am the nearest relation you have in the world," I urged, with an aggrieved expression that had ever proved irresistible with Uncle Jim. But saints walked the earth, prove that conclusively. But, perhaps, the edi-tor of the Atlantic Monthly was nod-Maurice was evidently of sterner stuff than that wary old shikarry. "Her," he echoed, leaning back ding and by mistake inserted as a serious article in the body of his magazine what was written as a satagainst the pier, and surveying me with folded arms. "You womenkind always imagine that a man must have some kind of what you call a irical paper for the "Contributors Club."—America.

her in the background. Do you know THE MILLIONAIRE

that I have an inscription written on my heart ?" he added, suddenly drop-Andrew Mahaffy, very gorgeously ping his voice and looking gravely dressed, came down the Cregagh Loaning until he reached the gap in An inscription on his heart ! Mary of England and Calais flashed into the hedge which separates the the hedge which separates the po-tato field from the road. He climbed on the earth bank and looked over. my brain ; how immensely interest John Kerrigan was picking up po-tatoes newly turned out of the "Tell me what it is ? You may be sure I shall never repeat it," I exground.

I declare to me goodness," said Mahaffy, "I believe your John Kerrigan.

The stooping man straightened 'Never," I answered, most solemn himself and looked at Mahaffy am," he began to say, when he am," he began to say, when he "It is," whispering mysteriously "'Trespassers will be prosecuted.' Aha ! Miss Nora," he said, as he mean to say you're Andrew Mahaffy! Mahaffy jumped down into the "one good turn deserves another ; I took a field and gripped him by the hand. "I do that," he said. "Sure I'm queer and glad to see you again !" Seeing that he was not inclined to give me his confidence, it suddenly Kerrigan gazed at him for moment oddly, and then said. "Och struck me that I would do a really Och generous deed, and tell him my little dear you're lookin' queer and like

yourself! Sure, I never thought of seein' you again ! There's not a bit Would you like to hear about my love affair, Maurice ?" I asked grave-ly, and, indeed, with some natural of differs in you." "Oh. now, don't be sayin' the like

of that. Sure you didn't know me "Yours ?" he echoed, scoffingly "come, come, we have had quite enough jokes for to night; any one the minute you saw me ?" Och, sure, I was all through othe with stoopin' over the potatoes. but a born fool could see that you Man why didn't you tell me you were

are as completely heartwhole as-" And being at a loss for some comcoming, and I would have met you at the station." "I didn't want anyone to know I was here till I got here." looked round quickly. "You have to be very careful !" 'Here are my syce and horse, and You see

here is Mrs. Vane," he added, as Vio-let and Dicky Campbell strolled sud-Sure, what are you afraid of ?" "Oh, never mind ! It's queer and I fancy that the latter viewed my

fine to be home again. It's thirty years since I was here before !' Kerrigan nodded his head.

lowed the other couple up the avenue it's that every minute of it. It he made some captious allusions to queer long while! Man, you're look in' well on it! You're like a gentle good looking cousins, and old friends being shunted-in fact, he made himman with them clothes on !" self exceedingly unpleasant. We

"And I am a gentleman, too ! loitered so long, arguing and quarreldropped his tone to a solemn whis ing, that Maurice and his Arab passed us en route home ; he was captain of per. "John Kerrigan," he contin-ued, "do you mind old Major Ma-grath that was the rich man about the day, and in undress uniform, and nothing became him better than his here when I went away ?"

blue patrol jacket and gold laced cap. I do that. Sure he was in the I paused to wave him an adieu as he bankruptcy court with drinkin' and cantered by, and, partly to aggravate orse racin' Dicky and partly to please myself,

'I'm sorry to hear the like of that He was a brave, decent man. What would you think he was worth a his best?

Then I went into the house, closed 'Indeed, I don't know. It must the piano, folded up our pet chair-backs, and took leave of my aunt for have been a queer lot, for they put him in the court for a great the night. "Why did you stay in doors all the and he could only pay one and four-pence in the pound !" evening, Vio ?" I said to Mrs. Vane,

Well, what would you think he vas worth ?" 'To be candid with you, I had on I don't know. Maybe it was

> ot, and may be it wasn't so much ! Would it be a 1.000 pounds?"

" It might and it might not !

Would it be 20,000 pounds ?" "Oh for dear sake hold your tongue! Sure there isn't that amount of money in the whole of Ireland not since the day I was born Maybe an Englishman would have the like of that !" Mahaffy swaggered up to the gap in the hedge and back again. could buy twenty Englishmen at that price any day," he said, " and never feel the loss !" п "Och, away er that with you !" ex-claimed Kerrigan, incredulously. "Sure, you're coddin' !" "I'm not coddin' ! It's a million-

mind the time well when we were young, and the old duke was drivin' through the town here, and we were takin' off our caps to him, an thankin' God he wasn't taking no notice of us! . . . And me daughter Mary's married to his son !" "Sure, indeed, it's the queer

world.' They stood for a time in silence

looking towards the sea, beyond which Mahaffy's millions were rewhich Manany's millions were to lentlessly piling themselves up for his benefit. "Ay, it is indeed," said the rich man, and then he turned boisterously to Kerrigan and slapped him an the back. "And how's the world been treatin' you?" he de-manded. "Sure, you don't look much !"

' I've not done so bad, you know I got a bit of land in the Land Pur chase, and 1'm doin' bravely !" Och, you'd have done better if

you'd come with me to America when I wanted you. I suppose you're married ?'

"Ay. I done brave and well for neself, I married John Henry Tanner's daughter !" "You don't say ! Old Sarah ?" "She wasn't so old and her dad gave her a brave bit of money and

cattle when I married her !' "Man, John, you always had your nose well in that house. I had a

notion of her meself once !'

You wouldn't have got her !" "Well, maybe it was as well I didn't. I would have stopped here instead of going to America, and I wouldn't be no better off than you are. "I'm not so badly off as you think. There's the farm, and the cattle, and

farm for a year, and come back and find yourself richer than when you went away, could you ? I don't sup pose you were ever out of this, were you

I go to Ballyshannon every week. and I was in Belfast for the fair

'Belfast ! What's that ? You never were in America. You could put Belfast in a street in New York, nd no one would know it was there !"

Ay, it's a terrible big place. I'd be afraid to be there me lone !" "Man when I look at that water

there, and think America's on the ther side of it, I want to jump in and swim across. I can't bear to think there's work bein' done over

there, and me not doin' it ! What would you be workin' for with all that money I can't stop workin'. I'm always

thinkin' of it, day and night. I lie awake at night with it !

"Sure, that's a complaint I never suffer from. I can tell you I'm not

sorry to stop workin'. I never knew a man in this land that was!" Mahaffy kicked a potato scornfully You don't call that work, do you ?' he said. "Diggin' potatoes out of the ground! I've got thousands of men under me, more than you've got in the whole of Donegal. That's work. Hundreds and thousands of men doing what you tell them ! I've

made men rich by a word, and made them poor again with a nod. I have that. You're like a king ! . "Kings are nothing to me. I'm like a hundred kings rolled into one king. I tell you, John Kerrigan, sittin' over there in America I can make people in England walk the streets with hunger. I can, with one word l've done it.'

God save us, man, the law would n't let you do that!" Law ! What's law to the like of

me. I can make laws to suit myself. be," said the millionaire I can do what I like with the world! It's the queer responsibility . . . I'm brave and powerful me-self in this townland! I suppose I'm the richest farmer here. My daughter married a solicitor in Donegal I'm brave and looked up to.' "Och man you're nothin to me. "Ye'll come on down now you're

his daughter's married to a duke's son!" Glory be to God! . . . on in, for dear sake, and not be standin' out there in the through

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other, and the dinner near ready day and not the morrow. Sure you'll have a bowl of broth for your dinner and beef, too!

"Oh, now don't be putting yourself out, Sarah, for me. Sure, I couldn't touch it!"

"Come on in now, and quit your alkin'! The millionaire entered the kitchen

and sat down. You'll be for stayin' with us a

bit," said Sarah.

"I can't. I've got to be in London in a day or two. I didn't intend to come here at all, but when the boat called at Moville, I just felt something comin' over me, and I got off and come to have a look at the place, and brave and glad I am. But can't stop.

Well, the dinner'll be ready in a minute.'

They sat talking together, recalling incidents of their youth, when a gunshot rang out. The millionaire jumped out of his seat. "My God !" said he. "What's that ?" "Sure, what's the matter with you?" said Kerrigan. "You look as

pale as a sheet. Sure, it's only some one shootin' a rabbit, or maybe a wild duck !' The millionaire was trembling, and sweat gathered on his brow. He

mopped himself with his handker-chief and his breath came quickly.

"Me heart was in me mouth," he said. "I thought I was followed !"

"Who would be followin' you here, anyway ?" asked Sarah.

me if they knew where I was. I

sleep with a revolver under me pil-

low every night, and guards watch-ing the house when I'm at home!"

"And, what would anybody want to be killin' you for? You're not a

" You don't need to be a landlord

Sure, you shouldn't talk like

to be afraid of your life. There's men has a grudge against you if

that. No one has a grudge against you unless you give them cause !" "I'm rich, I tell you. Lord save

A young man, carrying a gun, had entered the room as he spoke.

forgot to tell you about. It was him

was maybe shootin'. Did you shoot

It was explained to Michael that

the stranger was Andrew Mahaffy

that went to America thirty years

"It's a big bit more than a 100 pounds, I'm thinkin' !" Mrs. Kerrigan laughed at her son.

"Hundred pounds," she said. " That's

nothin.' He thinks 100 pounds is near all the money in the world be-cause his Aunt Bridget died and left

him that amount in her will. He

The millionaire explained at great

length that 100 pounds was what he

sometimes spent on giving a small dinner party when Michael had cal-

culated that his daily dinner cost

about 9 pence and that 100 pounds at

that rate would provide him with

substantial meals for a number of

overcome with the immensity of his

"It's not stoppin' here you should

years at that rate, he ceased to be

has it in the bank this minute !"

That's a queer lot of money."

'That's me son, Michael, that I

Sure, and what for ?'

landlord !'

you're rich !"

us, who's that ?"

anything, Michael?'

'It is, indeed !"

said Michael

own wealth.

Ay, I shot a rabbit!"

ago and was now a millionaire.

I'm afraid of me life!"

There's many would be followin

The old Adam," remarked my hand, and gazed up at the slim cousin, taking his cheroot out of his young moon

She said that men were April I mentioned her," I answered, care-lessly. "Let us change the subject : when they woo, December when they wed," I continued fluently.

it is too soon to go in yet," I went on, "She deserved to be tossed over to the sharks!" put in Maurice, savagely. leaning against the gate : " tell me something about yourself. What "She said love was a kind of craze a sort of mental disease all are have you been doing all these years You are twenty seven now, are you liable to—especially the young—a kind of moral whooping cough." not ? and I am past nineteen. How

time flies! "That will do. I can't stand any I paused. I felt the hot blood sufmore of Mrs. Roper just at present, fuse my hair to the very roots. Acinterrupted my cousin, brusquely "I suppose that you young ladies cording to grandfather's bargain, in less than a year I would have been not wish for anything more Maurice's wife. Luckily, neither my intellectually interesting than a long blushes nor my sudden confusion was noticed by my companion; he was leaning his arms on the gate, ete-a-tete with that amiable woman. No doubt she had a mob of girls sitting, figuratively, at her feet, the and staring fixedly at the stars. whole way out. But somehow Mrs 'I've been soldiering most of the Roper did not agree with me." (To judge by his face she certainly did not.) "I should like to know if you time; nothing specially remarkable has happened during the last five have profited by Mrs. Roper's well-meant instructions ?" years," h kind? I am sure you have, you were

"Why not ?" I asked, with a nod of easy assent, clasping my hands round my knees, and regarding the I asked, in a tone of confident con viction, dark cloud gathering on my cousin's brow with increasing complacency.

fide in a little heretic like you ?" he "Although you never made us answered, turning round with tremble for the Thames in old days, laugh. doubtless this species of social science is your second nature. San Benito ought to be your fate." " But, joking apart, speaking quite suppose you are one of Mrs. Roper's seriously, you might make me your most creditable pupils ?" confidante. Do tell me all about

" More than I ever was of Miss her?" I urged, in a wheedling tone. Fluker's," I answered, evasively. I could imagine that Maurice's experiences would be thrilling. He Dear me ! how I loathed lessons, I went on, giving way to retrospec tion, as I leaned my chin in my my chin in my

was extremely handsome. He was twenty seven—eight years older than I-and it was inconceivable that he had not had, at least one serious love

she added, as we lighte candles previous to retirement 'may I make bold to ask the topic of your discourse ?" "Most kindly welcome. We had

pair of new shoes, and, as one of

By the way, what a long

them presses me sore, I found sitting

more agreeable under the circum-

wo topics under discussion-hearts and love :" and I broke into song : "Oh, there's nothing half so sweet in

life, As love's young dream !

And next to that there's naught so nice

As-strawberries and cream.' "Be quiet, Nora ; you'll wake your

aire I am !' uncle," said Mrs. Vane, angrily. "So you were discussing love—a most congenial subject !- with your consin in the moonlight? Not at all so bad for a young lady who is a sworn enemy to flirtation. Seriously, Nora?" n America !"

Seriously, Violet, your pretty little mouth was never intended for preaching"—kissing her—"and, seriously, I'm going to bed ;" and, brandishing my candle with a gesture of farewell, I turned and abruptly departed.

TO BE CONTINUED

INDIGESTION AND CRIME

Here is a specimen of the pagan answered, abstractedly. consense with which the August And have you no romance of any Atlantic Monthly supplies its readers: 'Crime is dependent to a great exso sensitive on the subject just now.

tent on health. Poverty causes ill health ; ill health causes crime. . . Religion does not affect crime one 'Do you think that I would con way or another. The greatest crimnals are often religious. Medieval Europe was religious and criminal and there are many other instances No. no : the fagots and the which might be cited. Honesty is inborn in all; it is part of the 'Light, which lighteth every man that cometh into the world'; it requires no teaching. What must be acquired

> Crime is a physical, not a spiritual lisease. Now that the light has broken, we

Now that the light has broken, we no lie! She could've married him-must change our antiquated ideas of self, only he's too old !" Mahaffy criminals. Has that lean and sallow looked about him proudly. "I can

here and see Sarah !" Mahaffy nodded. "I'll come the length of the house with you, but I can't stop long !"

You'll have a bite of something to eat!"

"God help us, you don't say so!" "I do. I could give you 5 pounds "I'm not much of an eater !" "Aw now, you'll have a bite of comething! I couldn't have you down for every spud you have in the field, and not know the differs! I something! could indeed. I'm the richest man comin' in the house, and not offer you nothin'!"

Dear oh ! You must have got on The two men walked down the Loaning until they reached the farm well to be like that." "Got on ! Man, John, I can't stop ! I couldn't be poor if I tried. at which Kerrigan lived. A heap of manure lay in one corner of the yard and a heap of turfs in another. If I wasn't to do another stroke of ruts made the ground uneven, and, work in my life, and was to spend money as hard as I could from dawn in wet weather, like a swamp. The

of day to the dark of night, I couldn't door of the house was open, and get rid of it ! I'm here now talkin' to you and doin' nothin' and over fowls strayed in and out. "Man," said Mahaffy, "we wouldn't stand a mess like this in America !" there," he pointed toward the Atlan-tic—" I'm gettin' richer and richer

up?'

rigan.

What mess ?" asked Kerrigan. "All this disorder and through every minute !" John Kerrigan gaped at him. other." Sure, that's nothing. It's always

" Man dear," he said, " you must be richer than ever old Magrath was !' like that !" 'Do you never want to tidy it

'Magrath !" exclaimed the mil lionaire, contemptuously. "I could buy and sell a hundred Magraths 'I could What's a Magrath to a man like me Do you know who was Lord Lieu-tenant of Ireland when I went to

America ?" 'I do that," said John. "It was the Duke of Glowchester !" He pro-nounced the title in three syllables.

"Me daughter's married to his son. " Oh, now, I wouldn't believe the

is the ability to give effect to it. like o' that ! Your coddin' me altogether !"

"It's the truth I'm tellin' you, and

not, indeed," she replied. Oh, you know him rightly ! It's Andrew Mahaffy that went to America, and he's a millionaire, and

brought to see you !"

morning sir !" she said, when she

saw Mahaffy. "I declare she doesn't know me !"

"It's no will of me own makes me stop in a place like this, I can tell you. I'd be goin' if I could! I'm no hand at farmin' at all, beyond maybe shootin' an odd rabbit or two !"

Och, you'll never get fat on the like of that. America's the land for you, me boy. If you'll come out with me. I'll give you a job there for your dad's sake that'll make a rich man of you in no time, if you've anything in

you at all !" "I'd like to go queer and well !"

Mrs. Kerrigan pulled the table into the center of the room. "Don't be puttin' wildness into his head," she said, "but come on and have your dinner ?"

They sat down to the meal. "There's a fine bit of beef for vou!" exclaimed John Kerrigan. You'll not be gettin' as fine beef as that in America I thinkin' !"

" Oh far finer, far finer ! . . No. not for me, Mrs. Kerrigan !

"What are you callin' me Mrs. Kerrigan for, when me name's Sarah to old friends, as you know well ! Now, come on with you and no nonsense, but give me your plate !'

I couldn't touch it, Sarah, I could not, indeed ! I suffer terribly with indigestion !" "What's that ?" said Michael !

"Oh, you can't enjoy your food. It gives you a pain to eat!"

I can't understand the like of that," said Michael.

