

PRETTY MISS NEVILLE

BY B. M. CROCKER
CHAPTER XXVII
LOVE'S YOUNG DREAM

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 example...

mouth and glancing askance at my sudden elevation. "Not at all," I answered, briskly. "Why should I stand if I can find a seat?"

"A young lady who has so thoroughly enfranchised herself from all old-fashioned, silly ideas about romance, sentiment, and love, will never marry, of course?" pursued Maurice, in a key of scornful interrogation.

alderman accepted a bribe? Prescribe for his dyspepsia 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.

THE MILLIONAIRE
Andrew Mahaffy, very gorgeously dressed, came down the Cragagh Loaning until he reached the gap in the hedge which separates the potato field from the road.

mind the time well when we were young, and the old duke was driving through the town here, and we were taking off our caps to him, an thank-in-God he wasn't taking no notice of us!

his daughter's married to a duke's son!" "Glory be to God! . . . Come on in, for dear sake, and not be standing out there in the through other, and the dinner near ready! I'm right glad I boiled the beef the day and not the morrow. Sure you'll have a bowl of broth for your dinner and beef, too!"

TO BE CONTINUED

INDIGESTION AND CRIME

Here is a specimen of the pagan nonsense with which the August Atlantic Monthly supplies its readers: "Crime is dependent to a great extent on health. Poverty causes ill health; ill health causes crime. . . Religion does not affect crime one way or another. The greatest criminals are often religious. Medieval Europe was religious and criminal, and there are many other instances 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 is the ability to give effect to it. Crime is a physical, not a spiritual disease."

Now that the light has broken, we must change our antiquated ideas of criminals. Has that lean and sallow

man, dear, do you mean to say you don't know him?" said Kerrigan.

"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! . . . I'll have a wee bit of bread and a drop of broth, maybe. Nothin' else!"

They consumed the meal in silence, and when the time came for the millionaire 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 America," 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 suppose," said Michael to Mahaffy, as they entered the station.

"No, I always travel third," he replied. "You're not so sure of company in the first as you are in the third, 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 can't help under a false name, so's no one should know me. When I am at home I have a lot of detectives patrolin' me house at night with loaded revolvers for fear of men tryin' to kill me!"

"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 he could find, entered. He shook hands with the old man and his son.

"Be sure and come out to America," he said to Michael, as the train went out.

"I'll think about it," said young Kerrigan. — St. John C. Irvine in T. P.'s Weekly.

GOD, NOT HYGIENE, NEED OF THE HOUR

REV. R. H. TIERNEY, S. J., SAYS THAT CHARACTER TRAINING IS THE FIRST STEP TO PURITY

The question of sex hygiene is not merely pedagogical, nor is one that affects temporal interests only, such as the health of the individual and the present welfare of the family and State, said Rev. R. H. Tierney, S. J., in a recent address. Though it does not neglect these, still it reaches beyond them and has its chief concern with the eternal destiny of man 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 for the accomplishment of this. That which is most in favor at present advocates the teaching of detailed sex hygiene to our school children.

A careful study of the proposed courses reveals therein two elements, one intellectual, the other ethical. The former is clear, definite, detailed; the latter vague and purely naturalistic. The course adopted therefore will appeal primarily to the intellect. Its main effort will be to impart information, not will power, not virtue, either natural or supernatural. The course is incapable of arousing strong moral forces. 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, eye, 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 snarl 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 his principal by the will that we are raised over the estate of an animal? Both men read history and knew something of psychology. They were not theorizing. Knowledge of itself saves nobody from delinquency.

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

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 venereal 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 passion. 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.

Why ladies and gentlemen, if belief in a personal God and an eternal hell is at times scarce sufficient to keep men clear of impurity, is it too much to say that insistence on hygiene will be altogether ineffective for the preservation of chastity? Solomon, who was wise beyond measure, answers. "As I know that I could not otherwise be continent except God gave it. . . . I went to the Lord and besought Him." As it appears to me, not only will the detailed teaching of sex hygiene prove ineffective to the very noble purpose in view, but it will even thwart that purpose.

This phase of the question must be examined critically and dispassionately. Such an examination necessitates the consideration of some ages concerning children of ten or twelve or fifteen years. At these ages the faculties are untrained and to a large extent undisciplined. The imagination is flighty and irresponsible and extremely susceptible to sensuous images. These images impress themselves on the phantasy and notably influence the action and often the whole life of the youth. Moreover, the will of child and youth is weak and vacillating, and subject to the allurements of pleasure in whatever form it may appear. Now the sex passion is for the most part aroused through the imagination. As a rule the first impulse is not physiological. It is psychological. It almost invariably begins in the phantasy. A vivid sensuous image occupies the phantasy. Sensible pleasure is then experienced, and there is no force to combat it effectively. The will is weak, untrained. It appreciates a good, and either fails to it forthwith or delays its poor resistance till the soul is aflame with the fire of concupiscence. The detailed teaching of sex hygiene—especially if it be done through book and chart—will make a strong impression on the young imagination. Sensuous images will crowd the faculty as bats crowd a deserted house. The condition already described will follow, viz., sinful thoughts, sinful desires, sinful conversation, preludes to other crimes which we prefer to pass over in silence.

Nor is this all. For obvious reasons, this instruction is apt to put forward by some years the time of suggestion and temptation. Temptations which normally belong to the age of eighteen will be experienced at the age of twelve to fourteen. Experience and psychology tell the result. A month ago a medical doctor told me that the pastor of some boys who had attended lectures on sex hygiene, complained that he found his lads joking and laughing unseemly over the pictures drawn by the lecturer on the board. There is scarcely need of pointing the lesson; but I will say that we cannot afford to concentrate the attention of our children on sex details. Safety lies in diverting their attention from them. In truth, the safety of most adults, trained though they are, depends largely on the same process. A moment's reflection will convince the thoughtful that even physiology supports this contention.

But to continue. Two of the great natural protections of our children are modesty (reserve, if you will), and shame, not prudery, mark you, but healthy and healthful shame. Both are sniffed at as an outgrowth and upgrowth of dogma and superstition. They are neither one nor the other. They are an instinct of nature. This is especially true of the latter, which is seen in children before they reach the age of reason. Modesty and shame, then, are natural protectors of chastity. But the public and frequent discussion of sex details will destroy both. Familiarity will breed carelessness. The lesson of the class will become the topic of conversation. Reserve will go. Shame will disappear. Sin will follow. Thus your good intentions will be frustrated.

A few weeks ago a careful periodical announced that discriminating critics attribute the deplorable condition of morals in one of our high schools to the very cause just now discussed.

The more I ponder the means advocated to combat the social evil, the stronger grows my conviction that this whole movement will eventually fail of its high purpose. Successful house-building does not begin high in the air at the steepletop. It begins in the ground. Therein are laid firm and fast foundations which ultimately support the tower. Chastity is the tower. Deep down in the soul must be placed foundations for its support. Such foundations are self-control, self-sacrifice, obedience to conscience and external authority, modesty, love of purity, respect for self and others, high reverence for motherhood and all the traits which combine to make a sweet, noble, strong character. Elementary character training is the first important step towards purity. Sex instruction will not give character—if for no other reason, because it is not deep and comprehensive enough. With-out 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 youths are absorbed in luxury or frivolity, or both. And for reasons which we need not discuss here, our schools do not open the eyes of their souls to the higher and finer realities of life. For only too many, life is but food and raiment and pleasure. Indeed, in the estimation of many, meat is more than life; raiment more than modesty; pleasure more than virtue.

If your movement would be successful, it must first concern itself with the state of affairs. It must reach 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 experiences of the age of puberty are accompanied by strong moral impulses. As a consequence, the task of forming his soul is not supremely difficult. Failure in this matter does not come from the difficulty of the task, but from the neglect of the task. A boy properly managed is as willing to care for the soul as the body. His delight over his growing muscle is often exceeded by the joy over his growing strength of character. Athleticism of the spirit can be made as congenial to him as athleticism of the body. But, alas, his instructors are often more concerned with the latter than the former. *Mutatis mutandis*, all this is also true of the girl.