"I can't do nothin' for it. I've tried doctors all the world over! . . "Sure, it's natural! . . . He shouted in at the door, "Sarah, come I'll have a wee bit of bread and a drop of broth, maybe. Nothin' else !" out, for dear sake, and see who I've "Sure, that's no dinner for a man, said Mrs. Kerrigan. Mrs. Kerrigan came out. " Good

"It's all I'm ever able to take. There are worse than me. I know a man that has to eat charcoal, he has, exclaimed the millionaire, laughing. indeed !'

Holy smoke !" exclaimed John, "Woman a dear, do you mean to say you don't know him ?" said Kerare they all like that in America! "Oh, you don't have time to take food at first, and you forget your sleep His wife shook her head. "I do when you're making money, and

when you've got it, you can't enjoy it the same. What keeps your heart up is the power !"

OCTOBER 11. 1918

They consumed the meal in silence and when the time came for the mil-lionaire to go, Kerrigan and his son made ready to accompany him to the station

You'll not be puttin' any more talk in his head about goin' to Amer-ica." said Mrs. Kerrigan, as the millionaire bade her good-bye. "Sure, it'll be for his own good if

he goes," replied Mahaffy. "Maybe, if he looks after himself, he'll be as rich a man as I am meself !'

"I never had indigestion in my life," said Michael, " and I can sleep brave and well, but I'd like to go all the same !'

I'll be writin' to you when I get to London," said the millionaire, as he and the Kerrigans were off toward the station. "I'll see what I can do for you !'

"You'll be goin' first class, I sup-pose," said Michael to Mahaffy, as they entered the station.

No. I always travel third," he replied replied. You're not so sure of com-pany in the first as you are in the thirds, and I never travel alone ! You never know what will happen to you

Sure, what would you be afraid of?'

The like of me has a lot to be afraid of! I came here under a false name, so's no one should know me. I am at home I have a lot of detectives patrollin' me house at night with loaded revolvers for fear of men trvin' to kill me !"

cal.

forthwith

perienced, and there

For dear sake !' There was a man shot at me once

and just missed me. It was the time I cornered the cotton! I made a pile of money that time. The train came slowly into the

station, and the millionaire, selecting the most crowded third-class carriage find, entered. He shook he could hands with the old man and his son. Be sure and come out to Amer-

ica." he said to Michael, as the train went out. 'I'll think about it," said young

Kerrigan. - St. John C. Ervine in T. images will crowd the faculty as P.'s Weekly.

GOD. NOT HYGIENE, NEED OF THE HOUR

REV. R. H. TIERNEY, S. J., SAYS

PURITY

The question of sex hygiene is not merely pedagogical, nor yet one that effects temporal interests only, such tell the result. A month ago a med-as the health of the individual and ical doctor told me that the pastor the present welfare of the family and State, said Rev. R. H. Tierney, S. S. Bettilds characteristic for the second state of the fate of his immortal soul. Man's temporal and eternal interests are involved in the problem. Hence its unique importance.

In the last analysis, the question concerns the abolition of sexual sin. Many suggestions have been made accomplishment of this. That which is most in favor at present advocates the teaching of de-tailed sex hygiene to our school chil-

A careful study of the proposed courses reveals therein two elements, one intellectual, the other ethical. former is clear, definite, detailed : the latter vague and purely naturalistic. The course adopted therefore will appeal primarily to the Its main effect will be power, not virtue, either natural or the latter, which is sepecially true of the latter, which is seen in children supernatural. The course is incapa- before they reach the age of reason. ble of arou The appeal is made to the wrong faculty. The emphasis is put in the wrong place. Hence motives for right conduct will be weak and ineffective. Information, ave, even learning and love of learning, cannot keep a man upright before God, cannot cleanse a heart or keep it clean. Knowledge is not moral power. There is a deep psychological truth in the horrid sneer of Mephistopheles that man used reason to be more bestial than the beast. Does not Coleridge insinuate a similar idea by saying that it is principally by the will that we are raised over the estate of an animal ? Both men read history and knew something of psychology. were not theorizing. Know ledge of itself saves nobody from de-

If your movement would be suc-cessful, it must first concern itself Why ladies and gentlemen, if be-lief in a personal God and an eternal hell is at times scarce sufficient to with the state of affairs. It must reach down to the very elements of keep men clear of impurity, is it too much to say that insistence on hyreach down to the very elements of character. It must acquaint the child with the things of the spirit, and then teach him to love the things of the spirit. A child is naturally moral. Even the new ex-periences of the age of puberty are giene will be altogether ineffective for the preservation of chastity? Solomon, who was wise beyond measure, answers. "As I knew that I could not otherwise be continent except God gave it. * * I went to the Lord and besought Him." As ccompanied by strong mora pulses. As a consequence, the task it appears to me, not only will the detailed teaching of sex hygiene of forming his soul is not supremely difficult. Failure in this matter doe not come from the difficulty of the prove ineffective to the very noble purpose in view, but it will even task, but from the neglect of the thwart that purpose. This phase of the question must be

task. A boy properly managed is as willing to care for the soul as the body. His delight over his growing examined critically and dispassion muscle is often exceeded by the joy over his growing strength of characately. Such an examination neces sitates the consideration of some ter. Athleticism of the spirit can be made as congenial to him as athletacts concerning children of ten or twelve or fifteen years. At these icism of the body. But, alas, his in-structors are often more concerned ages the faculties are untrained and to a large extent undisciplined. The with the latter than the former. Mutatis mutandis, all this is also imagination is flighty and irrespon sible and extremely susceptible to true of the girl.

sensuous images. These images im-press themselves on the phantasy But do not misunderstand me. Though I insist that such formation and notably influence the action and is both the first necessary step towards your final aim, and an often the whole life of the youth Moreover, the will of child and youth is weak and vacillating, and though perhaps indirect excellent training for purity, yet it is sadly inadequate. Life on the highest plane is impossible without God and subject to the allurement of pleas ure in whatever form it may appear Now the sex passion is for the most part aroused through the imaginareligion. And chastity belongs to the life on the highest plane. The tion. As a rule the first impulse is not physiological. It is psychologiconclusion is Solomon's; chastity is a gift of God. And if you dislike It almost invariably begins in solomon, the conviction is Plato's the phantasy. A vivid sensuous image occupies the phantasy. Sensible pleasure is then exand the converted Carlyle's and others who have fought the battle of is no force life. This is not mere rhetoric. Experience as a priest has taught combat it effectively. The me that the children of religious will is weak, untrained. It appre schools are vastly more moral than ciates a good, and either falls to it the children of non-religious schools or delays its poor resist The differences between the ance till the soul is aflame with the fire of concupiscence. The detailed classes is striking to a degree little teaching of sex hygiene-especially appreciated by most people.

And there is a certain fiery nation if it be done through book and chart -a Niobe amongst nations-dis--will make a strong impression on the young imagination. Sensuous tinguished for its faithfulness of religion. The result is a purity which is the admiration of the unprejubats crowd a deserted house. condition already described will fol-low. viz., sinful thoughts, sinful dediced. Not long since a doctor who has given lectures on sex hygiene in one

introduced into

sires, sinful conversation, preludes to other crimes which we prefer to of our Western States spoke to me of her work. No one could have been pass over in silence. more earnest in your cause. Yet she insisted on two points: the difficulty Nor is this all. For obvious reasons, this instruction is apt to

of getting suitable instructors (an THAT CHARACTER TRAINING put forward by some years the time IS THE FIRST STEP TO of suggestion and temptation. Temp. item worthy of your consideration). and the futility of sex instruction tations which normally belong to which is not supported by an appeal to God and prayer. As far as she the age of eighteen will be experienced at the age of twelve to four could see, the boys and girls got profit through that alone, if not teen. Experience and psychology tell the result. A month ago a med entirely from that. Unfortunately her appeal to the religious sentiof some boys who had attended ment raised so strong a protest that it had to be discontinued. Will the same not happen if the saving element is lectures by this federation? And if There is scarcely need of pointing the lesson; but I will say that we such an element is not introduced, will your lectures be fruitful of good, cannot afford to concentrate the at-tention of our children on sex deor evil? Be convinced, ladies and gentletails. Safety lies in diverting their men, that religion alone will be of

attention from them. In truth, the safety of most adults, train-ed though they are, depends largely on the same process. A moment's reflection will convince the thoughtful that even physiology supports this contention.

and punishes vice. Nothing can re-But to continue. Two of the great place God to their souls. The human natural protections of our children neart is made for God. It is "an are modesty (reserve, if you will,) hungered" for Him, athirst for Him. Without Him there is a void in the and shame, not prudery, mark you but healthy and healthful shame soul, a craving for something that should be and is not, a haunting Both are sniffed at as an outgrowth and upgrowth of dogma and supersense of lack which, in St. Paul's stition. They are neither one nor judgment, causes the ungodly to the other. They are an instinct of make unto themselves gods of the things of earth, The need of this federation bears eloquent testimony to the nature of the things of earth, Modesty and shame, then, are na which is the god of many. protectors of chastity. But the public and frequent discussion of On the other hand, if God is put into the life of the child, all is differsex details will destroy both. Familent. The child is consecrated to iarity awill breed carelessness. something holy, and has no serious lesson of the class will become the topic of conversation. Reserve will thought for sin. God is present in his thoughts. God is present in go. Shame will disappear. Sin will follow. Thus your good intentions his words, God is present in his actions. The child and all that is will be frustrated. A few weeks ago a careful periodi his, thoughts, words and actions are wrapped round with divinity. He cal announced that discriminating stands with God and for God. not critics attribute the deplorable con with vice and for vice. Herein is dition of morals in one of our high the lasting hope of your movement. Herein is profit, herein protection, schools to the very cause just now discussed. The more I ponder the means adherein eternal life. These, then, are my convictions vocated to combat the social evil, the about the public and detailed teachstronger grows my conviction that ing of sex hygiene in our schools this whole movement will eventually They are not favorable to your movefail of its high purpose. Successful house-building does not begin high ment in all its details. Neither are they adverse to it in all its details. in the air at the steepletop. It be-gins in the ground. Therein are Begin your campaign in the right If necessary call upon female laid firm and fast foundations which doctors to instruct mothers and male ultimately support the tower. Chas loctors to instruct fathers so that tity is the tower. Deep down in the soul mother's in turn may guide their must be placed foundations for its suplaughter's and fathers their sons as port. Such foundations are self-con-trol, self-sacrifice, obedience to connecessity may demand. In children eliminate all details of sex science and external authority, modhygiene; cast aside textbook and esty, love of purity, respect for self and Train the children's character others, high reverence for mother-hood and all the traits which com-Teach them that purity is noble and possible; that vice is vile, and carries bine to make a sweet, noble, strong character. Elemental character with it punishment; that marriage is inviolable; that the family is sacred training is the first important step The boys : teach them that their bod towards purity. Sex instruction ies are vessels of honor, the habita-tion of an immortal soul made in the will not give character-if for no other reason, because it is not deep image and likeness of God, redeemed and comprehensive enough. Within the blood of Christ ; train them and character sex instruction is as chaff before the wind. And, sad to say, our children lack character. Their ideals are low. Their wills are slack of purpose. At home the are slack of purpose, at home the are slack of purpose. At home the are youths are absorbed in luxury or frivolity, or both. And for reasons and dress ; tell, oh, tell them that in them, in their purity and self sacriwhich we need not discuss here, our fice lies the hope of our beloved schools do not open the eyes of their nation. This done, carry your cam-naign further. Purge the press, souls to the higher and finer realipaign further. Purge ties of life. For only too many, life cleanse the novels, elevate the the is but food and raiment and pleasatre, abolish animal dances, frown on ure. Indeed, in the estimation of many, meat is more than life; rai-ment more than modesty; pleasure In the words of St. Paul "Insta opportune, importune; argue ob secra, more than virtue.

THE CATHOLIC RECORD

"Not a thing, tremely childish "Well, will yo

their meaning?

ous on the tra long, for I pre

for San Francis

ously.



do you not ?' so that all men may realize the grea obligation of life, which is to know God and to do His behests.

HIS LAST MISSION

By Rev. Richard W. A exander

From several persons whom we are bound to heed, requests have come for the republication of the Rosary incident in Father Doyle's last journey. It is here given; and we beg for prayers, first for the con-version of the young lady, the answer to whose mute inquiries was Father Doyle's final missionary effort; and then for the happy repose of his soul. THE EDITOR.

is God as well as Man. All day long, the heavy train rolled westward under the August sky. The sun beat down fiercely, and the assengers counted the hours until they should reach the "Golden Gate." Over the flat prairies, over the mountains, through towns and cities, with pauses at quaint Spanish Stations, South through the Santa Fe Route until the "Great Divide was reached, and the train plunged

into the mission-country, the land of the old Franciscan Padres. Some days back the angels were

watching a scene in one of the parlor cars on this particular train. A young woman was travelling alone She was refined in appearance, evi dently intelligent and educated. There was not much to interest her when she threw aside her novel, but it happened on one weary, long day her eyes fell on a fellow passenger, a distinguished figure. He was a man of splendid build and handsome an pearance, who was seated some dis tance off in one of the chairs. His head rested on the back of the chair and his eyes were closed. His face was strikingly peaceful, but there was a pallor on it, and lines were visible on the high brow, and around he mouth that told a tale of ill

health. He wore a Roman collar, and the atmosphere of purity that seemed to hover around him spoke asting benefit in this campaign. eloquently of the Catholic priest. God, not hygiene, is the supreme need of the hour. Our children must have brought home to them The lady looked at him attentively for some time, for she thought he the ideas of a personal omnipresent, was sleeping. But she finally noticed his lips were moving. His hands stirred, and she saw with surprise he omniscient God, who rewards virtue was passing a string of beads through his fingers. They were plain, small, yellowish wooden beads strung on steel chain, with a little cross at-

tached and a small round medal. She was not a Catholic, and had Romanists and their heard of the Rosary," and that they prayed to "the Virgin " in preference to God. A eeling of disappointment surged up in her heart that this splendid man, this intellectual looking gentleman,

h to me."	This were enough to pu and truer
It is very monoton- in. This journey is	
	When the devotion to among women could n

ing to two nuns who were seated some distance off), and anything is better than counting the miles till the fold, how much more it is to us, though we cannot tell it better than though we cannot tell it better than Longfellow told it by the lips of his we get there. Shall I explain the Prince Henry.

Who could resist Father Doyle ! "Why, I will be delighted if you take the trouble," said the lady, "but, don't try to make a Roman Catholic CONVERTS FROM KNOW NOTHINGISM of me, for you will fail ignomin-

Father Doyle held up his rosary with both hands ; his face was reverent, and his rich voice very gentle. "These beads are a sort of Bible to CHURCH me," he said ; " they contain the life of the Saviour from His birth until

Not long since, in looking up the His death. You believe in the Bible history of the men prominently identified with the old Know Nothing Assuredly," was the prompt removement, the writer, says Scannel Assured, , was the plant to ply. "It is my religion!" "Then," said Father Doyle, " you believe in the Rosary. We are all human, impressionable beings. O'Neill in the Fortnightly Review, was amazed to find that with but few exceptions, almost all of them either themselves became converts, Things we see appeal to us. We are or gave some one or other member of their immediate households to the apt when we pray to have our minds carried away by other thoughts. If

Church. For instance, take Louis C. Levins of Philadelphia, who is generally cordraw us back, we pray better. Hence we finger our Rosary. We Catholics believe that the Redemption of the ceded to have been the founder of the Native American party, and one world was effected by Christ becomof the first members of Congress

ing man, while still remaining God. elected by that body; his wife and If He became man, He was human, family eventually found their way and had a human mother. The Rosary into the Church.

is powerful with Christ as an interces Levin's intimate friend and fellow sory prayer, because He is the Son of this blessed Mother, and we ask her laborer in the movement, William R. Smith of Alabama, who helped to to plead with Him for us, because He shape the policy of the party and See these for years represented it in Congress not only witnessed the reconciliation heads! There are five divisions of ten beads ; each division marks part to the Church of his wife and family of His life closely connected but he himself, shortly before his with hers. In the first and second chapdeath, also received the great grace ters of St. Luke you will find each of these parts or 'mysteries'—and we of conversion.

Editor McClaughter of Vincennes think of them as we pray. There is the Incarnation ; the visit of Mary to Ind., was still another prominent member of the party to become a Catholic.

Elizabeth ; the Nativity ; the Presen-tation of the Child in the old Jewish temple; His Dispute with the Doc tors. You have seen Hoffman's picture of that scene, haven't you? "Why, yes," replied the lady, much interested. "You say you think of these Bible scenes while you pray?

Why, that is beautiful !" Yes," said Father Doyle, still holding out his Rosary. 'We say on each head the heaven born prayer the angel first uttered, "Hail Mary

we have something to touch

full of Grace!" You will find that in the same chapter of St. Luke. We say first the Lord's Prayer, "Our say first the Lord's Prayer, "Our Father who art in Heaven." Then the Hail Mary, ten times at each Mystery to make our prayer more earnest and emphatic, as a child who begs its mother for a favor never ceases to cry out-please ! please ! please ! We love this blessed Mother, Christ's Mother, and we know she will plead for us who are sinners !

But this is not all. These beads of mine have only five divisions. There are three times five in the whole Rosary. The next five are the Sorrowful mysteries, as those I have described are the joyful ones. The sorrowful part tells of Christ's sufferings and death ; all to be found in the Bible. The last part is called Glorious, because it tells of the Resurrec tion from the Dead and all the rest. I will explain more of it to you later if you are not weary. We Catholics love our beads; and we lay these pray-ers as a crown of roses at the Throne in Heaven, being assured that where the Son of God is King His Mother is Queen. Not one jot or title of honor do we take from the Almighty. We praise Him for the noble, splendid, tender gift of His Mother to us. She

We shall meet later. Think over

in San Francisco. God rest his pre

If these lines ever meet the eyes of

her to whom he spoke on the Santa Fe

IN THEIR COUNTENANCES

olic girls, the daughters of devout

mothers, repeat even in their coun-tenances the traditional pictures of

the Blessed Mother. What is true in the physical order is even of more

frequent occurrence in the spiritual.