But do not misunderstand me. Though I insist that such formation is both the first necessary step towards your final aim, and an excellent though perhaps indirect training for purity, yet it is sadly inadequate. Life of the highest plane is impossible without God and religion. And chastity belongs to the life on the highest plane. The conclusion is Solomon's: chastity is a gift of God. And if you dislike Solomon, the conviction is Plato's and the converted Carlyle's and others who have fought the battle of life. This is not mere rhetoric. Experience as a priest has taught me that the children of religious schools are vastly more moral than the children of non-religious schools. The differences between the two classes is striking to a degree little appreciated by most people.

And there is a certain fiery nation—a Niobe amongst nations—distinguished for its faithfulness of religion. The result is a purity which is the admiration of the unprejudiced.

Not long since a doctor who has given lectures on sex hygiene in one of our Western States spoke to me of her work. No one could have been more earnest in your cause. Yet she insisted on two points: the difficulty of getting suitable instructors (an item worthy of your consideration), and the utility of sex instruction which is not supported by an appeal to God and prayer. As far as she could see, the boys and girls got profit through that alone, if not entirely from that. Unfortunately her appeal to the religious sentiment raised so strong a protest that it had to be discontinued. Will the same not happen if the saving element is introduced into the lectures by this federation? And if such an element is not introduced, will your lectures be fruitful of good, or evil?

Be convinced, ladies and gentlemen, that religion alone will be of lasting benefit in this campaign. God, not hygiene, is the supreme need of the hour. Our children must have brought home to them the ideas of a personal omnipresent, omniscient God, who rewards virtue and punishes vice. Nothing can replace God to their souls. The human heart is made for God. It is "an hungered" for Him, athirst for Him. Without Him there is a void in the soul, a craving for something that should be and is not, a haunting sense of lack which, in St. Paul's judgment, causes the ungodly to 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, which is the god of many.

On the other hand, if God is put into the life of the child, all is different. The child is consecrated to something holy, and has no serious thought for sin. God is present in his thoughts. God is present in his words. God is present in his actions. The child and all that is his, thoughts, words and actions are wrapped round with divinity. He stands with God and for God, not with vice and for vice. Herein is the lasting hope of your movement. Herein is profit, herein protection, herein eternal life.

These, then, are my convictions about the public and detailed teaching of sex hygiene in our schools. They are not favorable to your movement in all its details. Neither are they adverse to it in all its details. Begin your campaign in the right place. If necessary call upon female doctors to instruct mothers and male doctors to instruct fathers so that mother's in turn may guide their daughter's and fathers their sons as necessity may demand. In talks to children eliminate all details of sex hygiene; cast aside textbook and chart. Train the children's character. Teach them that purity is noble and possible; that vice is vile, and carries with it punishment; that marriage is inviolable; that the family is sacred. The boys: teach them that their bodies are vessels of honor, the habitations of an immortal soul made in the image and likeness of God, redeemed in the blood of Christ; train them from their early years to reverence womanhood, to fall down in veneration before motherhood, God's sweet gift to woman. The girls: teach them reserve, modesty in manner and dress; tell, oh, tell them that in them, in their purity and self sacrifice lies the hope of our beloved nation. This done, carry your campaign further. Purge the press, cleanse the novels, elevate the theatre, abolish animal dances, frown on co-education after the age of puberty. In the words of St. Paul "Insta oportune, impertune; argue obsecra,"



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HIS LAST MISSION

By Rev. Richard W. Alexander.

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 conversion 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.

All day long the heavy train rolled westward under the August sky. The sun beat down fiercely, and the passengers 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, evidently intelligent and educated. There was not much to interest her when she threw aside her novel, but it happened on one weary, long day that her eyes fell on a fellow passenger, a distinguished figure. He was a man of splendid build and handsome appearance, who was seated some distance 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 painful expression, but there was visible on the high brow and around the 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 eloquently of the Catholic priest. The lady looked at him attentively for some time, for she thought he was sleeping. But she finally noticed his lips were moving. His hands stirred, and she saw with surprise he was passing a string of beads through his fingers. They were plain, small, yellowish wooden beads, strung on a steel chain, with a little cross attached and a small round medal.

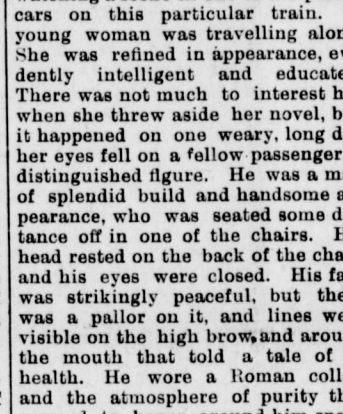
She was not a Catholic, and had heard of the "Romanists and their Rosary," and that they prayed to "the Virgin" in preference to God. A feeling of disappointment surged up in her heart that this splendid man, this intellectual looking gentleman, should be a slave to such superstition. She was filled with indignation. That moment Father Doyle opened his eyes. He was a reader of the men's minds, and he read her soul. Instantly the apostolic instinct rose in his heart and he went to the chair opposite hers, with his hands still in his hands.

"You are wondering what I am doing?" he said, with that winning smile and indescribable magnetism that was always his own. The lady could not resist his attractive personality.

"Well, I confess I was wondering how a man of your apparent intelligence and education could find time for such superstition as praying on beads," she replied.

Father Doyle laughed.

"Do you know anything about these beads?" he said.



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IN THEIR COUNTENANCES

From St. Mary's Chimes

It has often been noticed that Catholic girls, the daughters of devout mothers, repeat, even in their countenances, 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 more,"

Than this example of all womanhood, So mild, so beautiful, so strong, so good,

So patient, peaceful, loyal, loving, pure,

"Not a thing, except they look extremely childish to me."

"Well, you will allow me to explain their meaning? It is very monotonous on the train. This journey is long, for I presume you are bound for San Francisco like we are (pointing to two nuns who were seated some distance off), and anything is better than counting the miles till we get there. Shall I explain the beads?"

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 of me, for you will fail ignominiously."

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 me," he said; "they contain the life of the Saviour from His birth until His death. You believe in the Bible, do you not?"

"Assuredly," was the prompt reply. "It is my religion!"

"Then," said Father Doyle, "you believe in the Rosary. You are all human, impressionable beings. Things we see appeal to us. We are apt when we pray to have our minds carried away by other thoughts. If we have something to touch and draw us back, we pray better. Hence we finger our Rosary. We Catholics believe that the Redemption of the world was effected by Christ becoming man, while still remaining God. If He became man, He was human, and had a human mother. The Rosary is powerful with Christ as an intercessory prayer, because He is the Son of His blessed Mother, and we ask her to plead with Him for us, because He is God as well as Man. See these beads! There are five divisions of ten beads; each division marks part of His life closely connected with hers. In the first and second chapters of St. Luke you will find each of these parts or 'mysteries'—and we think of them as we pray. There is the Incarnation; the visit of Mary to Elizabeth; the Nativity; the Presentation of the Child in the old Jewish temple; His Dispute with the Doctors. You have seen Hoffman's pictures 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 bead the heaven-born prayer the angel first uttered, 'Hail Mary full of Grace!' You will find that in the same chapter of St. Luke. We 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 Resurrection 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 prayers 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 tittle of honor do we take from the Almighty. We praise Him for the noble, splendid, tender gift of His Mother to us. She is as Wordsworth says:

"Our tainted nature's solitary boast. Here Father Doyle paused. The lady looked thoughtful. A new expression was on her face, the dawning of grace. She took the well-worn rosary from the priest's hands, held it for a moment, and reverently returned it.

With a beautiful smile Father Doyle rose, kissed his beads, placed them in his pocket, and in leaving said:

"We shall meet later. Think over what I have said. I have more to tell you if you wish it. May the blessed Mother have you in her keeping!"

There was a new look on the lady's face, a softened light in her eyes. The train rolled on. Father Doyle had given his last mission. Less than a week later he lay dead in the church of his Paulist brethren in San Francisco. God rest his precious soul!