If our faith had given us nothing

From St. Mary's Chime It has often been noticed that Cath-

cious soul!

rove it higher he world has

make so great

MANY MEN ONCE IDENTIFIED WITH BIGOTED MOVEMENT LATER CAME INTO THE

grand uncle.

and Minister to Tarkey, under Haves: of Emerson Ethridge, member Congress from Tennessee: of Edwin Cowles, the vitriolic anti Catholic editor of the Cleveland Leader; and of Humphrey Marshall.

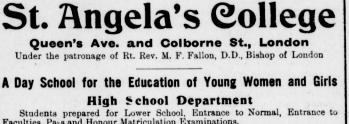
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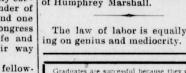
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Then there was Andrew Jackson Donelson, a nephew of President Jackson, and Know-Nothing candidate for the vice-presidency of the United States with Millard Fillmore, who was destined to see his daughter and her children enter the Church to

which he was so violently opposed. It is interesting in this connection to ecall that this daughter, Mary Emily Donelson Wilcox, was the first child born in the White House, of which she was later the gracious mistress during the administration of her

There were the convert daughters of such leading Know-Nothings as Horace Maynard, Postmaster General



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FINANCIA

AUTOMOBILES, LIVERY, GARAGE

the blesse

linquency. Almost all our sinful men and youths realize that some dread dis-ease follows sexual sin. The result is not virtue, but precaution to avoid the disease. Better sanitation, not more morality is the outcome. race of hygienists, not a galaxy of saints is the result. An apostle of this movement sums up my conten-tion in the nithy sentence: "I contion in the pithy sentence: fess that I am not moral, but I am

hygiene." Gentlemen, hygiene is a barrier of straw before the flaming onrush of the primal passion in man. Christ, not hygiene, saved the world. Christ, not hygiene will clean the world and keep it clean.

Some ten or twelve years ago the physical dangers of this sin were brought to the attention of our college boys. The horrors of veneral disease were laid bare in lecture and pamphlet. Nothing was hid. A marked improvement in morals has not been noted. Your society is distributing a play called "Damaged Goods," whose lesson is my lesson, to wit: Knowledge does not protect a man from the effects of pas-sion. The keen psychologist, William James, approaches the same truth when he insists that, sensuous images must be combated by ideals that lie beyond the intellect.

is as Wordsworth says should be a slave to such supersti-"Our tainted nature's solitary tion. She was filled with indignant

That moment Father Doyle pity. opened his eyes. He was a reader of ady looked thoughtful. A new exmen's minds, and he read her soul Instantly the apostolic instinct rose pression was on her face, the dawning of grace. She took the well in his heart and he went to the chain opposite hers, with his beads still in worn rosary from the priest's hands. held it for a moment, and reverently his hands.

You are wondering what I am returned it. doing ?" he said, with that winning With a beautiful smile Father Doyle rose, kissed his beads, placed smile and indescribable magnetism them in his pocket, and in leaving that was always his own. The lady could not resist his attractive person said

ality. "Well, I confess I was wondering what I have said. I have more to tell you if you wish it. May the how a man of your apparent intelli-gence and education could find time blessed Mother have you in her keepfor such superstition as praying on ing ! There was a new look on the lady's beads," she replied.

Father Doyle laughed.

The train rolled on. Father Doyle had given his last mission. "Do you know anything about these beads ?" he said. Less than a week later he lay dead in the church of his Paulist brethren

WOODWARD'S **GRIPE WATER**

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MARES CHILD HEARING A PLEASURE I To Messes, WOODWARD). The second train, may her heart melt at the re membrance of the zeal of this dying Apostle of Christ, and may her ran somed soul add to the burning glor ies that crown the works of this noble missionary of the Faith, whose The Great British Remedy for Infants and Young Children. heart-cry was ever the conversion of

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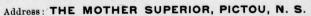
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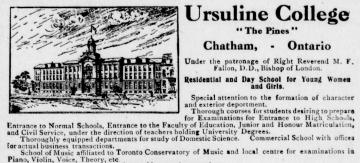
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LETTERS OF RECOMMENDATION

LETTERS OF RECOMMENDATION Aportolic Delegation Mr. Thomas Coffey Ottawa, lune 13th, 1905. My Desr Sir-Since coming to Canada I have beeu a reader of your paper. I have noted with asti-faction that it is directed with intelligence and tbility, and, above all. 'bet it is imbued with a strong Catholic spirit. It stremuously defends Cath-nik principles and rights, and stands firmly by the teachings and authority of the Church, at the same trace promoting the best interests of the country. Following these lines it has done a great deal of good for the wellars of religion and country, and it will do more and more. Is it wholeome influence workes more Catholic homes. I therefore, earn-sely recommend it to Catholic tamilies. With my blesting on your work, and best whole in the solit con-tisued success.

Yours very sincerely in Christ, Donarus, Archbishop of Ephesus, Apostolic Delegat UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey: Daar Sir: For some time past I have read your stimable paper the Carnoluc Records, and congra-tiste you upon the manner in which it is published. Its matter and form are both good; and a truly Datbolic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Bless-ing you and wishing you success, believe me to re-main. Your stathfully in Jesus Christ. † D. FALCONIO, Arch. of Larissa, Apos. Deleg.

LONDON, SATUBDAY, OCTOBER 11, 1918

OUR IMMIGRANTS

During the first five months of the present fiscal year, from April to August inclusive, 282,757 immigrants have poured into Canada. This is an increase of 40,248 over the corresponding period of last year. There has been a marked decrease in the number of Americans coming to Canada. To those, however, who advocate so strenuously Northern Europe as the source from which we should seek to draw the bulk of our immigrants the recent returns must be disappointing. The increase from the

Slavic and Latin countries is nearly one hundred per cent. The prejudice-for prejudice it was and unworthy as it was baseless-against immigration from Southern Europe is dying out. Many will remember the violent and virulent abuse of the Ruthenians, Galicians as they were children. But it may easily become then called, on their first coming to Canada. Now it is generally recog- those who would metamorphose the nized that this industrious, thrifty and virtuous people bring with them characteristic qualities of inestim-

able value to the upbuilding of our new Canadian nationality. Our Latin immigration is drawn chiefly from Italy. In an article in the leading columns of the Mail and Empire a writer gives an interesting study of conditions amongst the 20,000 Italians of Toronto.

He describes them as a frugal, thrifty and sober people and goes on thus:

societies here. They also have a gether and should be mutually help-

his family into Canada and bring up his children as responsible citizens, and the other neither makes a useful citizen himself, nor can he bring up children to become so; in all likeli-hood he will bring disrepute upon himself and trouble and disrepute upon the country." There is no divorce in Italy. This act is abundant evidence that the

domestic virtues that are the basis of the Christian family are possessed in a high degree by Italians. The importance of these virtues we on this continent are forced to realize. Finally, the Italians are eager to

portant element.

must take

to

you shall put on.

schools.

acquire the English language, quickly get into harmony with their environ ment, and in the process of assimila tion contribute much that is valu able to the Canadian population of which they promise to become an im-

HYGIENE

can scarcely be looked for where Speaking at the Sanitary Services murderers usually escape the death Convention in Montreal Dr. Laberge penalty. is thus reported in the Star :

The Free Press overlooks in its "That the sins of the fathers are frequent discussions of this matter visited on the children was empha the fact that in all legal punishments sized by the speaker, who declared most emphatically that to effect the there enters the right of society to necessary hygienic reforms the state defend itself, not only against the hold of the youngsters as soon as they come under govern ment care in the schools. Preju dices of all sorts must be done away with and the importance of thor ough, frank discussions admitted Medical inspectors should be ap nointed not only for the schools in Montreal, but also for the smaller ones throughout the province, and these inspectors should be com-

collaborate with the teachers in the hygienic instruction. We do not question that the importance of hygiene is great, though we cannot agree with those who basis and bulwark of all morality. would make it supreme. They seem to say to us, be solicitous above all things for your life what you shall eat : and for your body what you deterrent effect on the average man who values his liberty. While re-

"The State must take hold of the youngsters as soon as they come under government care in the

this form of punishment disappear cleanliness and imparts such knowlwhen the misguided objects of their edge as is suitable to the minds of misplaced sympathy set the example. another fad imposed on teachers by

" Prejudices of all sorts must be done away with and the importance thorough frank discussion admitted."

When we remember that many consider religious convictions mere prejudices, and that there are hygienists who advocate " frank discussion " of things that should not be so much as named in the class-room, we confess we find Doctor Laberge's sweeping generalizations somewhat disturbing.

Before the school comes the home; judging even by the press despatches "The Italians have several mutual school life and home life go on toweekly newspaper, and propose ful; the school should aid and implement the home. The suggestion that school children belong to the state, even in matters covered by the elastic term hygiene, is not one that can be safely admitted. Moreover, what real hygienic advance can be reasonably looked for through the schools unless the necessary means are taken to have the homes co-

THE CATHOLIC RECORD

which conflict with religion, and ity of our courts and of our whole legal machinery for the enforcement "the man in the street" will quote "the man of science," never having of law and the preservation of order. heard the authoritative and undis The sneer at the Judge's prayer for mercy and the "man-made laws " is puted assertion of Professor Hartog 'The greatest men among biologists hardly decent argument. "And may the Lord have mercy on your soul held aloof from that dogmatism." is the prayer of the Judge whose sen

THE ORANGE TREE

Reading the flaring headlines and the hysterical despatches relating to

the Ulster situation the average Canadian must be somewhat nonplussed when he comes across an obscure paragraph, with no sensational headline, telling of the cool indif-

ference if not apathy of the English neople in face of the Ulster peril. Windermere, who contributes to ome of our papers the very froth of Ulsteria, had, the other day, a despatch by special cable, as amusing as it was enlightening. We reproduce it just as it appeared in the News and Montreal Star :

London, Sept. 25.—The deadly earnestness of Ulstermen's preparaions are penetrating the customary English indifference. Even ardent Radicals who follow Mr. Lloyd George in still crying "No comprosee the futility of continuing mise." bating bigotry, they have been at to apply the term bluff to so fully an organized resistance to the King's Government under Home Rule. Rebellious Ulster, rifle in hand, plentifully supplied with funds, can not be ignored and must be dealt with somehow. The special Belfast correspondent of the ministerialist

Daily News says : " Don't laugh at the grotesqueness of these Ulster developments; no-body is laughing here. We are

not witnessing any new phenom enon, but merely the present crop of an old deeply-rooted orange tree, which has often borne a similar crop, as far back as the thirt th century. Government inquiry has found

the British army ramified by the Orange organization. There is strong reason to suspect there is a plot to put the Duke of fruit. Cumberland, head of the Orange

Order, on the throne.' Failure to impress the British

people with the seriousness of the Ulster situation is a sore point with the Ulster sympathizers. So they are forced to speak plainly; "fully organized resistence to the King's Government" is plain enough. Then follows the clinching proof that they are at last impressing the people of Great Britain ; even the special Belfast correspondent of the ministerial.

ist Daily News is impressed. And the ipsissima verba of the News correspondent are cited in proof that Ulster is at last being taken

seriously. "Don't laugh at the grotesqueness of these Ulster developments." writes the correspondent of the Daily News. Ha! says Windermere, that's good stuff for my cable letter; if they stop laughing at us we are making great progress.

' Present crop of an old deeply. rooted orange tree." Good again !

Which has often borne a similar crop."

mously agreed to by the House of which the world exacts for success, Commons :

"That an humble address be pre sented to His Majesty, praying that His Majesty would be graciously pleased to take such measures as to His Majesty seemed advisable, for give us. the effectual discouragement of It is not the man, a very clever Orange lodges, and, generally, of all political societies excluding persons politician has said, who sits by his of different faiths, using signs and fireside reading the evening paper symbols, and acting by associated and saying how bad are politics and branches.

The Edinburgh Review of January to save us : it is the man who goes 1836 has an article that might have out into the rough, hurly-burly of been written of the orange tree and the caucus and the political meeting its crop of the present day : and there faces his fellows on equal

"It may be objected that many of terms. its proceedings are so silly that they In a word, we must try to realize can scarcely be dangerous. But this that the fine speeches in our halls is a mistake. The Orangemen, and may do little else than agitate the more especially the Irish Orangemen have had a firm and fierce faith in atmosphere. United action, when the truth and righteousness and util necessary, strong, determined and ity of their pernicious insti-tution. Founded on principles persistent conduct to show that we tution. Founded on principles of exclusiveness and insolence, they have believed themselves to be are not here on sufferance, will work wonders. When we grip the fact meek and charitable ; existing as a that work, patient and unceasing, is privileged minority amongst con productive of results that connotes quered and oppressed population, they have considered themselves the character and benefits the communinjured and offended: combining ity we are standing on solid ground. against, or acting beyond, the law To make our own opportunities, to they have thought themselves the curtail our hours of amusement if most loyal of subjects ; and repronecessary, to bring our principles

best but the bigoted persecutors of imputed bigotry. There are many too who have entered and used th association as a stepping stone to power and connection, or who have seen in it an engine well fitted for securing that ascendancy in Church and State which has been a fruitful source of ascendancy in patronage and pelf to them and their party.'

Language quite similar to that used by the correspondent so eager. ly quoted by Windermere. But the correspondent aforesaid may be doing a service to his readers in calling attention to the sort of fruit that the Orange tree has produced in the past and always will produce, for an evil tree cannot bring forth good

EUGENE O'KEEFE

Our readers throughout the prov ince, and indeed in many places be ond, will regret to hear that Mr. Eugene O'Keefe, of Toronto, died on the 1st of October, in his eighty-sixth year. From early manhood he had been one of the noted figures in the business world of Toronto and had amassed much wealth. Sterling honesty and high-mindedness were his characteristics in all his under takings, and in commercial circles in the Queen City the name of Eugene O'Keefe held highest place and stood for all that was admirable in citizenship. Naturally we as Catholics turn to the religious side of his character. During all his years he was a Catholic worthy the name-a warm hearted Irishman who cherished the faith of his fathers with a sincerity, a devotedness, an intensity of love which made his name

and person a charm in Catholic circles. Nor was his regard for the Church an empty theory. The bulk of his great wealth from year to year was handed out in aid of Church work

NOT TALK BUT WORK

Here Windermere seems to have with a willingness and a warm heartedness which rendered added value

OCTOBER 11, 1913

ambition, without paying the price Howth Hill overlooking the beautiful Bay of Dublin, meeting a professor expecting miracles to help the unfit from the ultra Protestant University or the idle, we are living in a fool's of Trinity College reading "My New paradise and must be satisfied with Curate." Canon Sheehan has done any comfort that day dreams can much to break down the walls of prejudice by giving us these delight-

ful creations of his facile pen straight from the living heart of Ireland. For this and our other many obligations to him we offer him the tribute. politicians who will ever do anything COLUMBA of our prayers.

NOTES AND COMMENTS

AN INTERESTING volume has recent ly been published on "Mediæ-Glasgow." The author is a Protestant

clergyman,-the Rev. James Primrose, Fellow of the Society of Antiquaries of Scotland-and, as we inferfrom notices of the book in Scots exchanges, is an honest attempt to give the facts regarding pre-Reformation times. This, it is perhaps superfluous to add, is a virtue sufficiently rare among writers of his class to be noteworthy. We would like to feel that it marks a turning point in this regard. Be that as it may, it is a pleasure to welcome a volume from such a source which is so far divested of class or sectarian bias as to recognize in the greater churchmen of the Middle Ages some of the worthiest sons and sincerest patriots to which Scotland has given

The news from Ireland that the gifted pastor of Doneraile is seriously

birth.

into play, is to our mind the sole

CANON SHEEHAN

pilgrimage may be lengthened.

passport to influence.

ANY BOOK dealing with the past ill will be sad reading to his hosts of admirers on this side of the water. history of Glasgow must of necessity largely centre in its cathedral, the The world of Irish letters can ill only pre-Reformation edifice of the afford to lose its outstanding figure. kind which the destructive mania of and the fervent prayers of thousands who have never looked upon the the "reformers" left to Scotland. green hills of Ireland will go out in Others there are, magnificent even in their ruins, and which entreaty that the days of his earthly proclaim more eloquently than any mere words could do, something Amongst the many who have written of Ireland and her people of the glories of the past. But Glasgow cathedral, though one of the Canon Sheehan stands in a class apart. Heis of their very own, "kindly smallest, has beauties all its own, and being still, in at least its out-Irish of the Irish," able to enter into their every feeling, sounding ward shell, intact, enables us in a measure to realize what St. Andrews, the uttermost depths of their hearts. Others saw but the husk: Canon Elgin or Dunkeld must have been. Sheehan saw deep down into their In saying that Glasgow remains invery soul. Others were alien to tact, we must except its western them in faith and ideals, and so towers, which, much to the indignacould not understand them even if | tion and disgust of antiquaries, were they would. Canon Sheehan was one removed as late as 1848, on the plea with them in everything. His faith that they disfigured the building, was their faith, his inspiration their although they are considered to have inspiration, his outlook on life was dated back to Bishop de Bondington, their outlook. An author must have the founder of the cathedral in the genius, but he must also have the thirteenth century. But for this, we gift of understanding. He must know are told, the church, as a building whereof he writes. And no Irish would be as complete now as it was writer of this or any other age has before the Reformation. And it is to the credit of the city that the beautibeen so eminently endowed with ful building is now well cared for. these gifts as he by whose bedside and is Glasgow's especial pride. anxious multitudes now keep watch.

This it is that explains the wonder-WHILE, THEN, Glasgow cathedral ful charm of the Canon's books, viewed at least exteriorily, may re-Lever and Lover and Carleton gave us caricatures of Irish life: Canon joice the Catholic beholder who has Sheehan gave us portraits true to an interest in its history and a relish life-living pictures, as it were. And for the past, its interior, under present auspices, cannot inspire quite the it is because of this that he has won same feeling. The nave, it is true, is all our hearts. We have seen Ireland free and unencumbered, and presents traduced in the name of literature. a beautiful picture of pure Gothic We have grown hot with indignation at disgusting caricatures labelled architecture. The lovely undercroft,

SCIENTIFIC BLUFF Our readers will remember Sir Ed.

ever arrive at the production of life.

But Professor Hartog added the

actual criminals whom it punishes, but also against the possible criminals whom it deters from actual crime Why, then, asks the Free Press, relax the brutality of the law against

the thief since to do so must mean an inevitable increase in the number

of thieves until society is overrun with them.

tence deprives the criminal of earth-

ly life. The Almighty is in no sense

asked to show the mercy that man-

Nor is the efficacy of capital punish

ment as a deterrent to murder to be

judged by comparison of states where

the death penalty has been abolished

with those where it remains on the

statute books. Not to speak of other

obvious considerations that should

be taken into account, there are

many states where the law, while re-

maining on the statute books, is often

practically a dead letter. The de-

terrent effect of capital punishment

made laws refuse to vouchsafe.

When capital punishment was inflicted for theft it defeated its own object, by destroying the sense of distinction in crime which is the

Modern humane treatment of prisoners with a view to their reformation still leaves the punishment its full

taining the death penalty for murder serves to impress the whole popula

tion with the heinousness of the crime that is so punished. The Doctor may have meant nothing objectionable but he has fallen into the language of state-worship. Hygiene has its place in the schoolspractical hygiene, which insists on

world through the schools. ward Shafer's confident prediction last year before the British Association that Life would be produced

artificially. Prof. McCallum's resounding echo of that prediction and belief, and his scornful pity for theologians who did not bring their theology into conformity with science, will also be remembered. This year the same British Association repudiated Shafer's assumption in no uncertain terms. Noting this repudiation, which

was pretty emphatic, we stated that the noisy materialists who presumed to speak in the name of science took great deal on themselves, as the majority of real scientists were Christian believers. It is gratifying to be able to reproduce from an authoritative source a striking confirmation of that statement. Professor Armstrong, speaking as

The death penalty is now practi cally confined to the crime of murder. Those whose sensibilities are wounded at the taking of life will see

shortly to publish a daily one younger generation is profiting very greatly by the Public school education, and it is stated by those who instruct them that the Italian children, even when drawn from the homes of the poorest and most ignorant of parents, exhibit an intelligence and an ability to learn that puts them on a level with the children of ts who have had the benefits of education for some generations. The generation that is now growing up will consequently be greatly in advance of its forbears in intellectual attainment, and will be more likely to prove a valuable addition to the

population of the city." Those who know the Italians in their native land are struck with the intensity of those sentiments and virtues that make for the stability of home life amongst them. How desirable these qualities are, and how in this respect the Italians stand out in vivid contrast to some northern immigrants, is thus indicated in the Mail and Empire article :

There are very few cases of wife desertion amongst the Italians, and those men who do not bring their wives out with them remit a portion of their earnings regularly to Italy. This is a habit which is described by some people as detrimental to Canada, but others who have studied the question in all its bearings take an opposite view of the matter. They maintain that the man who saves his money and supports his wife out of his earnings is, as a matter of fact, a better and more useful citizen than the man who leaves his wife behind to shift for herself as best she can, of its members. This protection is and squanders his money on pleas or perhaps contracts a biglliance, as has been amous too frequently the case amongst immigrants from the British Isles. In a deterrent effect. It is not alone by first case the loss to Canada is the few who suffer for violation of minute, and large, while in the second her gain is number who refrain from breaking infinitesimal and her eventual loss is number who retrain from breaking great, for the one man will andoubt: the laws through fear of the conse-edly, it ciscumstances permit, bring quenoes that we must measure the util-

operate with them? possible or probable that we should

CAPITAL PUNISHMENT

"This journal has faith in humanfinal word. ity sufficient to believe that there i

an attitude to be adopted which will "He fearlessly declared that there make the crime of murder stand out was a tremendous amount of what might be called scientific 'bluff' as many times more repulsive and to be avoided than it will ever be in the assertion that there was a con through the law degrading itself, as sensus of oninion among biologists it of necessity does when it places that life was only a form of chemical rope about the neck of a man or woman and swings them off into and physical actions which could be produced in the laboratory. The greatest men among biologists had, he thought, held aloof from that eternity with a prayer to the Al-mighty that He will show the mercy that man-made laws refuse to vouch safe."--London Free Press. dogmatism. To the laity they might

give the message that the masters were divided, and that the preponderance of weight among The Free Press from time to time has some such arguments or protests scientific men was against the exces against capital punishment. The sively optimistic asseverations with which Sir Edward Shafer favoured question is one that has been debated the Association last year. in every civilized country, but the

The important thing in this declarright of the State to inflict the death penalty is unquestionable. And this tion is not that Prof. Hartog disright is not based on the assumption agrees with Prof. Shafer ; but that that the death penalty is the he bears testimony to the fact that after a year's consideration of Prof. only adequate punishment for the Shafer's "excessively optimistic asseverations" the "preponderance of weight among scientific secured so far as it is possible by the was against them. And men" further, that the man in the street deterrent effect of capital punishment who got his scientific information for murder. All legal penalties have from the noisy materialists and sensational newspaper headings, was her eventual gain is the law, but by the very much larger being humbugged by a "tremendous

amount of scientific 'bluff.' " We shall still be regaled

ad a fit of Ulsteria and be herent. Evidently the correspondent to the gifts. He laid down his burwhom he is quoting then spoke of den shortly after the completion of the "thirties of the last century," St. Augustine's Seminary, Toronto.

and quoted from authorities of the It was the child of his creation. To time some passages relating to the have it rise in all its majesty before Orange Plot to set aside the Princess the Angel of Death came to him was Alexandrina Victoria, afterwards his dearest wish; and his wish was granted. Nearly \$500,000 it cost him. Queen Victoria, and put her chemist, said he could not accept Sir Uncle, the Duke of Cumberland and but his great Irish heart recked not E. Shafer's contention that it was head of the Orange Order, on the the cost as it was for the glory of God and His Church. Surely we may throne. This was a last century crop of the Orange tree similar to hope that his faith and good works the one it is now bearing in Ulster. will now stand him in good stead and

that he is in the enjoyment of eternal Whether Windermere got off his special cable to the News and Star bliss. Peace to the soul of the noble under the impression that this was Eugene O'Keefe !

a new and startling development of the present situation, or whether he thought his Canadian readers who had given evidence of such undiscriminating appetite, would relish hearing that "Rebellious Ulster" had a second line of treasonable defence, we can only guess. But the fact remains that by special cable the readers of the Star and News were informed that a Belfast correspondent of a ministerialist paper is so impressed with the gravity of the Ulster

peril that he admits "there is strong reason to suspect that there is a plot to put the Duke of Cumberland, head of the Orange Order, on the throne ! The Cumberland Plot is a matter of history. The disloyal and disrepu table Duke of Cumberland, confronted by the alternative of being placed in the dock on a charge of high treason, abruptly dissolved the English lodges, and not long afterwards left the country to play the tyrant in little Hanover.

with

This crop of the Orange tree was so little to the liking of Englishmen ket. The real man does not talk notice a mere priest in the flesh. We that the following resolution, moved about his rights-he gets them. If remember one summer afternoon "demonstrated scientific certainties" by Lord John Russell, was unani- we are content to drift along without some years ago, up on the summit of

"art." We longed for the coming of a real artist who would expose these monstrosities for the impostures that they were. And then one day we picked up "My New Curate" and we knew that we had stumbled upon the one man who was qualified to give expression to the Gaelic soul. Published anonymously in an American magazine, thousands read and were enraptured. The world and his wife clamored to know the author and Canon Sheehan had become famous. Since that happy morning, when at the urgent request of the American

editor for "copy" he shook the dust off the long neglected manuscript of 'My New Curate," he has given us "Luke Delmege," "The Triumph of Failure,""The Blindness of Dr. Gray," In these columns we have said

"Lisheen,""Glenanaar,""The Queen's more than once that we have no Fillett," "Miriam Lucas," "Parergra," sympathy with those who are given "Under the Cedars and Stars," and to talking about grievances on acseveral other volumes. The world count of their religion. We are of the opinion that the average citizen read and was delighted. A new star had arisen in the literary firmament. believes that discrimination in civil and political matters on the lines of and Catholic Ireland was vindicated religion or of race is wrong and un- at last.

And now the word has gone forth Canadian. We are of the opinion, that the gifted author is sick unto and in so doing we are not unduly death, whilst the world of Catholic optimistic, that the Canadian is a letters waits on his every breath. lover of the square deal and that the And not only the Catholic reading Catholic able to win his spurs in the public but many non-Catholics will lists of life has his admiration and rebreathe a prayer for his speedy respect. Here and there some individcovery. For as Moore's Melodies uals with over heated imaginations were sung in select drawing rooms, narrate fairy tales about us, but the where otherwise to mention the average man knows now that 'mere Irish" would be considered the Church is not the thing vulgar, so "Daddy Dan" and "Luke blind zealotry would make her. Delmege," and "Father Tim," and Hence when we get letters couched "Dr. Gray," have been entertained by in a minor key about our grievances people who would not as much as we consign them to the waste bas-

sundry blemishes incidental to a non-Catholic view . point, affording an interesting and reasonably accurate account of Glasgow's history, civil and religious, we may be permitted to particularize the note of obligation to Pope Nicholas V., and the pleasing sketches of the many famous prelates associated with that district of the country : Saints Ninian and Kentigern, the one the Apostle of Scotland, and the other Founder and Patron of Glasgow See ; Bishop Jocelin, builder of the cathedral upon Bondington's foundation ; Malvoison, Wardlaw, Cameron, Gavin Dunbar, and James Beaton, last Catholic Archbishop before the Reformation, and uncle of

the great Cardinal-all of whom

have a conspicuous part in the annals

of the time. Also may be men-

tioned the rise and expansion of the

University, which, like its sister. St.

Andrew's, owes its existence to the

wisdom and forethought of the

Roman Pontiffs. The great event of

ion table. This of itself is, to a Catholic, too great a blemish to pass unregarded, and he must needs exercise a degree of repression at the thought. In this, however, it in no wise differs from the great English cathedrals, and, like them, stands but a melancholy monument of a glori ous past. REVERTING TO Mr. Primrose's book, which comes to us with the high recommendation of Dom Jerome Urquhart, O. S. B., as, notwithstanding

too, remains as it was, and is under

ecrated by heretical services. But

the choir is used for Presbyterian

worship, and fitted up with pews and

a hideous reredos behind a commun-

OCTOBER 11, 1918

its inauguration, so well described by Cosmo Innes, is, in these pages once more recounted, and with a full appreciation of its historical significance, though haltingly as regards ecclesiastical titles and liturgical terminology. The significance of the book, however, as we said at the outset, lies in its candour and openmindedness as from a Presbyterian author, in dealing with the work of the Catholic Church in those far off times. For this, if for no other reason, the book deserves to be read and remembered.

THE REFERENCE to Cardinal Beatoun, Archbishop of St. Andrews, and the outstanding patriot of his era in Scotland, recalls the Tablet's review of the latest publication dealing with his career, reprinted in the CATHOLIC RECORD of last week. The Tablet writer states succinctly and well, the vindication of that great prelate's name which recent historians such as Andrew Lang have so well effected. To discerning readers Beatoun was always the great man he is now known to have been. But as in the case of Queen Mary, to the unthinking and the unlearned, his memory was so overladen by the mountain of calumny which the "reformers" had heaped upon it, as to have made him an object of distrust and aversion to the Presbyterian multitude. What ty only when some temperal loss Knox and Buchanan began, the "reformed" rolled merrilvalong. Queen Mary and the Cardinal were the two the change of religion in Scotland, therefore, at whatever cost, they were to be destroyed. What slander failed

to effect the axe of the executioner and the dagger of the assassin made sure. The result we see in the current histories of Scotland.

ONE EXCEPTION only we take to the Tablet's review of Cardinal Beatoun's history. Vindicating his name, as it does, from the fouler calumnies with which his enemies (and the Church's) had overlaid it, it seems to halt at In both instances the cause of the complete justification. "It is difficult," says the writer, " to resist the conclusion that he shared in some measure the irregularities of the age." Why, if in the reviewer's own words, "there is simply no evidence to prove it," should it be "difficult to resist " any and every lying weapon that has been forged against him? No history that has ever been written-much less any Presbyterian history-has ever put forward the slightest shred of proof of any grave misdeed on the Cardinal's part. It is simply malicious, gratuitous, unfounded slander, erected upon the hatred and corrupt ambition of what one historian has named the " most villainous crew in European history." That being soand it is coming now to be admittedly so by every honest and those of other religious bodies, made capable investigator - why should up exclusively of Americans, capable, a Catholic writer falter in his deas only Americans may be supposed fence ? What the age, with its pasto be, of interpreting the American sion for getting at the root of things, mind and guiding the American as calls for in a Catholic historian or piration?

journalist, is fearlessness all along

however, the tempest is over, the sun Do Catholics make objection to the returns, and with it is restored the task or to the financial expenditures Thunderstorm Christian's serenity of soul and his noble "moderation" in the use of religious observances. Or suppose a domestic bereavement is impending or some pecuniary loss is imminent. Our Thunderstorm Christian becomes of a sudden very devout He is instant in prayer and profuse in his promises of amendment, till a marvellous recovery, or an unexpected windfall relieves him of all an xiety, and straightway he is a care less Catholic once more. Now it is not, of course, with the

Thunderstorm Christians practice of praying and resolving in times of of the least of the little ones be not peril and anxiety that we find fault. Nothing is more natural or fitting that the influences of religion-influthan that in imminent danger or so distress a man should have recourse direct grant of the civil power, still vitally necessary to the social life and security of the State itself, as to God for help. But it is the derstorm Christian's habit of being devout and penitent only at such times that is reprehensible. We souls of its citizens-be not contam or nullified. Not would have him spread his piety nated through the week, the month and the year; make it, if need be, less in tense but more solid, less sporadi but more enduring. For all His mercies let God be thanked not only secrate secularism as the religion of America with the flood tide on Sunday, but every day, and le this sense of gratitude find practical Niagara. Secular knowledge should be imparted to the child so as not to expression in the avoidance of morimperil its faith in God and in Christ. tal sin and all its occasions. The equable Catholic whose acts of hom SECULARISM BECOMING RELIGION age and devotion are frequent, spon " A pernicious mistake is made re taneous and fruitful is certainly an garding our complaint of the methods object more pleasing to the all in which state schools are conducted. cious God, and His blessed Saints It is that Catholics are looking exand Angels, than is the Thunderstorm clusively to themselves and to their Christian, who acknowledges with frightened prayers and protestations financial interests. We need not be much concerned for ourselves. We the Almighty's power and sovereign have our Catholic schools; to morrow

great stumbling blocks in the way of ARCHBISHOP IRELAND

thought to be impending.