Not long since, in looking up the history of the men prominently identified with the old Know-Nothing movement, the writer, says Scannel O'Neill in the *Fortnightly Review*, was amazed to find that with but few exceptions, almost all of them either themselves became converts, or gave some one or other member of their immediate households to the Church.

For instance, take Louis C. Levin of Philadelphia, who is generally credited to have been the founder of the Native American party, and one of the first members of Congress elected by that body; his wife and family eventually found their way into the Church.

Levin's intimate friend and fellow-laborer in the movement, William R. Smith of Alabama, who helped to shape the policy of the party and for years represented it in Congress not only witnessed the reconciliation to the Church of his wife and family but he himself, shortly before his death, also received the great grace of conversion.

Editor McClaugher of Vincennes, Ind., was still another prominent member of the party to become a Catholic.

CONVERTS FROM KNOW-NOTHINGISM

MANY MEN ONCE IDENTIFIED WITH BIGOTED MOVEMENT LATER CAME INTO THE CHURCH

When the devotion to the blessed among women could make so great an appeal to the heart of one outside the fold, how much more it is to us, though we cannot tell it better than Longfellow told it by the lips of his Prince Henry.

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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 recall 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 grand uncle.

There were the convert daughters of such leading Know-Nothing as Horace Maynard, Postmaster General and Minister to Turkey, under Hayes; of Emerson E.ridge, member of Congress from Tennessee; of Edwin Cowles, the vitriolic anti-Catholic editor of the *Cleveland Leader*; and of Humphrey Marshall.

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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 likelihood he will bring disrepute upon himself and trouble and disrepute upon the country.

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HYGIENE

Speaking at the Sanitary Services Convention in Montreal Dr. Laberge is thus reported in the Star:

"That the sins of the fathers are visited on the children was emphasized by the speaker, who declared most emphatically that to effect the necessary hygienic reforms the state must take hold of the youngsters as soon as they come under government care in the schools.

The Doctor may have meant nothing objectionable but he has fallen into the language of state-worship. Hygiene has its place in the schools—practical hygiene, which insists on cleanliness and imparts such knowledge as is suitable to the minds of children.

CAPITAL PUNISHMENT

"This journal has faith in humanity sufficient to believe that there is an attitude to be adopted which will make the crime of murder stand out as many times more repulsive and to be avoided than it will ever be through the law degrading itself, as it of necessity does when it places a rope about the neck of a man or woman and swings them off into eternity with a prayer to the Almighty that He will show the mercy that man-made laws refuse to vouchsafe."

ity of our courts and of our whole legal machinery for the enforcement of law and the preservation of order. The sneer at the Judge's prayer for mercy and the "man-made laws" is hardly decent argument. "And may the Lord have mercy on your soul" is the prayer of the Judge whose sentence deprives the criminal of earthly life.

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 indifference if not apathy of the English people in face of the Ulster peril.

London, Sept. 25.—The deadly earnestness of Ulstermen's preparations are penetrating the customary English indifference. Even ardent Radicals who follow Mr. Lloyd George in still crying "No compromise," see the futility of continuing to apply the term bluff to so fully an organized resistance to the King's Government under Home Rule.

SCIENTIFIC BLUFF

Our readers will remember Sir Edward 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.

"He fearlessly declared that there was a tremendous amount of what might be called scientific 'bluff' in the assertion that there was a consensus of opinion among biologists that life was only a form of chemical and physical actions which could be produced in the laboratory. The greatest men among biologists had, he thought, held aloof from that dogmatism. To the laity they might give the message that the masters were divided, and that the preponderance of weight among scientific men was against the excessively optimistic asseverations with which Sir Edward Shafer favoured the Association last year."

The important thing in this declaration is not that Prof. Hartog disagrees with Prof. Shafer; but that he bears testimony to the fact that after a year's consideration of Prof. Shafer's "excessively optimistic asseverations" the "preponderance of weight among scientific men" was against them. And further, that the man in the street who got his scientific information from the noisy materialists and sensational newspaper headings, was being lumbugged by a "tremendous amount of scientific bluff."

which conflict with religion, and "the man in the street" will quote "the man of science," never having heard the authoritative and undisputed assertion of Professor Hartog: "The greatest men among biologists held aloof from that dogmatism."

mously agreed to by the House of Commons: "That a humble address be presented to His Majesty, praying that His Majesty would be graciously pleased to take such measures as to His Majesty seemed advisable, for the effectual discouragement of Orange lodges, and, generally, of all political societies excluding persons of different faiths, using signs and symbols, and acting by associated branches."

The Edinburgh Review of January 1836 has an article that might have been written of the orange tree and its crop of the present day:

"It may be objected that many of its proceedings are so silly that they can scarcely be dangerous. But this is a mistake. The Orangemen, and more especially the Irish Orangemen, have had a firm and fierce faith in the truth and righteousness and utility of their pernicious institution. Founded on principles of exclusiveness and insolence, they have believed themselves to be meek and charitable; existing as a privileged minority amongst a conquered and oppressed population, they have considered themselves the injured and offended; combining against, or acting beyond, the law, they have thought themselves the most loyal of subjects; and reproaching bigotry, they have been at best but the bigoted persecutors of imputed bigotry. There are many too who have entered and used the 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."

Our readers throughout the province, and indeed in many places beyond, 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 undertakings, 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 worth 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 with a willingness and a warm-heartedness which rendered added value to the gifts. He laid down his burden shortly after the completion of St. Augustine's Seminary, Toronto. To have it rise in all its majesty before the Angel of Death came to him was his dearest wish; and his wish was granted. Nearly \$500,000 it cost him, but his great Irish heart recked not the cost as it was for the glory of God and His Church. Surely we may hope that his faith and good works will now stand him in good stead and that he is in the enjoyment of eternal bliss. Peace to the soul of the noble Eugene O'Keefe!

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 resistance 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 ministerialist 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."

Here Windermere seems to have had a fit of Ulsteria and becomes incoherent. Evidently the correspondent whom he is quoting then spoke of the "thirties of the last century," and quoted from authorities of the time some passages relating to the Orange Plot to set aside the Princess Alexandrina Victoria, afterwards Queen Victoria, and put her Uncle, the Duke of Cumberland and head of the Orange Order, on the throne. This was a last century crop of the Orange tree similar to the one it is now bearing in Ulster. Whether Windermere got off his special cable to the News and Star under the impression that this was 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 disreputable 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. This crop of the Orange tree was so little to the liking of Englishmen that the following resolution, moved by Lord John Russell, was unanimously agreed to by the House of Commons:

ambition, without paying the price which the world exacts for success, expecting miracles to help the unfit or the idle, we are living in a fool's paradise and must be satisfied with any comfort that day-dreams can give us.

It is not the man, a very clever politician has said, who sits by his fireside reading the evening paper and saying how bad are politics and politicians who will ever do anything to save us; it is the man who goes out into the rough, hurly-burly of the caucus and the political meeting and there faces his fellows on equal terms.

In a word, we must try to realize that the fine speeches in our halls may do little else than agitate the atmosphere. United action, when necessary, strong, determined and persistent conduct to show that we are not here on sufferance, will work wonders. When we grip the fact that work, patient and unceasing, is productive of results that connotes character and benefits the community we are standing on solid ground. To make our own opportunities, to curtail our hours of amusement if necessary, to bring our principles into play, is to our mind the sole passport to influence.

CANON SHEEHAN

The news from Ireland that the gifted pastor of Doneraile is seriously ill will be sad reading to his hosts of admirers on this side of the water. The world of Irish letters can ill afford to lose its outstanding figure, and the fervent prayers of thousands who have never looked upon the green hills of Ireland will go out in entreaty that the days of his earthly pilgrimage may be lengthened.