ANSWERS CHARGE THAT CATHto faith and morals. But the vast population around us are limited to OLIC CHURCH IS UN-AMERIschools of secularism-and in this CAN

way secularism is fast becoming the Most Rev. John Ireland, objecting religion of America. to an article recently published in a magazine which proposed a plan for the Pope of Rome is ambitious of temporal rule over America, of plant-"Americanizing Catholicism," de-clares that such ideas indicate the ing here the Yellow and White instead decay of morals and religious freedom in the United States.

of the Star Spangled Banner; that priests and bishops are active agents Say what you will to day," said of this yearning; that Catholics dream of the day when his command Archbishop Ireland, "in America the in civil and political matters will evil is the decay of religion, and in logical sequence the decay of morals. sway White House and Capitol ; that to this intent associations are nightly decay is the enforced secularism of befitting themselves by sanguinary the State schools. Others than Catholics, heedful observers and inoath and secret drillings to murde their fellow citizens and in the name telligent thinkers, admit the evil, of a foreign potentate take forcible admit the cause and give the alarm. possession of the land of the free and trust to the awakening common the home of the brave! I allude t such wild elucubrations of diseased ense and patriotism of the American people to discover the remedy. brains only to ask, in unanswered

The charge is made that if not wonderment, how such follies can be anti American the Catholic Church thought out and acted upon, even by a handful of men, in the twentieth century, in America? But of course is un American, that it is in America an alien institution. More definitely the charge is this: The Catholic the insane are ever with us, and all Church does not bear the stamp the insane are not put into safe keep Made in America.' It is un Amering. ican to go across the Atlantic or GOOD CL. ZENSHIP THE NEED Pacific for aught that America uses "Good citizenship is the need of or needs-even for its religion. Now America, the basis of its safety, the head of the Catholic Church is spring of its hopes. I do not discuss the Bishop of Rome, a foreigner ; its the hypothesis of laws wrong in mor general councils, composed of men of als, clearly beyond the province of all nations-foreigners in the major. the civil power, violations of the rights of the personal conscience. ity, Europeans, Asiatics, Africans-legislate in faith and morals for America. Why not a Pope, strictly American? Why not councils, as

Such laws were not ratified by the Supreme Master of righteou Personal conscience is the ultimate asylum of the soul, in presence of civil or of ecclesiastical authority. It is Americanism that the ballot

box is the sanctuary of good citizen-ship—opening its doors only to the weal and honor of the country. A

THE CATHON OF RECORD

Catholics

pendence of the citizenship of NO CATHOLIC PARTY it entails? Never for a moment Convinced they are, as the most There is in America no Catholic ous supporters of State schools, that no child, whether for its own sake political party; none should there be As a matter of course, were a specia or for the sake of the country, should ssue raised in which rights of Cath grow up without an adequate share olics were menaced the conscience of of secular knowledge, and convinced Catholics were impelled to defend no less are they that it is right those rights, on the ground of Ameri and proper on the part of the State can fairplay itself. That-and no to disburse its funds in favor of uni thing more. versal secular instruction. What then our claim? One that we most "Now and then I myself made the

complaint that in America Catholics licitly put forth on behalf of America are not represented in the higher itself-that this secular instruction offices of the land proportionately to be given so that the religious creed their numbers. My words were in-terpreted as if I had urged Catholics to take political control of State and nation in the interest of made to suffer ; that it be given so the Catholic Church. Nothing is further from my mind. My sole connces, however much outside the tention is that, seemingly. are lacking in legitimate civic ambi-tion or in high civic qualifications, they are to the spiritual life of the else their fellow Americans would have been more willing to honor against State schools as such as do I raise them. 1; this position not squarely objection, but as to the methods in American-equal rights to all, prowhich they work — methods that whatever the theory, do in fact con vided the merits be equal? RELIGIOUS FREEDOM OUR BASIC LIFT

"The broad fact is that the American people are divided in matters of of religious belief; to the American people, to the whole people does the country belong. What What does else then could the framers of the constitution have done, what else since there time could the legislators of the land have done, in equity to ward all, in equity to the country as one nation, to its people as one people, but solemnly decree, as they did, as they continue to do, equa rights to all, privileges to none? Necessary religious freedom is the we shall have them in greater num ber, where our children receive secu of America, the cement pasic life lar knowledge without peril to faith running through all its walls and and morals. Nor do we count the cost of maintaining those schools, in view pattlements, the safeguard of its peace and prosperity. The days of of the priceless protection they give tribal religions are past; they must

not be revived in America. "Between my religious faith and my civil and political faith, between my creed and my country, it has been said there is discord and contradic-Now, in America, some say that tion, so that I must smother some thing of the fire of the one, when

bid the other burst forth into ardent burning, that I must subtract something from my allegiance to the one, when I bend my full energy in service to the other. "By the terms of the federal con-

stitution, as by the teachings of the Catholic Church, no room is given in America for discord between Catholi cism and Americanism."-New York Sun.

FOREIGN MISSIONS

QUALITY OF THE WORK OF OUR MISSIONARIES IN CHINA .- Sir Robert Hart, a non-Catholic, who spent over forty years of his life in China as general director of the Posts and Customs, and who is probably better acquainted with the country and its people than any other American or European, said a few years ago at a Methodist meeting in England :

"Although many of those present may not agree with me, I cannot omit, on an occasion such as this, to refer to the admirable work done by the Roman Catholic missionaries among whom are to be found the devoted and self-sacrificing of Christ's followers. The Roman Cathmissionaries have done great work, both in spreading the knowledge of one God and one Saviour, and more especially in their selfthe cause of deserted sacrifice in children and afflicted adults. Their organization as a society is far ahead of any others, and they are second

sacrilege it is to step toward it with to none in zeal and self-sacrifice per-

Hence from decade to decade, in spite of a remarkable increase of in time to administer the last sacra ments. Father Hong's death was a sad shock to us all, and it will be population, the number of illiterates has been diminished by 77,626 from some time before his post can be filled. 1891 to 1901, and by 94, 315 from 1901

COMMUNICATED ELEMENTARY EDUCA-TION IN LOWER CANADA

REMARKABLE ARTICLE PROVING BY OFFICIAL FIGURES THAT THE CHARGE OF ILLITERACY IN QUEBEC IS GROSSLY EX-AGGERATED

In the latest issue of l'Enseigne nent Primaire, the official organ of the Department of Education for r the Province of Quebec, Mr. C. J. Magnan, Inspector-general for Educa ours ? tion, takes occasion to summarily repudiate certain unfair charges that have been made against his province

Referring to school attendance, he says : "A few weeks ago the Toronto Globe and later the Herald and Le Pays of Montreal ventured to assert that in the province of Quebec there were a quarter of a million illiter ates and one hundred and fifty thou and children that have attained school age and do not go to school The statement is absolutely

untrue. As a matter of fact, as far as concerns school attendance, the most recent statistics show the number of children of an age to attend school. that is between the age of five and six teen, to be four hundred and fifty thousand. Of these, 384,522 are properly registered pupils. (Cf. Re port of the Superintendent of Public Instruction, 1910-11, p. xxiii.) Hence of the total, the number not attend ing school does not exceed 66,097 and these 66,000 children, which in cidentally is a somewhat smaller fig ure than the Globe's one hundred and fifty thousand, is nearly entirely comprised of little 5 to 7 year old tots and of the boys and girls between 14 and 16 who have gone through the eight year elementary This is shown by the fac course. that of the children enrolled in the Public schools, twenty thousand four hundred and eighty-eight are be

tween 5 to 7 years old and thirty eight thousand nine hundred sixty-two are between 14 16. (Cf. Idem, p. xxiii.) and and 16. (Cf. Idem. p. xxiii.) These figures give a total of fifty-nine thousand four hundred and fifty children who do not attend school owing to their being too young or

too delicate in health or because they have already completed the eight year primary course prescribed by Now if these 59,450 are do law. ducted from the list of the 66.097 that are not registered as pupils there still remains the class absence of 6,647 to be accounted for. In view of these latter it must be noted that among the 384,522 registered pupils referred to above, are not included the twenty-one thousand two hundred and ninety nine students attending universities, classic colleges, normal and special schools. And though the mass of students entering these institutions do so between 12 and 14 years of age, there is the of the Superintendent to authority prove that they are not registered on his records of school attendance. is no exaggeration to say that from four to five thousand juveniles are anaccounted for in this manner. This brings our black list down to 1.647 children " who do not put their foot" in a school. Yet even of these it would be interesting to learn how many receive their education in their

And is it really reasonable to class among the illiterate these little five to seven year old young-sters? Were these little tots deducted the real figure of the illiterate in Quebec in 1911 would only be 115, 408. Even this may seem consider-ably more than might be wished, but if within the last decade we were able to eliminate one hundred thousand, at the same rate by 1921, illiter ates in Quebec will become a matter of exclusively past history. In 1901 the number of illiterate in Ontario was 200,208. The latest statistics are vet unpublished but we sincerely hope they may be as favorable as

BIGOTRY IN PITTSBURG

THE AMERICAN BRAND OF ORANGEISM SHOWING IN CREASED INTOLERANCE

Bishop Canevin of Pittsburg has dvised against the annual parade of the Holy Name Society, and the pro cession has been abandoned for this year at least. The letter of the bishop was read at a quarterly meeting of the Diocesan Union of the Holy Name Society and the delegates pres-

ent decided to follow his advice. Bishop Canevin's letter follows To the Holy Name Societies of the

Diocese of Pittsburg : It is well known that the American

people are now passing through one of those trying periods of prejudice and intolerance that rise and spread over this country every ten or fifteen ears like an epidemic of anti Catholic frenzy.

That bigotry so unfounded, so unjustifiable, so virulent and so disgraceful can be called forth periodically in the United States and succeed in blinding the judgment of intelligent men and destroying all the ceelings of good will and brotherly love in their hearts is the strangest, as it is the most shameful fact in American history.

The large majority of the American peeple who are separated from us in belief are honorable, trustworthy fair-minded and just. They would not do their neighbor a wrong, even in thought; but there does exist in our midst a malicious and treacher ous faction of fanatics and unprin cipled demagogues, who are seeking to wage religious and political war against their Catholic fellow citizens. methods wholly un-American and destructive of the principles and tra-

ditions of our free institutions. In these days of excited bigotry when the entire Catholic Church is condemned and execrated for the crimes and scandals of a few degenerate members, a criterion by which no other society is judged; when there is a market and a demand for fabrications, no matter how absurd. and calumnies no matter how gross against Catholics; when political in terests and ambitions are to be served by appeals to bigotry; considerations of charity, or truth of justice, or peace, do not restrain malignity distempered zealots and anti-Catholic politicians in their efforts to in 15 intolerance, injure others in their civil and religious rights, and destroy the peace and confidence which fellow-citizens and neighbors ought to cherish towards one another, Because, at a time like this, spec

ial prudence and caution should every word and action of

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JESUITS HONORED

The parishioners of the Sacred Heart parish of Sault Ste Marie, Ont. overflowed O'Brien Hall, Monday evening. Sept. 29th, on the occasion of a farewell entertainment to Rev J. L. Cotter, S. J., and Brother Lamont who left Wednesday to be attached to the Church of the Jesu in Mon treal.

Father Cotter has been connected with this parish for the past four ears and has endeared himself to his own and the non-Catholic people of Sault Ste Marie, and expressions of regret are heard on all sides at his eparture. It is interesting to note that Father Cotter is the last Jesuit to have charge of this parish which has been so ably managed by them since 1875, although they have conducted missionary work throughout this district for over three hundred years. The parish will in future be under the care of the secular clergy An address was read by Mr. V. Mc Namara and Mr. J. G. Blain presented suitable presents to both.

On behalf of the ladies of the parish an appropriate address was read by Mrs.D.J.Shields and a gold pyx and holy oil bottles were presented to the Rev. Father by Mesdaines Wm. O bries and A. McNamara. Father Cotter suitably replied and was followed by Father Gagnon of Sault Ste Marie, Mich., His Honor Judge McFadden

and C. N. Smith, ex.M. P. P.

AN OCTOBER THOUGHT

For The CATHOLIC RECORD We crowned you with garlands of

roses, And hailed you our Queen of the May ;

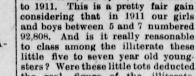
And sweet were our thoughts as we chanted

Before you the prayerful Ave ; But sweeter the thoughts we are thinking

On this your own Rosary Day.

For there is a joy in October Far sweeter than aught that has

1



the line. Where fault really lies let it not be hidden or glossed over, but see to it that where falsehood intervenes it is fearlessly and effectually dispelled. As for Cardinal Beatoun, it was a Presbyterian, Principal Cunningham, who, in his " Church History of Scotland," said of him that 'he fell and the Papacy fell with him." That is the keynote to his history. He suffered for his adherence to the old faith : we why cleave to it still owe it to him to see justice done to his name, even at this, the eleventh hour.

THUNDERSTORM CHRISTIANS

Catholics whose faithand piety are in evidence only at moments of great peril, whether real or fancied, may be ptly termed "Thunderstorm Chris As long as no danger threat tians.' ens, they are careless Catholics, who are not afraid to live in mortal sin, or perhaps scarcely practice their religion at all. They refuse or begrudge their Creator and Lord the short half hour or so of worship He requires of them each week. The Friday's abstinence they find an insupportable burden; all church dues they consider an imposition; prayer they regard as wasted time; Confession a nuisance to be deferred as long as possible, and Holy Communion a

luxury they can well forego. Life, they say, would be quite enjoyable if it were not for the demands their religion makes on them. But let these people be but threat-

ened with some disaster, then how promptly their faith and fervor are awakened! A terrific storm, for ex-ample, comes up. The lightning flashes, the thunder rolls and the Behold! Without delay roars. candles are burning, holy water is freely used, and prayers for safety are lavishly offered. Soon, schools opened under its patronage.

"A few weeks ago in the Yale Re view the secretary general of the university, while treating of what he is willing to call the helpful influnce of the Catholic Church over recently arrived immigrants, complained But it (the Catholic Church) links them (the immigrants) with their own past rather than with that of the United States. It has been outthe side the main currents of the Anglo-Saxon progress. Its emphasis is neither on freedom nor on democracy so unless it proves untrue to its own

"MADE IN AMERICA"

ideal it will not satisfy the American people.' To Bishop Doane Catholi cism was 'an alien' in America objectionable to Americans because it sovereign pontiff is not an American, living in America. Anson Phelps is sure that Catholicism, to satisfy Americans, should have been woven in a loom room of Americanism, in a loon room even of Anglo-Ameri-

canism. "Faith and morals made America on a design strictly American! Great and good as is America it must not arrogate to itself the realm of faith and morals. Wha America requires is not an American made but a God-made religion. And so at the bar of American common sense itself their proposals for an American made religion must only be 'dreams that are the shadows o hopes,' 'hopes that are the shadows of dreams.

POPE IS EVERYWHERE AT HOME

"The Catholic Church is extrabegotten American, supranatural, for all nations, not for Americans alone; its Supreme Pontiff is extra-American, supranatural — a foreigner on no spot of earth's surface, everywhere at home.

Another charge of un-Americanism is the attitude of the Catholics toward State schools. The State takes to itself the task of instructing the chil-dren of its people in branches of secular knowledge ; in order that this be done the more efficiently and the more generally the State pays from the public treasury the cost of the

toward it the offering of selfishness or of injustice.

'And yet the issue of Americanism and Catholicism is always with us, in the midst of the moral secular decay. Do we, however, demand special privileges not accorded to other citieternity." zens of America? If the members of a church or of a religious or a semi religious organization of any kind arises in America calling for special privileges be the shame of un Americanism their portion. Of the American people this must be said-I say it from my heart, in full knowl edge—a people more deeply pene trated with the sense of civic and political justice, more generous in concession of rights where rights beong, more respectful of their every brother, their every fellow citizen, is not in existence on the broad surface of the globe. This my tribute to the American people, the verdict my fifty years of private and public commingmartyr.

ling compels me to pronounce. A CALUMNY TO BE RESENTED

In choosing his candidate the Catholic voter is the freest of the free. It is a calumny that we deeply resent to say that in civic and politi cal matters Catholic voters are under the influences of the Church. Priests and Bishops do not dictate the politics of Catholics ; if they strove to do so their interference would be prompt-O. M. I. ly repulsed. It is of public knowledge that the Catholic vote is distributed among the several political parties of the country. To speak of myself privately and publicly as a citizen I

privately and publicly as a citizen I give my allegiance to a particu. political party. Do I dare preach from my pulpit the tenets of that party to the discredit of another ? Do I dare to allow that if heeded at all by others my choice of a ballot should or could receive other atten-

tion than that due to its civic and political merit? As a matter of fact egions of Catholic voters in America tics. As a citizen I may regret that carried him off in two days. A mismy political influence is not wider ; sionary who started from here at the as a Catholic I am glad of the inde- first news of his illness, reached him

bribe in hand fraud in mind, to reach sonally. One strong point in their arrangements is in the fact that there is never a break in continuity, while there is perfect unity in teaching and practice, and practical sympathy with their people in both the life of this world and the preparation for

> MARTYRED IN CHINA.-It seems that martyrdom in China is not yet a thing of the past, as recent news from China states that a Franciscan Friar. Father Francis Bernat, was put to death in the latter part of June by the pagans. This missionary, who was located

are of school age and contrasted with in the Province of Shensi, was a it the average number of casual native of Spain, being born at Castel-lon March 14, 1876, and receiving the absentees instead of contrasting that of class registration. The alpha and omega of it all is that they Franciscan habit in 1897. After his ordination, Father Bernat asked to have fraudulently confounded two distinct things. The standard of school attendance is to be judged by e sent to the Chinese missions, and was entrusted with a large district of which he has become the first the class registration of pupils, not

by the average number of chance absentees. It is not so long ago that At Heneratgoda, a village twenty miles from Colombo, the foundation the Prime Minister, speaking in the Legislature, demonstrated beyond restone of the new church of the Holy futation that while in the other Cross was blessed by the Most Rev. provinces school attendance has Dr. Coudert, O. M. I., Archbishop of never exceeded seventy-two per cent, in the Province of Quebec it has Colombo, on Sunday, Dec. 29, 1912. The zealous priest of the place is Father Gregory Silva. The people are mostly Buddhist, but quite reached seventy - seven and a half. And despite ill-natured misrepresentation as in the present issue, it is friendly. The Sinhalese sermon was preached by Father Figurado, not our intention to relax our efforts to produce in our school organization the maximum of success.

The Most Rev. Dr. Coudert, O. M. I., Archbishop of Colombo, in February, 1913, visited three outlying missionerates. ary districts of his diocese, and confirmed nearly 2,000 persons. His Grace visited the school in each mission, and blessed the first stone of a new church in one place.

Bishop Mutel writes from Seoul Quebec : 'We have just sustained a grievous loss in the death of an excellent Corean priest, Father Luke Hong, thirty nine years old. While making 1901.a round of visits to his stations, he believe me hopelessly wrong in poli- was seized with an illness which

old, 1,712,843; of this number, 217,316 know neither to read nor write.

homes; it is generally known that the idea of private tutoring is becom ing more and more prevalent and is especially in vogue in cities. And so how is the Globe to explain the immense discrepancy between 150, 000 and the authentic figures that

are herewith made public. It is very October or November. While we easy to analyse their arithmetic They state cetegorically that "there may have no fears of provocation or disorder, it is better to avoid any are in Quebec one hundred and fifty thousand children that are between thing that might tend to arouse ho tility or increase prejudice in a com five and sixteen years who do not go to school." That is, they have simpmunity, where, but recently, the pub lic vilification and malevolent de-nunciation of Catholics and their rely taken the number of children who

ligion were openly planned, ap-proved and applauded, by men and women who call themselves Chris tians.

be held

The annual procession is an inspiring and edifying spectacle, but it is not by any means the chief pur pose of the Holy Name Societies They have for their end the fortify

ing of their members in the love of God and their neighbor, by prayer, by the sacraments, by the power o nutual kindness and edification, and by the imitation of Christ in daily

To these things the procession is indeed a help. It is a solemn avowal of belief in God. of readiness to obey His law, of reverence for His Holy Name, of faith in the divinity of Jesus Christ, and of loyalty to Him and to our country; but when the procession might None less undeservingly injurious be regarded as an ostentatious dis-

is the assertion concerning our illit play of numerical strength to chal Figures as yet unpublished, lenge the intolerant and evil-minded. which have been forwarded us from or viewed, or misrepresented as the Statistical Bureau at Ottawa, permit us to draw up the following disguised political demonstration, then Christian charity and prudence tables on the three last census of Canada regarding the illiterates of counsel us to pause and rather fore-go our intentions and plans for this year, than exasperate still more

1891.—Persons more than five years minds already excited and unbalanced old, 1,269,546 : of this number, by the fever of anti-Catholic preju-257 know neither to read nor write. dice and rancor. "Let us follow after the things -Persons more than five years

old, 1, 411,324 : of this number, 311, that are of peace, and keep the things that are of edification one towards 631 know neither to read nor write. 1911.—Persons more than five years another."

Bishop of Pittsburg.

Catholics, I feel it my duty to rebeen : And there is a name that is dearer quest our Holy Name Societies to omit their public profession, which Than even your title of Queen-That touching a chord in our being, was to take place next month, and I Makes music the sweetest. I ween. recommend that instead of the pro cession, appropriate church services We list to the lure of the morning; for the societies during

Our thoughts keep in step with our feet : Our thoughts and our feet in the

gloaming, Hie homeward our Mother to greet,

Where shining afar in the darkness, Her love is a beacon light sweet.

Ah, we have seen summer's brief

glory Grow grey in the autumnal sky ; And well have we heard in the Sil-

ence, The wheels of the Reaper go by, Adown the grim roadway of shad-OWS,

That ever and ever draws nigh.

This then is the thought we are thinking On this your own Rosary Day

That we may have you for our Mother

When life's hues are mingled with

grey, When Summer has passed into Autumn,

And Night's shades engulf us for aye.

REV. D. A. CASEY, (COLUMBA.) Rosary Sunday, 1913.

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J. REGIS CANEVIN,

SIX

FIVE MINUTE SERMON

REV. I. J. BURKE, PRORIA, ILL. TWENTY SECOND SUNDAY AFTER

PENTECOST OUR DUTIES

"Render, therefore, to Caesar the things that are Caesar's, and to God the things that are God's." (St. Matt. xxii. 21.)

In these words of Our Saviour taken from the gospel of to day we have a rule in regard to our duties to God and to men. The Pharisees wishing to find some accusation against Jesus, sent their discip es to ask Him if it were lawful to pay tribute to Cæsar. If He said, "Yes," they would accuse Him of being an enemy of the Jews; if "No," He enemy of the Jews; if "No," He would be the enemy of the Romans enemy would be the enemy of the Romans. In answer, Our Saviour, after look-iug at the coin of tribute, asked, "Whose image and inscription is this?" Being told that it was Cæsar's He said, "Render, there-fore, to Cæsar the things that are Cæsar's end to Cod the things that Cæsar's, and to God the things that are God's."

By these words Jesus Christ teaches us that it is our duty to give to men and to human institutions what is due them and to reserve for Him all the affections of our hearts.

Of the many things due to men love is the first and most important. "Thou shalt love thy neighbor as thyself is one of the great commandments of the law. The very order of human existence seems to point out the necessity of mutual aid between those who need it and those who can give it.

In the weakness of childhood or the feebleness of old age we should perish promptly were it not for the aid and protection furnished by our fellow-beings.

We would grow up in ignorance of God and of our duty were it not for the assistance of others. Cruelty in legislation, hardhearted.

ness in social life and oppression of the weak characterize the teachings and doings of men not imbued with Christian principles.

But Christ inculcates the mutual duty of love and charity " a new commandment I give you that you love one another." After His ascension the Apostles and those who succeeded them continued this teaching so that wherever the Christian re-ligion penetrated, charity was conone of its principal marks, one of its greatest commandments.

Paganism and human passions were hostile to this teaching ; still it spread its sweet influence on every side. Even before the close of the Persecutions it had accomplished wonders; for the charity of the Christians in taking care of even the suffering pagans who had been aban-doned by their friends was most instrumental in the conversion of pagans.

Look around you, and you will see God's." on all sides the beneficial workings of this law of charity in the many charitable institutions and societie scattered throughout the world. The duty of doing unto others as we would have others do unto us is very often neglected or overlooked by Christians. This duty, however, practically applied, has provided for every species of suffering. It has provided homes and clothing and instruction and nurses and food for orphans and infants, retreats for the aged and infirm and hospitals for the

If we perform this duty of loving our neighbor, of doing to others as we would have others do unto us, we will have no difficulty in giving everything else to men that is due them, no difficulty in rendering to Cæsar what is Cæsar's. If we do this man of unusual business ability. He

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You May Publish My Letter About "Fruit-a-tives"

Mr. Jones is proud to acknowledge the great debt of gratitude he owes "Fruit-a-tives". He is glad to have his letter published in order that other sufferers may be induced to try these wonderful tablets made of fruit juices. SARNIA, ONT., FEB. 5th. 1911

"I have been a sufferer for the past 25 years with Constipation, Indigestion and Catarth of the Stomach. I tried many remedies and many doctors, but derived no benefit whatever. Finally, I read an advertisement for "Fruita-tives". I decided to give "Fruita-tives" a trial and they did exactly what was claimed for them. I have now taken them for some time and find they are the only remedy that does me good. I have recommended "Fruita-tives" to a great many of my friends, and I cannot praise these fruit tablets too highly". "I have been a sufferer for the past

PAUL J. JONES. 50c a box, 6 for \$2.50, trial size, 25c.

At dealers or sent postpaid on receipt of price by Fruit-a-tives Limited. Ottawa.

love God above all things and our neighbor as ourselves? Do we do to others as we would have others do to us? Are we obedient to all the regdent excused himself on the pre-tense of going into the library to ulations of our Church as to God Himself? Do we do our duty towards our Church or do we make others bear our burdens for us? Are we good peaceable citizens and obedient to the laws of our country? Do you always give your children a good example? And are you, children, to the dining room. obedient and kind to your parents ? These are matters for our serious exa telegram to the manager, who amination and consideration. For if we love God with a true, noble af-

fection we will not break His laws; we will not offend Him by our sins, is what the telegram said : our meanness or our trickery; we will not repine at hunger, sickness We can't run our business by cock-

or loss of crops; but will ever be ready to say "O! God, Thy will not mine be done." If you always keep yourselves in this disposition you will have no difficulty in rendering to Cæsar the things that are Cæsar's and to God the things that are God's. You will be good citizens and good Christians always fulfilling your duty to your country, your fellow man and your God. And at the end of your life, when the temporal world shall pass away and you enter the spiritual, you will receive the crown reserved for those who " render to Cæsar the things that are Cæsar's and to God the things that are

TEMPERANCE

THE PRICE OF ONE DRINK

An esteemed contemporary tells the story of the man who once paid \$6,000 for a cocktail. He did not know he paid such a big price for one drink ; he did not intend to pay any such price for it; but that is the way it worked out. The story is this: A certain prosperous manufactur-ing company needed a new department manager. The salary was \$6,000 a year. The officers of the company considered a great many candidates and at last decided to

THE CATHOLIC RECORD

Tennyson has truly said, " More

things are wrought by prayer than the world dreams of." Religion and

visit the fatherless and widows in

self unspotted from the world.

it may one hope to attain his end.

good conscience feels happy.

fallen nature,

destiny.

demands.

to resist temptation.

resist

antagonistic. There is the inferior

or animal nature with all its propensities to destroy and blot out all

instinct, man requires spiritual

Prayer consists in making known

one's wants to God, and asking Him

seemed to be exactly the man for that particular place. The president means of safeguarding himself means and general manager invited the young man to lunch with them at a downtown club, ostensibly to talk over a less important business mat-ter. They wanted to "look him over "inst once more intemperance, or of keeping his reso-lution to abstain altogether from strong drink. Many an inebriate would finally conquer his weakness if he could only be induced to prac-tice worthily and perseveringly fre-quent or daily Communion; po Catholic should doubt that. over " just once more.

The man met them at the ap-pointed hour, and the president, anxious to make the occasion a pleasant one, ordered an elaborate America. luncheon. The waiter was a long time in bringing the first course, and EFFICACY OF PRAYER the guest began to appear ill at ease. He seemed absent-minded and unin-

terested in the conversation. He twisted about in his chair and tapped his fingers nervously upon the table. prayer are inseparable. St. James says, "Religion clean and undefiled Finally he turned toward the presisays, "Religion clean and undefiled before God and the Father is this, to dent and said almost desperately: "Would you mind very much if I ordered a cock tail?" Then he flushed a little and offered a laughtheir tribulations, and to keep one ing apology for making the request The other men exchanged sur-

prised and significant glances, but they called the waiter and ordered^{*} the cocktail. When it came, the full." The counsel of St. James cor guest drank it eagerly. In a few moments he had become another man-the man of keen vision and quick mind, who could be so useful in their great business. There was no preoccupation in his manner, no shifting about in his chair. He was alert, eager, clear headed.

as the luncheon went on But neither the president nor the manager mentioned the real object of the interview. Each was thinking the matter over seriously, and neither could be sure of the other's secretly formed opinion. The situation be-came awkward. Finally the presi-

speak to a friend who had just entered. But after speaking to his friend he went straight to the desk and wrote a message on a telegraph blank. He gave the message to a uniformed attendant and went back In a few minutes a page brought

read it hurriedly, while the presi-dent finished telling their guest about a shooting trip in Maine. This The job is too big for a boozer

tail power." THE RAVAGES OF ALCOHOL In a paper on "Alcoholism " contributed by the Rev. W. J. Mulcahy to the Irish Ecclesiastical Record for August, he paints a grim picture of the ravages the evil is now work-

ing throughout the civilized world. According to his authorities, 70 per cent. of all crime comes from alcohol, 90 per cent. of women who are arrested "owe their trouble to drink," nearly 91,000 divorces granted in this country during the last twenty years were caused, directly or indirectly, by the excessive use of alcohol, and "half the suicides and two-thirds of the poverty and

ruin of families may be attributed to the same cause." Alcohol causes the loss of more lives than tuberculosis itself, yet in one year 1,500,000 died from that disease "throughout the world." According to recent re-ports from Washington there were 143,220,000 gallons of whisky and brandy consumed in this country

last year, and 65,246,000 barrels of malt liquors. What an enormous sum of money those figures must represent, may be inferred from Father Mulcahy's statement that the drink bill for Ireland last year was 13,706,641 pounds, or more than 3 pounds a head for the whole population.

many favors without asking, for ex-ample, the beginning of faith, as ex-The chief cause of insanity nowadays is also alchoholism. Out of the emplied in the case of St. Paul, yet it 57,000 patients, for example, to enter during four years the asy-lums of France, Dr. Serieux "found that of relapsed cases is equally certain that He ordained 78 per cent. were drinkers, while of violent lunatics 88 per cent. were drinkers. In Germany one-fourth of the inmates of asylums are victims of alcoholism, and 20 per cent. of drinkers' children are weak-minded, idiots or epileptics. In England in-

NONE SO LAS

the gospel of St. Lule we are told that, "We ought always to pray." It is certain that many spiritual favors, which all need, are obtained only through prayer, and for final per-severance continuous prayer is needed.

Prayer then is obligatory, because God commands it. Its necessity being established, and its many spirblessings being apparent, it tual should require but little persuasion or urging to make a daily practice of

it. Unless persons make a daily practice of elevating their souls to But how keep unspotted from the temptations and frailities of human God they will soon forget their de-pendence on Him and neglect to ask nature? Christ answers, "Ask and you His aid, and after a time become inshall receive, that your joy may be different. Then to pray at all, when

the soul is dried up, is a burden. Reduced to that sad state, namely responds with that of Christ. Who reduced the entire law to two com having no inclination to pray, one's mandments, namely, the love of God first thought should be to reflect and the love of one's neighbor. The fulfillment of those two commandseriously on his pitiable condition, throw bimself on the arms of God's ments, embracing the entire law, is attained through God's assistance, mercy, and strive to overcome his intellectual pride and like the Publican which is obtained in prayer and by the grace of the sacraments. "Religin the Temple acknowledge before his Creator his sins of ingratitude, ion clean and undefiled " is what all asking at the same time that God give him back his lost treasure, should try to possess, because through namely, the gift of prayer, which is in itself the first link in the chain of Man, under the impulses of his reigious nature, strives to attain his reconciliation that will unite the sin destiny, and when blessed with a ner to God. "Ask and it shall be But given to you.' man has a dual nature which is

Praver is the soul's sincere desire. Uttered or unexpressed, The motion of a hidden fire

That trembles in the breast."

the works of the spiritual. It is en-couraged and goaded on by passion, Parents soliticous of the welfare of their children, wives for their evil influence and the glitter of the world, and unless restrained in its wayward husbands and boys, should, mad career, will lead to all manner instead of arguing with and irritatof excesses, and that regardless of ing them, pray fervently to God for their conversion, for petitions sent from devoted souls to the throne of consequences. This nature is common to all mankind, for as in Adam all sinned, so it becomes a part of mercy will surely be heard. In the the inheritance which came through designs of Providence many a prodigal son touched by remorse of con-To resist and overcome this evil science has, through the pious prayer propensity of one's nature and live of a devoted mother, retraced his steps, come back to his father's home in conformity with one's religious and become reconciled to his haven-ly Father. "Pray for one another that you may be saved."—Intermoun-tain Catholic. Hence the necessity of prayer, which, in the designs of Providence, is one of the means intended to secure man's

ONLY THE CROSS

for aid to practice what conscience demands. Making known one's wants, frailties and strong tempta-At a coroner's inquest recently in New Mills (England), the coroner, answering the request of a witness for a Catholic Bible on which to take tions, and asking for spiritual aid to By making known one's oath, said there was no difference between a Catholic Bible and a Proneeds there is an acknowledgment of one's dependence on God, and by testant Bible except that one had a cross on it and the other had not. asking His aid one uses the means adopted to secure his end or destiny That coroner is not much of a Biblical scholar, but he allowed the When one fails in this important duty, he is like the farmer who neglects to till the soil or put in the witness to make a declaration, there seed in due season. He will reap no being no Catholic Bible at hand. harvest, but will be at the mercy of The Catholic Herald, which tells the his depraved nature, that is unable story, prints an interview with Father James Hughes, of Liverpool, in which A learned and distinguished lawyer some interesting information on the and judge of this city was, on passing the pro-cathedral, asked by the writer

subject is given. To make use of a Bible or Testa-

to retrace his steps and go to the ment in taking an oath is to recogchurch and pray. He claimed to be an agnostic, and said. "Pray for what! You claim God is unchangenize it as the true word of God. "Therefore, as the Protestant Bible or Testament is neither complete nor able, then my prayer could have no correct, strictly speaking, it is not right for a Catholic to make use of it. It is well for Catholics to undereffect. You claim God is unchange-able." The objection, though raised by an agnostic, is a familiar one. stand that if they have not a Catho-Whilst it is certain that God grants lic Testament with them their Catholic prayer-book, which contains the gospels used each Sunday through-out the year, can be used instead of



A Lease of Life







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is denied everyone, but if you were

shall be good Christians, citizens, good parents and good chil-

This duty of rendering to Cæsar what is Cæsar's — of giv-ing everyone his due — is easy one who renders to God what is God's-who reserves for God all the affections of his heart. For if we love God with our whole heart, we cannot but love our neighbor ; if we love God sincerely we will avoid everything that displeases Him. And how ungrateful that person is

who does not love Him! For what are we ourselves ? Nothing. Abso-lutely nothing. God created us out of nothing. He gave us all we have. We could not so much as move our arm without Him. If a friend gave us a costly present would we not be drawn to love him? But God has given us all we have. He gave us the beautiful clothes we wear, the delicious food we eat and the spark. ling water we drink. He gave us glorious universe we live in, this with its variety of scenery to enchant the eye; with its snow capped moun-tains, its green carpeted hills and its blooming valleys; with its open prairies teeming with golden grain; its luxuriant pastures covered with glossy-coated animals, and its magni-ficent forests filled with the beauties of nature. He gave all this and more. Still we do not love Him, O bod How ungrateful we are. Naturally, we love those who love Who could love us mere than God

God the Son, Who became man and died on the cross for us? "Greater love than this no man has that a man lay down his life for his friend.

The goodness, mercy and charity of God to His creatures should cause us to love Him, even if we were not commanded to do so. "Thou shalt love the Lord, thy God, with thy whole heart, and with thy whole soul, and with thy whole mind " and Thou shalt love thy neighbor as

thyself." Do we always render to Cæsar the things that are Cæsar's and to God the things that are God's? Do we



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glass, paint, doors, shingies, hard-ware, nails (everything but the masonry). Can'tyou see a saving by building from materials prepared by time-saving machines at our mills. These houses are not built in sections like the portable types. We simply apply the modern sky-scraper construction idea to substantial home building. Sovereign Readi-Cut Homes have more style than ordinary houses. It is worth more to live in a pretty, home-like place-and your place is worth more in cash should you ever want to sell. Sovereign Readi-Cut Homes (not portable) are made in all sizes up to nine rooms. No matter how small or how large a home you may choose, you will find the rooms arranged to make housework light and to save steps.