Amongst the many who have written of Ireland and her people Canon Sheehan stands in a class apart. He is of their very own, "kindly Irish of the Irish," able to enter into their every feeling, sounding the uttermost depths of their hearts. Others saw but the husk; Canon Sheehan saw deep down into their very soul. Others were alien to them in faith and ideals, and so could not understand them even if they would. Canon Sheehan was one with them in everything. His faith was their faith, his inspiration their inspiration, his outlook on life was their outlook. An author must have genius, but he must also have the gift of understanding. He must know whereof he writes. And no Irish writer of this or any other age has been so eminently endowed with these gifts as he by whose bedside anxious multitudes now keep watch. This it is that explains the wonderful charm of the Canon's books. Lever and Lover and Carleton gave us caricatures of Irish life; Canon Sheehan gave us portraits true to life—living pictures, as it were. And it is because of this that he has won all our hearts. We have seen Ireland traduced in the name of literature. We have grown hot with indignation at disgusting caricatures labelled "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 of the long neglected manuscript of "My New Curate," he has given us "Luke Delmege," "The Triumph of Failure," "The Blindness of Dr. Gray," "Lisheen," "Glenanna," "The Queen's Fillet," "Miriam Lucas," "Parerga," "Under the Cedars and Stars," and several other volumes. The world read and was delighted. A new star had arisen in the literary firmament, and Catholic Ireland was vindicated at last.

And now the word has gone forth that the gifted author is sick unto death, whilst the world of Catholic letters waits on his every breath. And not only the Catholic reading public but many non-Catholics will breathe a prayer for his speedy recovery. For as Moore's Melodies were sung in select drawing-rooms, where otherwise to mention the "mere Irish" would be considered vulgar, so "Daddy Dan" and "Luke Delmege," and "Father Tim," and "Dr. Gray," have been entertained by people who would not as much as notice a mere priest in the flesh. We remember one summer afternoon some years ago, up on the summit of

NOT TALK BUT WORK

In these columns we have said more than once that we have no sympathy with those who are given to talking about grievances on account of their religion. We are of the opinion that the average citizen believes that discrimination in civil and political matters on the lines of religion or of race is wrong and un-Canadian. We are of the opinion, and in so doing we are not unduly optimistic, that the Canadian is a lover of the square deal and that the Catholic able to win his spurs in the lists of life has his admiration and respect. Here and there some individuals with over heated imaginations narrate fairy tales about us, but the average man knows now that the blind zealotry would make her. Hence when we get letters couched in a minor key about our grievances we consign them to the waste basket. The real man does not talk about his rights—he gets them. If we are content to drift along without

Howth Hill overlooking the beautiful Bay of Dublin, meeting a professor from the ultra-Protestant University of Trinity College reading "My New Curate." Canon Sheehan has done much to break down the walls of prejudice by giving us these delightful 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 of our prayers.

NOTES AND COMMENTS

AN INTERESTING volume has recently been published on "Media-Glasgow." The author is a Protestant clergyman—the Rev. James Primrose, Fellow of the Society of Antiquaries of Scotland—and, as we infer from 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 birth.

ANY BOOK dealing with the past history of Glasgow must of necessity largely centre in its cathedral, the only pre-Reformation edifice of the kind which the destructive mania of the "reformers" left to Scotland. Others there are, magnificent even in their ruins, and which proclaim more eloquently than any mere words could do, something of the glories of the past. But Glasgow cathedral, though one of the smallest, has beauties all its own, and being still, in at least its outward shell, intact, enables us in a measure to realize what St. Andrews, Elgin or Dunkeld must have been. In saying that Glasgow remains intact, we must except its western towers, which, much to the indignation and disgust of antiquaries, were removed as late as 1848, on the plea that they disfigured the building, although they are considered to have dated back to Bishop de Bondington, the founder of the cathedral in the thirteenth century. But for this, we are told, the church, as a building would be as complete now as it was before the Reformation. And it is to the credit of the city that the beautiful building is now well cared for, and is Glasgow's especial pride.

WHILE, THEN, Glasgow cathedral, viewed at least exteriorly, may rejoice the Catholic beholder who has an interest in its history and a relish for the past, its interior, under present auspices, cannot inspire quite the same feeling. The nave, it is true, is free and unencumbered, and presents a beautiful picture of pure Gothic architecture. The lovely undercroft, too, remains as it was, and is undecorated by heretical services. But the choir is used for Presbyterian worship, and fitted up with pews and a hideous reredos behind a communion 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 glorious past.

REVERTING TO Mr. Primrose's book, which comes to us with the high commendation of Dom Jerome Urquhart, O. S. B., as, notwithstanding 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: Sains 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 mentioned the rise and expansion of the University, which, like its sister, St. Andrews, owes its existence to the wisdom and forethought of the Roman Pontiffs. The great event of

THE CATHOLIC RECORD

OUR IMMIGRANTS

LONDON, SATURDAY, OCTOBER 11, 1918

its inauguration, so well described by Cosmo Innes, 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 open-mindedness as from a Presbyterian author, in dealing with the work of the Catholic Church in those far-off times, the book deserves to be read and remembered.

THE REFERENCE to Cardinal Beaton, 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 Beaton 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 overlaid 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 Knox and Buchanan began, the "reformed" rolled merrily along. Queen Mary and the Cardinal were the two great stumbling blocks in the way of 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 Beaton'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 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 so—and it is coming now to be admitted by every honest and capable investigator—why should a Catholic writer falter in his defence? What the age, with its passion for getting at the root of things, calls for in a Catholic historian or journalist, is fearlessness all along 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 Beaton, 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 who 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 faith and piety are in evidence only at moments of great peril, whether real or fancied, may be aptly termed "Thunderstorm Christians." As long as no danger threatens, 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 duties 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 threatened with some disaster, then how promptly their faith and fervor are awakened! A terrific storm, for example, comes up. The lightning flashes, the thunder rolls and the rains. Behold! Without delay blessed candles are burning, holy water is freely used, and prayers for safety are lavishly offered. Soon,

however, the tempest is over, the sun returns, and with it is restored the 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 anxiety, and straightway he is a careless Catholic once more.

Now it is not, of course, with the Thunderstorm Christians practice of praying and resolving in times of peril and anxiety that we find fault. Nothing is more natural or fitting than that in imminent danger or sore distress a man should have recourse to God for help. But it is the Thunderstorm Christian's habit of being devout and penitent only at such times that is reprehensible. We would have him spread his piety through the week, the month and the year; make it, if need be, less intense but more solid, less sporadic but more enduring. For all his mercies let God be thanked not only on Sunday, but every day, and let this sense of gratitude find practical expression in the avoidance of mortal sin and all its occasions. The equitable Catholic whose acts of homage and devotion are frequent, spontaneous and fruitful is certainly an object more pleasing to the all gracious God, and His blessed Saints and Angels, than is the Thunderstorm Christian, who acknowledges with frightened prayers and protestations the Almighty's power and sovereignty only when some temporal loss is thought to be impending.

ARCHBISHOP IRELAND

ANSWERS CHARGE THAT CATHOLIC CHURCH IS UN-AMERICAN

Most Rev. John Ireland, objecting to an article recently published in a magazine which proposed a plan for "Americanizing Catholicism," declares that such ideas indicate the decay of morals and religious freedom in the United States. "Say what you will to-day," said Archbishop Ireland, "in America the evil is the decay of religion, and in logical sequence the decay of morals. In both instances the cause of the decay is the enforced secularism of the State schools. Others than Catholics, heedful observers and intelligent thinkers, admit the evil, admit the cause and give the alarm. I trust to the awakening common sense and patriotism of the American people to discover the remedy. "The charge is made that if not anti-American the Catholic Church is an alien institution. More definitely the charge is this: The Catholic Church does not bear the stamp 'Made in America.' It is an American to go across the Atlantic or Pacific for aught that America uses or needs—even for its religion. Now the head of the Catholic Church is the Bishop of Rome, a foreigner; its general councils, composed of men of all nations—foreigners in the majority, Europeans, Asiatics, Africans—legislate in faith and morals for America. Why not a Pope, strictly American? Why not councils, as those of other religious bodies, made up exclusively of Americans, capable, as only Americans may be supposed to be, of interpreting the American mind and guiding the American aspiration?"

"MADE IN AMERICA" "A few weeks ago in the Yale Review the secretary general of the university, while treating of what he is willing to call the helpful influence of the Catholic Church on recently arrived immigrants, complains: 'But it (the Catholic Church) links them (the immigrants) with their own past rather than with that of the United States. It has been outside 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 ideal it will not satisfy the American people.' To Bishop Doane Catholicism was an alien in America objectionable to Americans because its 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 loom room even of Anglo-Americanism.

"Faith and morals made in America on a design strictly American! Great and good as is America it must not arrogate to itself the realm of faith and morals. What 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 of hopes, 'hopes that are the shadows of dreams.'"

POPE IS EVERYWHERE AT HOME "The Catholic Church is extraneous, supernatural, begotten for all nations, not for Americans alone; its Supreme Pontiff is extraneous, supernatural—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 children 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 schools opened under its patronage.

Do Catholics make objection to the task or to the financial expenditures it entails? Never for a moment. Convinced they are, as the most zealous supporters of State schools, that no child, whether for its own sake or for the sake of the country, should grow up without an adequate share of secular knowledge, and convinced no less are they that it is right and proper on the part of the State to disburse its funds in favor of universal secular instruction. What then our claim? One that we earnestly put forth on behalf of America itself—that this secular instruction be given so that, the religious creed of the least of the little ones be not made to suffer; that it be given so that the influences of religion—influences, however much outside the direct grant of the civil power, still vitally necessary to the social life and security of the State itself, as they are to the spiritual life of the souls of its citizens—be not contaminated or nullified. Not against State schools as such as do raise objection, but as to the methods in which they work—methods that, whatever the theory, do in fact consecrate secularism as the religion of America with the flood tide of a Niagara. Secular knowledge should be imparted to the child so as not to imperil its faith in God and in Christ.

RELIGIOUS FREEDOM OUR BASIC LIFE "The broad fact is that the American people are divided in matters of religious belief; to the American people, to the whole people does the country belong. What 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 toward 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, equal rights to all, privileges to none? Necessary religious freedom is the basic life of America, the cement running through all its walls and buttresses the safeguard of its peace and prosperity. The days of 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 contradiction, so that I must smother something of the fire of the one, when I 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 constitution, as by the teachings of the Catholic Church, no room is given in America for discord between Catholicism and Americanism."—New York Sun.

SECULARISM BECOMING RELIGION "A pernicious mistake is made regarding our complaint of the methods in which State schools are conducted. It is that Catholics are looking exclusively to themselves and to their financial interests. We need not be much concerned for ourselves. We have our Catholic schools; to-morrow we shall have them in greater number, where our children receive secular knowledge without peril to faith and morals. Nor do we count the cost of maintaining those schools, in view of the priceless protection they give to faith and morals. But the vast population around us are limited to schools of secularism—and in this way secularism is fast becoming the religion of America.

"Now, in America, some say that the Pope of Rome is ambitious of temporal rule over America, of planting here the Yellow and White instead of the Star Spangled Banner; that priests and bishops are active agents of this yearning; that Catholics dream of the day when his command in civil and political matters will sway White House and Capitol; that to this intent associations are nightly betting themselves by sanguinary oath and secret drillings to murder their fellow citizens and in the name of a foreign potentate take forcible possession of the land of the free and the home of the brave! I allude to such wild fabrications of diseased brains only to ask, in unanswered wonderment, how such follies can be thought out and acted upon, even by a handful of men, in the twentieth century, in America? But of course the insane are ever with us, and all the insane are not put into safe keeping.

GOOD CITIZENSHIP THE NEED "Good citizenship is the need of America, the basis of its safety, the spring of its hopes. I do not discuss the hypothesis of laws wrong in morals, clearly beyond the province of the civil power, violators of the rights of the personal conscience. Such laws were not ratified by the Supreme Master of righteousness. Personal conscience is the ultimate asylum of the soul, in presence of civil or ecclesiastical authority. "It is Americanism that the ballot box is the sanctuary of good citizenship—opening its doors only to the weal and honor of the country. A sacrilege it is to step toward it with bribe in hand, fraud in mind, to reach 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 citizens 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 knowledge—a people more deeply penetrated with the sense of civic and political justice, more generous in concession of rights where rights belong, 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 commingling 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 political 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 promptly 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 give my allegiance to a particular 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 be made to receive other attention than that due to its civic and political merit? As a matter of fact I believe me hopelessly wrong in politics. As a citizen I may regret that my political influence is not wider; as a Catholic I am glad of the inde-

pendence of the citizenship of America.

NO CATHOLIC PARTY

There is in America no Catholic political party; none should there be. As a matter of course, were a special issue raised in which rights of Catholics were menaced the conscience of Catholics were impelled to defend those rights, on the ground of American fair play itself. That—and nothing more.

"Now and then I myself made the complaint that in America Catholics are not represented in the higher offices of the land proportionately to their numbers. My words were interpreted as if I had urged Catholics to take political control of State and nation in the interest of the Catholic Church. Nothing is further from my mind. My sole contention is that, seemingly, Catholics are lacking in legitimate civic ambition or in high civic qualifications, else their fellow Americans would have been more willing to honor them. 1. This position not squarely American—equal rights to all, provided the merits be equal?"

RELIGIOUS FREEDOM OUR BASIC LIFE "The broad fact is that the American people are divided in matters of religious belief; to the American people, to the whole people does the country belong. What 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 toward 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, equal rights to all, privileges to none? Necessary religious freedom is the basic life of America, the cement running through all its walls and buttresses the safeguard of its peace and prosperity. The days of 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 contradiction, so that I must smother something of the fire of the one, when I 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 constitution, as by the teachings of the Catholic Church, no room is given in America for discord between Catholicism 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 Postal 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 most devoted and self-sacrificing of Christ's followers. The Roman Catholic missionaries have done great work, both in spreading the knowledge of one God and one Saviour, and more especially in their self sacrifice in the cause of deserted children and afflicted adults. Their organization as a society is far ahead of any others, and they are second to none in zeal and self-sacrifice personally. One strong point in their arrangements is in the fact that there is never a break in continuity, while practice and practical sympathy with their people in both the life of this world and the preparation for eternity."

MARTYRDOM 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 in the Province of Szechui, was a native of Spain, being born at Castellon March 14, 1874, and receiving the Franciscan habit in 1897. After his ordination, Father Bernat asked to be sent to the Chinese missions, and was entrusted with a large district of which he has become the first martyr.

At Henezagoda, a village twenty miles from Colombo, the foundation stone of the new church of the Holy Cross was blessed by the Most Rev. Dr. Coudert, O. M. I., Archbishop of Colombo, on Sunday, Dec. 29, 1912. The zealous priest of the place is Father Gregory Silva. The people are mostly Buddhist, but quite friendly. The Sinhalese sermon was preached by Father Figurado, O. M. I.

The Most Rev. Dr. Coudert, O. M. I., Archbishop of Colombo, in February, 1918, visited three outlying missionary districts of his diocese, and converted 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: "We have just sustained a grievous loss in the death of an excellent Korean priest, Father Luke Hong, thirty nine years old. While making a round of visits to his stations, he was seized with an illness which carried him off in two days. A missionary who started from here at the first news of his illness, reached him

in time to administer the last sacraments. Father Hong's death was a sad shock to us all, and it will be some time before his post can be filled."