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temperance was considered the cause of fully two thirds of the insanity that prevailed there in a given year.

One of the Catholic chaplains on Blackwell's Island, New York, where a large portion of the city's houses of charity and correction are situated, is of the opinion that more than 90 per cent. of those in the Island's hospitals, prisons and almshouses are there because of alcoholism, and to say that most of the misery, shiftless-ness and poverty in our cities, towns builds up the health, and appetite, and renders drink distasteful even

and villages is due to drink, is only nauseous. It is odorless, and taste to utter a commonplace. To a keener realization by the less and dissolves instantly in tea.

American people of these ravages of coffee, or food. It can be given with read what it did for Mrs. G— of nected. alcoholism is ascribed the recent spread of the temperance movement Vancouver.

in this country. The boast is made that 44,000,000 people now dwell in "dry" territory. The perfection of the aridity that prevails in those districts, however, must be gravely doubted, when the ocean of liquor consumed in the United States last

year is remembered. Prohibition, high license and effective police high license and effective police supervision are, of course, aids to

Now, if you know of any unfortun temperance. But when all is said it is in and by the individual that the ate needing Samaria treatment, tell him or his family or friends about it. drink evil must be fought and con-quered. If alcoholism has become, as is often the case, a disease, its victims may be less in need of the divine than of the physician. But who is forming the drink habit help him to release himself from its

clutches. Write to-day. A FREE TRIAL PACKAGE of Samaria Prescription with booklet, giving full particulars, testimonials, price, for the ordinary man or woman to whom alcohol is found to be such a peril that the only hope of salvation lies in total abstinence, success in full particulars, testimonials, price, etc., will be sent absolutely free and postpaid in plain sealed package to anyone asking for it and mention-ing this paper. Correspondence sacredly confidential. Write to day. The Samaria Remedy Co., Dept. 11, 142 Mutual street, Toronto, Corrector resisting temptation is to be found in the strengthening of the will that God's grace, earnestly prayed for, will supply. The Catholic, of course, has in the sacraments of penance 11, and Holy Eucharist incomparable Canada

the Testament. prayer as a secondary cause to obtain what is spiritually needed. In the it should be remembered that in taking an oath the correct form is gospel of St. Matthew, Christ says, the laying of the hand on the Gospels or Testament, and not the kiss-ing of the book. The point that mat-Pray that ye enter not into tempta tion," and St. James says, " Pray for one another that you may be saved. ters is the touching of the Gospels Again we read in St. Matthew, "Ask and it shall be given to you," and in with the hand, kissing being only a mark of respect for the Gospel as the true and written word of God. Cath-

DRINK CURE A MARVEL NO. JUST SOUND SCIENCE

note that it is not right to make use Many drunkards are sent to jail

of the Protestant Testament in the taking of an oath. If possible, a when what they need is medicine drink has undermined their consti Catholic Testament should be ob-tained, and if one has not such a thing in his possession a Catholic prayer book should be used. In the tutions, inflamed their stomach and nerves until the craving must be satisfied if it is not removed by a scientific prescription like Samaria. event of neither being obtainable, Catholics should insist on what is Samaria Prescription stops the cravings, restores the shaking nerves, known as the Scotch oath, which really is a declaration made with the

hand uplifted." As for the New Mills coroner's "difference," it might be taken as perhaps a safe enough mark of distinction between the two Bibles. The Cross

AN APT ANSWER

"I wasso anxious to get my husband cured that I went up to Harrison Drug Store, and got your remedy there. I had no trouble giving it without his knowl-edge. I greatly thank you for all the peace and happiness that it brought already into my home. The cost was nothing according to what he would spend in drinking. The curse of drink was putting me into my grave, but now I feel so happy, and everything seems so different and bright. May the Lord be with you and help you in curing the evil. I don t want my name published." After lecturing on apostolic succes sion, Father Alfred Martin, an alumnus of the Apostolic Mission House and now of the Cleveland Apostolate, asked a celebrated non Catholic law yer, who had listened to his discourse, whether, given a competent court, he could hope to win the case of Peter and the succeeding Bishops If you have any friend or relative of Rome as claimants to the primacy of the Christian Church. He an swered : "I only wish I had half as much good evidence for every case I handle."—Missionary.

> There is something in looking up and trying to climb that enlarges and enriches the life, even if we do not attain the particular object of our ambition; just as a person who loves is made nobler, even though his love is not returned.

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CHATS WITH YOUNG MEN

A SUBTLE DANGER

In the course of a recent address His Eminence Cardinal Bourne adas steel.' dresses these words of warning to young Catholics : There is a subtle danger to which

young Catholics of every class are days exposed owing to the easy cilities of intercourse with their fellows of every shade of religious thought. A Catholic is rightly taught that he depends for the safeguarding of his religious faith and practise, heart some part of God's message to those He loves. and above all for the preservation of his moral life, on certain super-You will be glad that you shut your ears tight against the evil natural agencies, such as union with things men said about one another, and dependence upon God by means and tried the best you could to stay of prayer and the sacraments. And the words winged with poison. You will be glad that you brought he sees around him in the workshop, in the office, at the university, other smiles to men and not sorrow. young men of his own age, with pre-You will be glad that you have met with a hearty handshake all the hard things which have come to you, sumably the same passions and moral difficulties, who, without prayer or sacraments or religious belief of any never dodging out of them, but turn-ing them all to the best possible kind, are apparently—and he is not called to judge them beyond what appears—as truthful, as moral, as honest as himself; or perhaps, give him an example in these matters **OUR BOYS AND GIRLS** which he finds it hard to follow. He is easily led to think that prayer and craments are unnecessary, and that he may leave aside practises which are many a time very irksome, and still lead a life of which no one can justly complain. The further steps from the admission of the non-neces sity of supernatural aids to a denial of their efficacy, and then of their nce, can be very speedily taken. The fallacy, of course, is in placing upon the same plane of responsibil ity before God, and of judging by the same standards those who have re-ceived the grace of faith with all its accompanying guidance and assist-ance, and those from whom such help has been withheld. From him to whom much has been given much will be required. And the parable of the talents has its warning lesson for all generations without exception."-Catholic News.

DRINK AND BUSINESS

The days when every bargain was concluded with what is sometimes called a "smile" have passed away, says the Boston Advertiser. The man of to-day who takes a drink during business hours is very likely to step into a drug store to obtain something to kill the smell of it before he goes back to work. Firms are beginning to look upon intemperthe importance of keeping her re-marks confined to other things than ance on the part of employees as an unpardonable matter. This is partic-ularly true with the railroads, and personal matters. It is bad taste, which means a breach of etiquette, to ask anything the Pennsylvania road has recently taken the advanced ground that it would rather not have its employees drink at all; very decidedly rather that they would not. The men are reported as reconciled with such a person. stand on the part of their superiors, although it is not hard to imagine what their attitude would have been a few decades ago if any such demand had been made. It is becoming apparent to an increasing number of rsons that drink and business do not belong together.

WORKING FOR GOD

We talk sometimes of working for humanity, but all honest work honest ly done is that, whether it is making a stove or building a hospital race is being lifted by its great think ers and philanthropists, by its invent ors and reformers ; but it is being lifted also by every faithful, conscientious toiler who does his best day's work for his day's wage, and puts interest and soul instead of mere selfishness into his task. The kingdom of God is rising out of the shame and sin of earth day by day, and its

day things of life; that you served the best you could in life's lowly round. You will be glad that men have from said all along your way: "I know that I can trust him. He is as true than fear !"

A STORY OF ST. FRANCIS St. Francis of Assisi once stepped You will be glad that there have down into the cloister of his monas-tery, and laying his hand on the been some rainy days in your life. If there were no storms, the founshoulder of a young monk said: "Brother, let us go down into the tains would dry up, the sky would

be filled with poisonous vapors, and town and preach." So they went forth, the venerable life would cease. You will be glad that you stopped father and the young man, converslong enough every day to read care-fully and with a prayer in your ing as they went.

They wound their way down the principal streets, round the lowly alleys and lanes, and even to the outskirts of the town, and to the village beyond, till they found them selves back at the monastery again Then said the young monk : "Father, when shall we begin to preach ?

motives of affection rather

And the father looked kindly down upon his son, and said : "My child, we have been preaching. We were preaching while we were walking. We have been seen. looked at, our behavior has been re marked, and so we have delivered a norning sermon. Ah ! my son, it is of no use to walk anywhere to preach, unless we preach as we walk.

YOUR CRUCIFIX Have you a crucifix? What do you do with it?

The habit of making personal re marks grows upon people, and many are surprised when informed that Keep it near you. Let it be on your desk when you write, or on your work table, that when you raise your eyes they may fall upon the image of Jesus. And when you sleep hold the crucifix in your hand. there can be no greater breach of etiquette. In any place where a conversation

can be overheard mischief beyond repairing is often done by remarks concerning the personal affairs of either the speaker or her friends. It is true that nothing can equal as a means of sanctifying grace, the Usually it is women that make these remarks. Men have to be more practice of frequent Communion and adoration of the Blessed Sacrament, careful, for the reason that they may but one cannot always be in the Di reap the just reward of a knockdown vine Presence, nor can we receive from some one overhearing. Often these remarks are made Jesus into our hearts as often as we

PERSONAL REMARKS

count.-Catholic News.

would desire. One can, however, always wear His image, and this from an overwhelming sense of curosity. An incident relates a story of image of Jesus speaks a language of very young girl who, attending a its own that will help the soul in large reception, noticed a most pecu many ways. Why do you not, when you rise in the morning, kiss the looking woman standing near, and as soon as conventional greet crucifix with love, promising Our ings were over eagerly inquired of her hostess, "Dear Mrs. X., who is Lord, that you will lovingly carry the crosses He sends you throughout that dreadful woman standing over the day ?-Pere D'Alzon. there by the door? Imagine her horror when the reply came in cold tones, "That is my mother." She fied to a near friend to tell her tale

NEWMAN AND KINGSLEY of woe and received then and there a lecture that lasted through life on

A RACY PAPER ON THE OXFORD MOVEMENT AND NEWMAN'S APOLOGIA PRO VITA SUA

accessible the ideas of the most sug By Martin J. Griffin, Parliamentary Librarian in th Montreal Gazette, Sept 20 gestive, subtle and able writer of the past two centuries remains uncom

about anybody in a crowd, whether "He that wrestles with us strength. it be at a reception, on the street, in ens our nerves and •sharpens our a public conveyance or in any case excepting perhaps the name of a skill ; our antagonist is our helper.' Edmund Burke. Often the very person for whom the curiosity is felt is really of im-There are certain books which are very properly called epoch-making. No doubt many people would differ from each other in making out a portance, in a way, may be a cele brity, eccentric in dress and bearing list. An experimental one would perhaps include Bacon's Advanceso it is well to steer clear of persons remarks unless in the nature of a compliment. The woman who is invited to spend any time with ment of Learning, Sir Thomas Browne's Religio Medici, Johnson's Lives of the Poets, Boswell's Life of Johnston, Burke's Reflections, Lockriends will do well to remember this law, for it is a law of etiquette hart's Life of Scott. These works would generally be admitted to the before making any sort of remark

and prospects were at their lowest ebb. He had, since joining the Cathabout one guest to another or to her hostess about any guest present. She may find herself in very deep distinction claimed for them; on such grounds as these—that they olic Church in 1845, been entirely hidden from the public eye, and it is water and never be invited again. gathered up and given forth had hardly too much to say that the People are prone to talk about people, not about things, and that is much learning, had set currents of bulk of his fellow-countrymen had of success. thought flowing freely, had crystal almost forgotten his existence. He why one woman got the reputation lized literary opinions, had chalhad devoted himself entirely to the of being " the best talker about the lenged controversy on great topics duties of his position in his new communion. Yet his work for the Catholic Church had been inadeweather" ever heard. She had and in fine had exerted fluences which are not yet exhausted. found it a safe topic and kept herself out of trouble by using all her Some demur might be made as to quately appreciated by his co-religionpowers to make it her one pet sub- the topical connection between them; but their relation as sources of in fluence would hardly be denied. To them, as indeed to any other substitute list of works which any student of literature might, without difficulty offer, one work would probably be added with universal proval, viz. Newman's Apologia Pro Vita Sua. All the conditions are here fulfilled. Learning is gathered

THE CATHOLIC RECORD

ume of astonishing learning and sur-prising comment on the history of doctrines in their developing process. are passages of stern condemnation, of corroding irony, of indignant re-pudiation. But it is not often con-In 1849 the Sermons to Mixed Congregations were delivered. They attracted the attention of great audi-ences and were much discussed in press and in university circles. Lectures on Anglican Difficulties the were delivered in 1850 to such audences of Scholars and men of note as few lecturers have ever got to gether.

The Lectures on "The present Position of Catholics," were given in in 18:1 in Birmingham, under circumstances of considerable excitement and some personal danger. They remain still among the most remarkable products of literature in the nineteenth century. From 1852 to 1856 he was engaged in the work of endeavoring to establish a Catho

lic university in Ireland; and his work there was open, public, able and appreciated. He was also entained the correspondence that led gaged in later years in periodical to the writing of the Apologia. It was in itself a beautiful specimen of writing in various Catholic review etc., in common with Lord Acton and printing, not so bold and clear as the English edition, but still readable the brilliant band gathered together by that remarkable man. It will and attractive. Those who possess it are to be congratulated. Occathus be seen that it was impossible for him to be forgotten or overlooked sionally some one in England put forth a special copy containing the letby his contemporaries, Catholic or Protestant. That he was unappreciters, the Apologia and Kingsley's pamphlet in reply. The possessors ated would be difficult to prov

Mr. Ward notes the failure of the of this volume are to be congratu periodicals, the suppression, in effect of some of them; the failure of the lated on having something really rare and precious. We know of only Irish University; the cessation of the project for revising the Bible, as in-The new edition by the Oxford dications of the failure of Newman Press, with Mr. Ward's introduction. to impress himself. Another view may be taken. The object of all Newman's writings was to effect a change in opinion. The change took place though the periodicals were contains an essay by Mr. Wilfrid Ward, son of "Ideal" Ward, whose name figures so largely in the his tory of the Oxford movement. Then suspended. If cessation is failure, then the British Critic, the Lives of suspended. follows the Newman Kingsley corre spondence with Newman's caustic the Saints, the Tracts for the Times and witty comments. Then we have Kingsley's pamphlet in reply. Then follows the Apologia Pro Vita Sua with some variations of the 1865 ediall of Newman's work while in the Anglican Church were failures. their object was accomplished. And they remain parts of the literature of tion. And then an appendix of matters peculiar to the 1865 edition. The Preface to the 1865 edition is England, still operative and influential

So with regard to the Catholic ner.

odicals. It was difficult to publish

such reviews written by many men with the object of interesting laymen

in ecclesiastical affairs, without get-

ting into hot water ; all such periodi-

cals in any country, among any re-ligious bodies, have had their seasons

of difficulty. The translation and re-vision of the Bible was a work under-

taken with perhaps too little con-sideration. Revisions of the Bible

have often been discussed. The only

one published has not been wholly a

land it was a heroic attempt. fore-

loomed we can now see, to failure.

eenth century the system which had

To transfer to Dublin in the nine-

grown up during many centuries at Oxford and Cambridge, not to speak of Salamanca, Paris and Madrid, was

as we have said a heroic effort ; but

could not succeed. Apart from the want of financial support in a poor

country ; and apart from the difficul-ties arising from divided opinions

among the ecclesiastical authorities -who had a thousand other duties

and difficulties to face every day-

and the laymen who were not speci

ally fitted for the discussion of edu-

cational affairs ; there was one suffi-

cient reason for the failure. A glance at the list of Professors would

show how impossible was any chance

Newman did his best, in the full

light of public observation ; he could

not work miracles. It is a singular

thing that all his failures have pro

duced a precious literature which

has inspired two generations and

ess. As to the University of Ire-

sidered how many were Newman's provocations. During all the years from 1833 to 1845 he had been ected to every form of personal and bostile criticism. The press had pointed its arrows for him. Bishops had charged against him. His house at Littlemore had been spied on. His motives had been misconstrued. After 1845 the personal criticism continued in various forms, stantly. Consequently, when King-sley made his attack, Newman's temper was sorely tried, and he showed it. Had he not done so, his sincer

no one should question it after 1864.

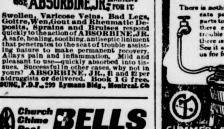
If you possess a sharp tongue, keep it between your teeth. The man who does most has the

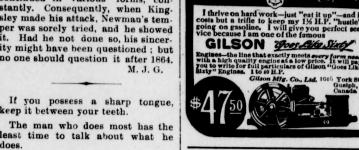
least time to talk about what he does.

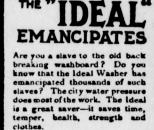
The two rarest qualities in human nature are steadfastness and gratitude.

Enterprises begun in an ordinary and simple way are more favored by God than those in which extraordinary and brilliant means are used. A just man who abandons humility is rejected by God, and that which appears virtuous in him is but vice .-St. Vincent de Paul.