ELEMENTARY EDUCATION IN LOWER CANADA

REMARKABLE ARTICLE PROVING BY OFFICIAL FIGURES THAT THE CHARGE OF ILLITERACY IN QUEBEC IS GROSSLY EXAGGERATED

In the latest issue of l'Enseignement Primaire, the official organ of the Department of Education for the Province of Quebec, Mr. C. J. Magnan, Inspector-general for Education, 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 illiterates and one hundred and fifty thousand 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 sixteen, to be four hundred and fifty thousand. Of these, 384,522 are properly registered pupils. (Cf. Report of the Superintendent of Civil Public Instruction, 1910-11, p. xxiii.) Hence of the total, the number not attending school does not exceed 66,097, and these 66,000 children, which incidentally is a somewhat smaller figure than the Globe's one hundred and fifty thousand, is nearly entirely comprised of little 5 to 7 year old children and of the boys and girls between 14 and 16 who have gone through the eight year elementary course. This is shown by the fact that of the children enrolled in the Public schools, twenty thousand four hundred and eighty-eight are between 5 to 7 years old and thirty-eight thousand nine hundred and sixty-two are between 14 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 law. Now if these 59,450 are deducted 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 and fifty children 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 authority of the Superintendent to prove that they are not registered on his records of school attendance. It is no exaggeration to say that from four to five thousand juveniles are unaccounted for in this manner. This brings our black list down to 1,647 children who do not put their feet in a school. Yet even of these it would be interesting to learn how many receive their education in their homes; it is generally known that the idea of private tutoring is becoming 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 easy to analyse their arithmetic. They state categorically that "there are in Quebec one hundred and fifty thousand children that are between five and sixteen years who do not go to school." That is, they have simply taken the number of children who are of school age and contrasted with it the average number of casual absentees instead of contrasting that of class registration. The alpha and omega of it all is that they have fraudulently confounded two distinct things. The standard of school attendance is to be judged by the class registration of pupils, not by the average number of chance absentees. It is not so long ago that the Prime Minister, speaking in the Legislature, demonstrated beyond refutation that while in the other provinces school attendance has never exceeded seventy-two per cent, in the Province of Quebec it has reached seventy-seven and a half. And despite ill-natured misrepresentation as in the present issue, it is not our intention to relax our efforts to produce in our school organization the maximum of success.

None less underservingly injurious is the assertion concerning our illiterates. Figures as yet unpublished, which have been forwarded us from the Statistical Bureau at Ottawa, permit us to draw up the following tables on the three last censuses of Canada regarding the illiterates of Quebec:

1901.—Persons more than five years old, 1,269,546; of this number, 389,257 know neither to read nor write. 1901.—Persons more than five years old, 1,411,324; of this number, 311,681 know neither to read nor write. 1911.—Persons more than five years old, 1,712,843; of this number, 217,316 know neither to read nor write.

Hence from decade to decade, in spite of a remarkable increase of population, the number of illiterates has been diminished by 77,626 from 1891 to 1901, and by 94,315 from 1901 to 1911. This is a pretty fair gain considering that in 1911 our girls and boys between 5 and 7 numbered 92,808. And is it really reasonable to class among the illiterate these little five to seven year old youngsters? Were these little tots deducted the real figure of the illiterate, in Quebec in 1911 would only be 115,408. Even this may seem considerably 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, illiterates 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 yet unpublished, but we sincerely hope they may be as favorable as ours?

BIGOTRY IN PITTSBURG

THE AMERICAN BRAND OF ORANGEISM SHOWING INCREASED INTOLERANCE

Bishop Canevin of Pittsburg has advised against the annual parade of the Holy Name Society, and the procession 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 present decided to follow his advice.

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 years 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 feelings 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 people 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 treacherous faction of fanatics and unprincipled demagogues, who are seeking to wage religious and political war against their Catholic fellow citizens, by methods wholly un-American and destructive of the principles and traditions 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 credulity and credence, who are seeking to wage religious and political war against Catholics; when political interests and ambitions are to be served by appeals to bigotry; considerations of charity, or truth of justice, or peace, do not restrain malignity of distempered zealots and anti-Catholic politicians in their efforts to incite 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, special prudence and caution should guide every word and action of Catholics, I feel it my duty to request our Holy Name Societies to omit their public profession, which was to take place next month, and I recommend that instead of the procession, appropriate church services be held for the societies during October or November. While we may have no fears of provocation or disorder, it is better to avoid anything that might tend to arouse hostility or increase prejudice in a community, where, but recently, the public vilification and malevolent denunciation of Catholics and their religion were openly planned, approved and applauded, by men and women who call themselves Christians.

The annual procession is an inspiring and edifying spectacle, but it is not by any means the chief purpose of the Holy Name Societies. They have for their end the fortifying of their members in the love of God and their neighbor, by prayer, by the sacraments, by the power of mutual kindness and edification, and by the imitation of Christ in daily life.

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 be regarded as an ostentatious display of numerical strength to challenge the intolerant and evil-minded, or viewed, or misrepresented as a disguised political demonstration, then Christian charity and prudence counsel us to pause and rather forego our intentions and plans for this year, than exasperate still more minds already excited and unbalanced by the fever of anti-Catholic prejudice and rancor.

Let us follow after the things that are of peace, and keep the things that are of edification one towards another." J. REGIS CANEVIN, Bishop of Pittsburg.

Rheumatism

I Want Every Sufferer to TRY MY DRAFTS FREE

Just Send Your Name on a Postal

My Foot Drafts are relieving so many thousands in every stage and kind of Rheumatism that I willingly send them to every sufferer. I can hear of anywhere, without a cent in advance. Just give me your address, and you'll get the Drafts prepaid by return mail free of charge. So many say they work like magic, that we print the word "Magic" on every letter—and if you are fully satisfied with the benefit received, then send me One Dollar, if not, simply write me so, and I'll refund the cost. I take your word. Letters are coming in by the thousand from all over the world, telling of cures by my Drafts in the most difficult cases, even after 20 or 30 years' suffering, and after the most expensive treatments had failed. Whether your case is mild or severe, acute or chronic, I'll be glad to try my Drafts at My Expense. You can see that I couldn't have such untold praise in them as to take all the risk of failure in every case, if they didn't give prompt and satisfying relief. My illustrated Book on Rheumatism, giving the scientific truths on why my method of "drawing out" and "Absorbing" through the foot pores, comes FREE with the Trial Drafts. Address: Frederick Dyer, Cor. S. Post Office Building, Jackson, Mich. Write today.



FREDERICK DYER, Cor. Sec. Just give me your address, and you'll get the Drafts prepaid by return mail free of charge. So many say they work like magic, that we print the word "Magic" on every letter—and if you are fully satisfied with the benefit received, then send me One Dollar, if not, simply write me so, and I'll refund the cost. I take your word. Letters are coming in by the thousand from all over the world, telling of cures by my Drafts in the most difficult cases, even after 20 or 30 years' suffering, and after the most expensive treatments had failed. Whether your case is mild or severe, acute or chronic, I'll be glad to try my Drafts at My Expense. You can see that I couldn't have such untold praise in them as to take all the risk of failure in every case, if they didn't give prompt and satisfying relief. My illustrated Book on Rheumatism, giving the scientific truths on why my method of "drawing out" and "Absorbing" through the foot pores, comes FREE with the Trial Drafts. Address: Frederick Dyer, Cor. S. Post Office Building, Jackson, Mich. Write today.

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 Montreal.

Father Cotter has been connected with this parish for the past four years 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 departure. 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. McNamara 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. J. J. Shields and a golden and holy oil bottles were presented to the Rev. Father by Mesdames Wm. O'Brien 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 been; And there is a name that is dearer Than even your title of Queen— That touching a chord in our being, Makes music the sweetest, I ween.

We list to the lure of the morning; 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 Silence, The wheels of the Reaper go by, Adown the grim roadway of shadows, 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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NATIONAL SECURITIES CORPORATION LIMITED Confederation Life Bldg. TORONTO

FIVE MINUTE SERMON

REV. J. J. BURKE, PHOENIX, 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. xxiii, 21)

In these words of Our Saviour taken from the gospel of today we have a rule in regard to our duties to God and to men.

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.

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, hardness of heart 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.

Look around you, and you will see on all sides the beneficial workings of this law of charity in the many charitable institutions and societies scattered throughout the world.

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 Caesar what is Caesar's.

Naturally, we love those who love us. Who could love us more than God the Son, Who became man and died on the cross for us?

TO BENEFIT OTHER SUFFERERS

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".

"I have been a sufferer for the past 25 years with Constipation, Indigestion and Catarrh of the Stomach. I tried many remedies and many doctors, but derived no benefit whatever.

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.

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seemed to be exactly the man for that particular place. The president and general manager invited the young man to lunch with them at a downtown club, ostensibly to talk over a less important business matter.

The man met them at the appointed hour, and the president, anxious to make the occasion a pleasant one, ordered an elaborate luncheon.