SE ABSORBINE JR LINIMENT







SEVEN

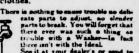
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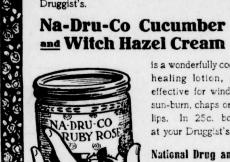
the Spot





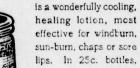
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hidden meanness and should not be GILLETT'S LYE permitted. It also spoils the animal. How much better to have them act

two copies.

is indeed a striking publication.

given and then all the original notes

in English and Latin ; and a biblio

graphy of materials used in the new

edition. All that is wanted is an in-dex. Newman's writings, with the

exception of one or two volumes all

lack an index. Some years ago an

English Oratorian proposed to pub-

lish a general index to all the vol-

umes, but the plan fell through, per-

haps for want of support, perhaps

for want of co operation ; in any case

for some sufficient reason; and the

one thing wanting to render easily

pleted-an offence against the liter.

ary conscience of the nineteenth cen

Mr. Wilfrid Ward's introduction

will naturally attract all readers. To

differ from him is a somewhat riskful experiment, and few will care to do

so, since his mastery of the subject is

ecclesiastical studies. Nevertheless we read without acceptance what he

says on the very first page of his essay:-When the Kingsley contro

versy began, Newman's reputation

very well known by all the world of

builders are not only those who are putting their work into souls, but those who put their souls into work as well—each man building "over against his own house," as best he may by doing for Christ's sake the thing that is given him to do .- True Voice.

GOOD EXAMPLE

When you see a beautiful gem in a jeweler's window, you stop and admire it and then go on. But when you see a beautiful trait in another life, admiration is not enough. Good example is a challenge." Beauty and symmetry of character demand of you not merely admiration, but emulation.

SUCCESS IS SO EASY

Failure is nothing but education, nothing but the first step to something better.

A young art student who had just finished a picture tearfully cried out that it was "another awful failure," but her instructress, seeing her work, took brush and palette and applied a few quick strokes here and there, and lo! the failure was a thing of beauty. The young woman learned to add the finishing touches to her own failures, and then won prize after prize.

Students in the school of business know that thousands of great works of art and wonderful inventions have been lost to the world on the eve of accomplishment, because their auth ors became discouraged and disheartened when but a little more work, a little more time, a little more perseverance would have imparted the finishing touches and converted the crude picture into a work of true art .- Catholic Citizen.

WHAT WILL MAKE YOU GEAD

When the years have slipped by and memory runs back over the path you have trod, you will be glad that you stopped to speak to every friend you met, and left them all with a warmer feeling in their hearts be-

-Intermountain Catholic MUST FIT THE JOB

Every young man going out into the world to seek employment must remember, that one of the most important things he must learn is to make himself fit his job.

There is nothing in the world re quiring energy and patience that really agrees with one at first.

School days are pleasant only when they are a memory. If the moun-tain will not come to you you must go to the mountain. The business mountain, the job, the atmosphere of the office will never rush to meet the beginner. It is up to the be ginner to meet the mountain. And he will have to do it quick or some one else will step in and take his place. If you are willing to learn, willing to adapt yourself, then size up your job, the atmosphere of the

place, and try to make yourself at home as soon as possible. Try to fit in, to become a part of your roundings. If you can not do that, if you find that you will never fit in where you are, then be fair to your employer and still more to yourself -Industrial Enterprise.

ANIMALS REMEMBER ABUSE

To tease any animal is unwise and even dangerous. Animals never forget. A writer in Farm and Fire side shows how the dispositions of farm animals are made ugly or gentle according as they are treated by the small boy. He says : "I know of two little boys and an

old family mare. The old mare has often been teased by one of the boys, and when he comes near she lays back her ears and with flashing eyes and snapping teeth tries to get at him. Sometime when he is off him. Sometime when he guard perhaps the chance will come and who knows what will happen a The other lad always petted and played with the old mare and talked to her, and she will come to him and follow him everywhere. He never teased her, and she shows her grati-

up and given out, thought is set flowing freely, opinions are crystallized, controversy is challenged, and an influence is exerted still after half a century-an influence which promises to continue into times be-

yond our anticipation. A new edition of the work has re-

cently been published by the Oxford Press, edited by Mr. Wilfrid Ward. It is likely to revive interest and attract new readers. For many years past the Apologia in its original form has been out of print. and has been held at a great price by the booksellers. The work was origin ally published in weekly numbers in order to meet the demand of readers who were deeply interested in an unusual controversy. At its completion it was published in volume form by the Longmans, in 1864. This edition in gloriously large type, and still rare, was de-void of one of the chief attractions of the controversy, viz., the corres-

pondence between Rev. Charles Kingsley and Dr. Newman, with Newman's comments, interpretations and conclusions, which was at first published in pamphlet form.

In later editions, Cardinal New man, feeling that Kingsley had been severely treated, omitted this cor-respondence and its commentary. The omission was made in the 1864 editions and to some extent the omission deprived the work of a certain degree of completeness, since the reader was left to guess at some of the reasons why Dr. Newman was so stern and unsparing in his indignant comments on Kingsley's letters and his apology. The American editions, published by the Appletons in 1865,

cause you did so. You will be glad that you were happy when doing the small, every-umb animals shows a streak of tory one for many years, since it con-

will inspire many more. The hree m enterprises he had undertaken, the articles in the suspended periodicals. Anglican and Catholic, form most Irish University, the translation of the Bible and his editorship of the valuable parts of Newman's works. The lectures remain monuments of Rambler on lines which should enlearning, skill and eloquence. Th able English Catholics to take an

Irish University failure produced the effective share in the thought of the day, had all failed. By an influential "Idea of a University" and Lectures on University Subjects, which have group of extremists his orthodoxy not been equalled in skill, logic, learning and eloquence since the was suspected, and they had done their best, not wholly without suc-cess, to make Rome itself share their days of Bacon. Then in 1864 came the attack on

suspicions. He was forgotten by the Newman, by Charles Kingsley, in MacMillan's Magazine; the brilworld at large; he was little esteemed by Catholics themselves."

liantly amusing correspondence be We cannot help suspecting a note tween Newman and Kingsley; the reply of Kingsley in a pamphlet; and finally the Apologia of exaggeration in all this. From 1833, the date of Kebles Assizes Sermon, at which the Oxford Move-Pro Vita Sua, which is now issued in ment is generally, though not quite the notable edition before us. It is accurately, said to have begun, Newlate in the day to praise a classic man was a man of more than com-No other book occupies so remark mon mark in all academic, ecclesiasable a place in literature. It is often said that the Oxford Movement tical and political circles. His mental attitude of uncompromising hostility to Liberalism in religion of which it was the product, was also a failure. This is, of course, nonoften developed into hostility to sense. There was to some extent a Liberalism in politics, since the cessation at Oxford of organization English Liberals of his time had ineffort to carry on the propagandism herited from their Whig ancestors all of Keble and Newman. But the the critical spirit and all the indiffer-ence of the Eighteenth Century. In "movement had gone beyond Oxford. It had permeated all Eng-land and revived the traditions which 1845 he entered the Catholic com-munion. His admission was prehad never vitally ceased even in the ceded and followed by what ma eighteenth century. It had gone to all the colonies. India felt its incalled a storm of criticism from every source of public utterance offifluence. The United States feels its cial and non-official. That he should influence still. suddenly drop out of public notice is not reasonable to suppose. Kingsley was even for Newman a

formidable opponent. He was able popular, aggressive; and he had a After his admission to the Catholic Church he was engaged in a series of activities which effectually pre-vented him from being forgotten, huge following. But he had in this instance offended English traditions of frankness and fair play He did not at once leap into the pub-Having made statements hastily lic arena, since he did not at once (which were, however, the common choose what form his activities were opinions of millions of his countryto take. Once he adopted the role of nen) he was unable to prove them Oratorian his energies were freely he shuffled in his reply; and was employed. In 1846, the year after he became a Catholic he published, by permission, his volume on the crushed by the iron logic of the offended scholar. He deserves some form of public sympathy and even gratitude for having forced out the Development of Doctrine which had been prepared and was about to be published, when he made his sub-

Apologia. Newman's temper in the contromission. It is as all who are familmission. It is as all who are famil-iar with these subjects know, a vol-as fiery. This is quite true; there

Seven Solid Reasons

SEVEN solid reasons why each farm needs a manure spreader are these, in the words of a farmer who

nure spreader are these, in the words of a farmer who has devoted much time to correct soil feeding. I. It saves disagreeable and hard work. 2. It pulverizes and mixes the manure mass. 3. It distributes manure evenly over the field, insuring a good even stand of grain. 4. It prevents loss of nitrogen through fermentation or leaching in the pile when manure is hauled directly from the stable. 5. With it manure can be put on plowed ground in winter to be disked as soon as the ground is fit in spring. 6. It will put manure on meadows as a moisture-preserving mulch and to furnish the grass roots with the liberated plant food. 7. Indirectly, the ease with which it can be handled encourages the owner to care for the ma-nure and place it where it will do most good instead of dumping it any-where for lack of time or inclination.

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EIGHT

DECLINE OF SOCIALISM

A FALLING OFF IN MEMBER. SHIP AND CONTRIBUTIONS-TROUBLE WITHIN THE PARTY ITSELF

In the New Review, Herman Simpson, the editor, publishes a leading editorial pointing out a crisis in Socialism in this country.

He refers to the great increase of he Socialist vote 1912, in spite of the entrance of the Progressive party into politics, and then shows that since that time there has been a treindous falling off in membership and in contributions. Mr. Simpson says that the rise of the I. W. W. is not responsible for the falling off, nor was it due to popular revulsion from the crime of the Mc-Namaras, who were not Socialists at all.

Mr. Simpson thinks the trouble is in the Socialist party itself. He thinks that the party has become too much of a machine and has taken to ostracizing certain elements instead of co-ordinating them in effort for

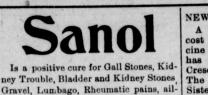
the new dispensation. He emphasizes the significance the emphasizes the significance of the mortality among Socialist publi-cations—the Coming Nation, the Chicago Daily Socialist, the Cleve-land Socialist, the absorption of a Washington paper in the Appeal to Reason, and the desperate plight of the publications that survive. William M. Reedy, in the St. Louis

Mirror, says: "Mr. Simpson knows, and I judge by the frantic appeals of the Appeal to Reason, that there is a real difficulty in keeping up to the standard of evangelistic energy that is re-quired. What is the matter? I don't presume to be able to give the correct answer. But it may be that we have been mistaken as to signs and portents. Socialism doesn't invite Americans. It means too much regulation. It attacks private proper ty. It attacks marriage. (This is true because it is necessary to atty. tack marriage to get rid of private

der the generalities of sentimentalist humanitarism the steel glove of a tyranny, as bad as, if not worse than that of capitalism. So that the more Socialist books there are read,

the more people are deflected from scientific Socialism. As for the scientific Socialist papers, they are hopelessly one-sided. They are extravagant-ly exaggerated in all their utter-They are inhumanly purpos ive and they are fiendishly unchari-table. They all sound out one note and of that the most willing readers weary soon. They offend much more than they ingratiate.

"Now for the political. I think the Socialists mistook the meaning the enormous increase of the of vote for Debs for president last year. Everybody who voted for Debs was not a Socialist. I voted for half a dozen Socialist can-didates for state offices in Missouri, but I am not a Socialist. Missouri, but I am not a Socialist. The vote for Debs was a vote signify-ing, in large measure, nothing but confusion. The excitement dies down. It is natural that the Socialist party It is natural that the Socialist party diminishes in size in 1913 from what it was in 1912. And as for subscriptions of cash, even in five-cent pieces they would naturally fall off with the cessation of spell-binding and with the tightening of money. The I. W. must have lured away many of the Socialists as a result of the successful Lawrence strike, the trials of Ettor and Giovanniti and the Joan d'Arcism of Miss Elizabeth Gurley Flynn. There are enough reasons in sight, superficial reasons to account for the Socialist slump, and one that I should not forget is, that Socialism in office, at Milwaukee, and Schnectady and other places, didn't make good. It wasn't bad government, but it simply had to play politics to try to curry favor with the elector-ate, to make compression and could ate, to make compromises, and could not inaugurate any real Socialism."



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WINNIPEG, MAN. For Sale at Leading Druggists.

Rev. D. P. McMenamin, formerly of the diocese of London, but for The fact that there are nine Pro-testant M. P.'s who were elected in some time parish priest at Thessalon, has been transferred to the Church of the Sacred Heart, Sault Catholic constituencies at the last general elections is one out of a hun-Ste. Marie, Ont., a very important parish. Upon the eve of his depardred proofs I could give that intolerance is not a characteristic of the ture from Thessalon he was pre-sented on behalf of the parishioners Irish Catholic.

On the other hand, I would invite with a most complimentary address the fair minded reader to view the other side of the medal. Who were in which mention was made of the many splendid works which had been the result of his labors there. the persecutors in the past, and who are they to-day? Who but the men The address was signed on behalf of whom Edmund Burke called "the the congregation by S. M. McGuire, Ascendancy Junta" and branded with his biting scorn and sarcasm? Frank Cavanagh, David Bellerose Dan McCaig, Ed. Cummings, Thos. For a century we all know what the 12th of July celebrations mean-in-Leclaire and others. An address of similar import on behalf of the ICED COCOA!

is beyond all praise

FATHER MCMENAMIN

sulting airs, brass bands, and to H—— with the Pope. And what does the wild world behold to day? Organized Orangeism, rebelling against the supreme authority of Parliament. Finally I ask you, Mr. Editor was not Louis Biel banged in Editor, was not Louis Riel hanged in Canada for a less offence then that now perpetrated by Sir Edward Carson in Ireland ?

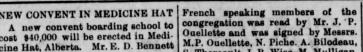
M. MONAGHAN. Quebec, September 29, 1913.

RECEPTION AT MOUNT ST. JOSEPH, LONDON

On the morning of September 27th the beautiful chapel of Mount St. Joseph was the scene of a most impressive ceremony in which six young ladies took part, five receiving the holy habit of the Order and one tack marriage to get rid of private property). Socialism is mixed up with Syndicalism and sabotage in the public mind. "And the acute Yankee sees un-"And the acute for sentimental. "And the acute for sentimental. Lordship addressed the candidates choosing for his sermon the text, "Speak Lord, Thy servant heareth." The young ladies who were received were Miss McDonald, Sarnia, in religion Sister Mary Dympna; Miss Stock, Kinkora, Sister Mary Adrienne; Miss Kenny, London, Sister Mary Alberta; Miss Kneitl, Stratford, Sister Mary Amedea, and Miss Kraus-kopf, St. Columban, Sister Mary Victorine. Sister St. Peter, Toronto, made her final vows which bind her irrevocably to the Order. There were also present in the sanctuary Rev. Fathers McKeon, Foley, Valentin, Hanlon, Laurendeau, McCullough, Labelle and Harding of this city. Rev. Father West, St. Thomas; Egan and Lowry, Stratford; Rev. Father Hussey, Kinkora; Rev. Father White, St. Columban.

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A new convent has had been and a change of the second seco S. Thereault, J. B. Wise, M. Mulligan, and others. We send our hearty congratula tions to Father McMenamin. He is but continuing the apostolic labor At a later date two wings and a chapel will be built. We congratulate Father which were a characteristic of his Cadoux upon the splendid work being accomplished in his parish. His zeal residence in this diocese.



NEALON-In Sault Ste. Marie, Ont., Sept. 15th, 1913, David Nealon, former-ly of Killaloe, Renfrew Co., aged eighty years. May his soul rest in peace. TEEVENS-In Fort William, Ont., May 14th, 1913, John Teevens, former-

GILLIES — In Sault Ste. Marie, Ont., April 28th, 1913, A. D. Gillies, aged forty eight years. May his soul rest in peace.

Cure Your Rheumatism ing bridges and other structures upon which non-union men were en-**50,000 BOXES FREE**

gaged to work, assumed the name of George O'Donnell. It would therefore be reasonable to suspect that criminals bearing Irish names are not always Irishmen.

BROTHER ANTHONY'S MISSION,-We have received from Rev. P. O. Dowdall, Eganville, the sum of \$5 for Brother Anthony's Franciscan Monastery, Bellary, India. The amount has been forwarded to him by money order.

OLD VIOLINS - A Cobb violin was lately sold in the city of Toronto for the sum of \$900. They are considered great treasures. Mr. John B. Coakley Box 27, Florence, N. S., is the possessor of anothe

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The Catholic Record

LONDON, CANADA

Canvassing Agent for Eastern Ontario

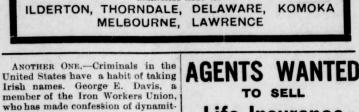
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"IRISH INTOLERANCE '

To the Editor of The Gazette :

Sir,-I have read your editorial headed "Distorted Religious Views " in your Saturday edition and believe that it is quite misleading, owing, no doubt, to your informant, a Montrealer, a keen observer of men, who just returned from Ireland, as you

I will premise my remarks by stating that, not like your itinerant Mont-realer, I have spent twenty seven years of my life in Ireland, have known its people, north, south, east and west, that I have been educated in Blackrock College, Dublin, a Cath-olic institution, which had among its thirty professors three Protestants from Trinity College, under whom I graduated, I ought, therefore, to have a fair knowledge, as fair at least as your Montreal tourist, of religious views in Ireland. You state : "The Roman Catholic

You state : "The Roman Catholic suspects his fellow-countrymen of another faith and the Protestant is equally suspicious," etc., etc. I be-lieve, Mr. Editor, you cannot point to one instance where Catholic Ireland has persecuted the Frotestant element of the community. Mr. Gladstone once stated in a

public speech, when vindicating the toleration of Catholic Ireland, that when the English Protestants were nersecuted under Queen Mary they persecuted under Queen mary they betook themselves to Ireland, where the Catholics gave them the pro-tection and civil liberty of which they were deprived in England.

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