He seemed absent-minded and uninterested in the conversation. He twisted about in his chair and tapped his fingers nervously upon the table.

The other men exchanged surprised and significant glances, but they called the waiter and ordered the cocktail. When it came, the guest drank it eagerly.

But as the luncheon went on 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 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 working 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.

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.

Can you 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 skyscraper construction idea to substantial home building.

SOVEREIGN... Readi-cut HOMES Not Portable

Save you the cost of hiring expert hand labor, save wasted materials and save delay in erecting.

means of safeguarding himself against the occasions of the sin of intemperance, or of keeping his resolution to abstain altogether from strong drink.

EFFICACY OF PRAYER

Tennyson has truly said, "More things are wrought by prayer than the world dreams of." Religion and prayer are inseparable.

But how keep unspotted from the temptations and frailties of human nature? Christ answers, "Ask and you shall receive, that your joy may be full."

Man, under the impulses of his religious nature, strives to attain his destiny, and when blessed with a good conscience feels happy.

Prayer consists in making known one's wants to God, and asking Him for aid to practice what conscience demands.

ONLY THE CROSS 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 oath, said there was no difference between a Catholic Bible and a Protestant Bible except that one had a cross on it and the other had not.

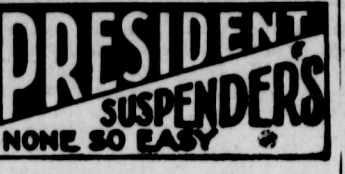
DRINK CURE A MARVEL NO JUST SOUND SCIENCE Many drunkards are sent to jail when what they need is medicine, drink has undermined their constitutions, inflamed their stomach and nerves until the craving must be satisfied if it is not removed by a scientific prescription like Samaria.

AN APT ANSWER After lecturing on apostolic succession, Father Alfred Martin, an alumnus of the Apostolic Mission House and now of the Cleveland Apostolate, asked a celebrated non-Catholic lawyer, who had listened to his discourse, whether, given a competent court, he could hope to win the case of Peter and the succeeding Bishops of Rome as claimants to the primacy of the Christian Church.

Now, if you know of any unfortunate needing Samaria treatment, tell him or his family or friends about it. If you have any friend or relative who is forming the drink habit help him to release himself from its clutches. Write to-day.

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

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

Reduced to that sad state, namely, having no inclination to pray, one's first thought should be to reflect seriously on his pitiable condition, throw himself on the arms of God's mercy, and strive to overcome his intellectual pride and like the Publican in the Temple acknowledge before his Creator his sins of ingratitude, asking at the same time that God give him back his lost treasure, namely, the gift of prayer, which is in itself the first link in the chain of reconciliation that will unite the sinner to God.

Parents solicitous of the welfare of their children, wives for their wayward husbands and boys, should, instead of arguing with and irritating them, pray fervently to God for their conversion, for petitions sent from devoted souls to the throne of mercy will surely be heard.

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A Lease of Life advertisement for North American Life Assurance Company. Includes a map of North America and text: "is denied everyone, but if you were told that you might prolong the productive value of your life beyond death, would it not appeal to you?"

RAW FURS advertisement by John Hallam, Limited. Text: "We pay highest Prices For RAW FURS And Remit Promptly FREE HALLAM'S TRAPPERS GUIDE"

A Gin Pill at Bed Time advertisement. Text: "will not only prevent any form of Kidney trouble but will assist the Kidneys in their work of filtering the impurities from the blood." Includes an illustration of a woman.

Eddy's 'Safeguard' Safety Matches advertisement. Text: "in special convertible box. good matches always ready at the bottom. burnt sticks are dropped in the top. noiseless; heads do not glow. and absolutely non-poisonous."

"Canada's Biggest Piano Value" advertisement for Sherlock-Manning Piano Co. Text: "The money you are going to pay for that piano is genuine 100 cents to the dollar money: No other kind will do. Make absolutely certain of a 100% efficient piano. Buy a Sherlock-Manning 20th Century Piano"

Flowering Bulbs advertisement for John A. Bruce & Co., Limited. Text: "We offer a complete assortment of Bulbs for winter flowering in the house and spring flowering in the garden." Includes a list of bulb types and prices.

CHATS WITH YOUNG MEN

A SUBTLE DANGER
In the course of a recent address His Eminence Cardinal Bourne addresses these words of warning to young Catholics:

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

OUR BOYS AND GIRLS

PERSONAL REMARKS
The habit of making personal remarks grows upon people, and many are surprised when informed that there can be no greater breach of etiquette.

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DRINK AND BUSINESS
The days when every bargain was concluded with what is sometimes called a "smile" have passed away, says the Boston Advertiser.

OUR BOYS AND GIRLS
The habit of making personal remarks grows upon people, and many are surprised when informed that there can be no greater breach of etiquette.

WORKING FOR GOD
We talk sometimes of working for humanity, but all honest work honestly done is that, whether it is making a stove or building a hospital.

OUR BOYS AND GIRLS
The habit of making personal remarks grows upon people, and many are surprised when informed that there can be no greater breach of etiquette.

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.

OUR BOYS AND GIRLS
The habit of making personal remarks grows upon people, and many are surprised when informed that there can be no greater breach of etiquette.

SUCCESS IS SO EASY
Failure is nothing but education, nothing but the first step to something better.

OUR BOYS AND GIRLS
The habit of making personal remarks grows upon people, and many are surprised when informed that there can be no greater breach of etiquette.

WHAT WILL MAKE YOU GLEAD
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 because you did so.

OUR BOYS AND GIRLS
The habit of making personal remarks grows upon people, and many are surprised when informed that there can be no greater breach of etiquette.

ANIMALS REMEMBER ABUSE
To tease any animal is unwise, and even dangerous. Animals never forget. A writer in Farm and Fireside shows how the dispositions of farm animals are made ugly or gentle according as they are treated by the small boy. He says:

OUR BOYS AND GIRLS
The habit of making personal remarks grows upon people, and many are surprised when informed that there can be no greater breach of etiquette.

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

OUR BOYS AND GIRLS
The habit of making personal remarks grows upon people, and many are surprised when informed that there can be no greater breach of etiquette.

hidden meanness and should not be permitted. It also spoils the animal. How much better to have them act from motives of affection rather than fear!

A STORY OF ST. FRANCIS

St. Francis of Assisi once stepped down into the cloister of his monastery, and laying his hand on the shoulder of a young monk said: "Brother, let us go down into the town and preach."

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NEWMAN AND KINGSLEY

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

By Martin J. Griffin, Parliamentary Librarian in the Montreal Gazette

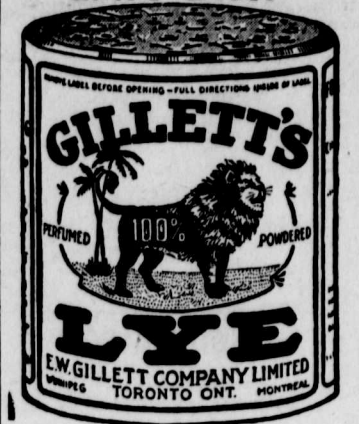
"He that wrestles with us strengthens our nerves and sharpens our skill; our antagonist is our helper." —Edmund Burke.

There are certain books which are very properly called epoch-making. No doubt many people would differ from each other in making out a list. An experimental one would perhaps include Bacon's Advancement of Learning.

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 approval, viz. Newman's Apologia Pro Vita Sua.

In later editions, Cardinal Newman, feeling that Kingsley had been severely treated, omitted this correspondence and its commentary. The omission was made in the 1864 edition and to some extent the omission deprived the work of a certain degree of completeness.

GILLETT'S LYE EATS DIRT



tained the correspondence that led to the writing of the Apologia. It was in itself a beautiful specimen of printing, not so bold and clear as the English edition, but still readable and attractive.

The new edition by the Oxford Press, with Mr. Ward's introduction, is indeed a striking publication. It contains an essay by Mr. Wilfrid Ward, son of "Ideal" Ward, whose name figures so largely in the history of the Oxford movement.

So with regard to the Catholic periodicals. It was difficult to publish such reviews written by many men, with the object of interesting laymen in ecclesiastical affairs, without getting into hot water.

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 produced a precious literature which has inspired two generations and will inspire many more.

Then in 1864 came the attack on Newman, by Charles Kingsley, in MacMillan's Magazine; the brilliantly amusing correspondence between Newman and Kingsley; the reply of Kingsley in a pamphlet; and finally the Apologia Pro Vita Sua, which is now issued in the notable edition before us.

After his admission to the Catholic Church he was engaged in a series of activities which effectively prevented him from being forgotten. He did not at once leap into the public arena, since he did not at once choose what form his activities were to take.

Newman's temper in the controversy has often been commented on as fiery. This is quite true; there

are passages of stern condemnation, of corroding irony, of indignant repudiation. But it is not often considered how many were Newman's provocations.

The Lectures on "The present Position of Catholics," were given in 1821 in Birmingham, under circumstances of considerable excitement and some personal danger.

Mr. Ward notes the failure of the periodicals, the suppression, in effect of some of them; the failure of the Irish University; the cessation of the project for revising the Bible, as indications of the failure of Newman to impress himself.

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DECLINE OF SOCIALISM

A FALLING OFF IN MEMBERSHIP 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 the Socialist vote in 1912, in spite of the entrance of the Progressive party into politics, and then shows that since that time there has been a tremendous 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 McNamara's, 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 of the mortality among Socialist publications—the Coming Nation, the Chicago Daily Socialist, the Cleveland 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 required. 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 property. It attacks marriage. (This is true because it is necessary to attack marriage to get rid of private property). Socialism is mixed up with Syndicalism and sabotage in the public mind."

"And the acute Yankee sees under the generalities of sentimentalist humanitarianism 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 Socialist papers, they are hopelessly one-sided. They are extravagantly exaggerated in all their utterances. They are inhumanly uncharitable and they are fiendishly uncharitable. 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 of the enormous increase of the vote for Debs for president last year. Everybody who voted for Debs was not a Socialist. I voted for half a dozen Socialist candidates for state offices in Missouri, but I am not a Socialist. The vote for Debs was a vote signifying, in large measure, nothing but confusion. The excitement dies down. 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. W. must have lured away many of the Socialists as a result of the successful Lawrence strike, the trials of Etlor and Giovannitti and the Joan d'Arcism of Miss Elizabeth Gurley Flynn. There are enough reasons in sight, except the Socialist slump, and one that I should not forget is, that Socialism in Ohio, at Milwaukee, and Schenectady 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 electorate, to make compromises, and could not inaugurate any real Socialism."

"IRISH INTOLERANCE"

To the Editor of The Gazette:

Sir,—I have read your editorial headed "Distorted Religious View" 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 cite.

I will premise my remarks by stating that, not like your itinerant Montrealer, 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 Catholic 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 suspects his fellow-countrymen of another faith and the Protestant is equally suspicious," etc., etc. I believe, Mr. Editor, you cannot point to one instance where the Catholic Ireland has persecuted the Protestant 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 persecuted under Queen Mary they betook themselves to Ireland, where the Catholics gave them the protection and civil liberty of which they were deprived in England.

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The fact that there are nine Protestant M. P.'s who were elected in Catholic constituencies at the last general elections is one out of a hundred proofs I could give that intolerance is not a characteristic of the Irish Catholic.

On the other hand, I would invite the fair-minded reader to view the other side of the medal. Who were the persecutors in the past, and who are they to-day? Who but the men whom Edmund Burke called "the Ascendancy Junta" and branded with his biting scorn and sarcasm? For a century we all know what the 12th of July celebrations mean—in sultry 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 Riel hanged in Canada for a less offence than 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 making her profession. The Mass was celebrated by the Right Rev. M. F. Fallon, D. D., assisted by Rev. Fathers Egan and Hanlon. His 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 Dymna; Miss Stock, Kinkora, Sister Mary Adrienne; Miss Kenny, London, Sister Mary Alberta; Miss Kneitel, Stratford, Sister Mary Amedea; and Miss Krauskopf, 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.

NEW CONVENT IN MEDICINE HAT

A new convent boarding school to cost \$40,000 will be erected in Medicine Hat, Alberta. Mr. E. D. Bennett has donated a number of lots on Crescent Heights for that purpose. The school will be conducted by the Sisters of the Charges of St. Louis. At a later date two wings and a chapel will be built. We congratulate Father Cadoux upon the splendid work being accomplished in his parish. His zeal is beyond all praise.

French speaking members of the congregation was read by Mr. J. P. Ouellette and was signed by Messrs. M. P. Ouellette, N. Piche, A. Bilodeau, S. Therault, J. B. Wise, M. Mulligan, and others.

We send our hearty congratulations to Father McMenamin. He is but continuing the apostolic labors which were a characteristic of his residence in this diocese.

DIED

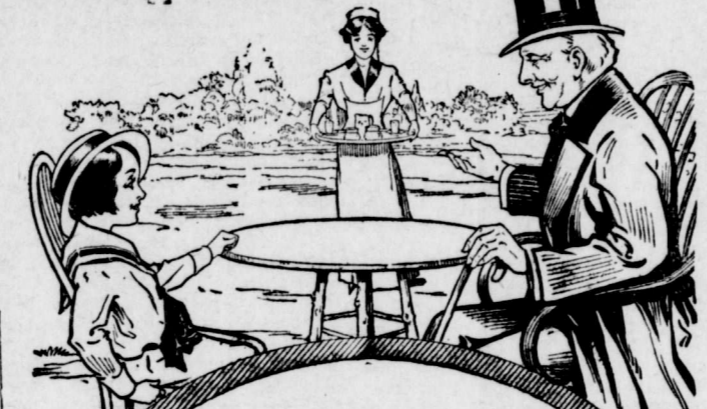
TREVENS—In Fort William, Ont., May 14th, 1913, John Trevens, formerly of Pembroke, Ont., aged seventy years. May his soul rest in peace.

MILITARY Overcoats, \$3.00

1000 MILITARY OVERCOATS—Gray Water-proof Cloth lined with flannel, high storm collar, civilian shape. These coats show no wear—some are new, but are passed out of service for new patterns. Excellent coats for farmers or any outside workers. Price \$3.00, or with Long Coat \$3.50. Your money refunded if not satisfied. State size required—chest measure and height. Heavy Army Blankets 60 by 90, weight 8 lbs., \$3.00.

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NEALON—In Sault Ste. Marie, Ont., Sept. 15th, 1913, David Nealon, formerly of Killaloe, Renfrew Co., aged eighty years. May his soul rest in peace.

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

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ANOTHER ONE.—Criminals in the United States have a habit of taking Irish names. George E. Davis, a member of the Iron Workers Union, who has made confession of dynamiting bridges and other structures upon which non-union men were engaged 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 VIOLIN.—A Cobb violin was lately sold in the city of Toronto for the sum of \$925. They are considered great treasures. Mr. John B. Coakley, Box 27, Florence, N. S., is the possessor of another one.

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WANTED EXPERIENCED TEACHER FOR R. C. S. No. 5, Glenora, Gory Co., Second class Normal trained. Salary \$525. Model trained, salary \$450 to \$475, according to experience. Dates to commence immediately. Apply to James Murphy, Sec. Treas., Traverston, Ont. 1913-2

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Marriage Laws

A Brief Explanation of the Decree "Ne Temere"

It embodies all the Decisions of the Sacred Congregations up to December 1912, besides giving a clear and definite commentary on each Article of the New Laws on Engagement and Marriage.

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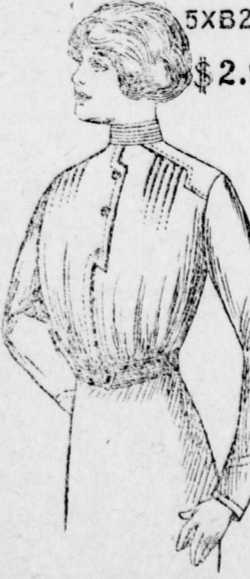
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