etimes when those we trust our trust

vain,
Our daily cross, augmented, up to take;
When slander's poisoned darts leave
galling wounds
Upon the naked heart—at times like

all without is dark and winter And midnight shadows lie athwart the

sweet the thought that Jesus understands, Because He, too, hath tasted of Despair,

And having suffered like can feel for us, Who in Gethsemani our vigil keep. -D. A. CASEY ("COLUMBA")

The Welcome Guest

Oh, here's the open door for you, A cheering cup and more for you, A seat beside the table, lad, while I've a crust to share. For love of that glad face of yours,

That peerless, fearless grace of yours,
The very sun comes in with you and
dances by your chair. Oh, here's an eager hand for you, A welcome ready planned for you,
A place beside the hearthstone,
while I've a log to burn.

while I've a log to burn.

For love of that gay voice of yours,

That calling to rejoice of yours,

That on the very Road of Grief makes

men to hear and turn.

Oh, here's an honest heart for you,
That's sound in every part for,
A love to know no passing, lad, while I
have life to live.
For love of that high mirth of yours,
Here's half of all my earth for yours. Here's half of all my earth for yours, And small enough it is i' faith for all that's yours to give.

THEODORE GARRISON

CARDINAL GIBBONS' REVIEW OF INDUSTRIAL CONDITIONS

RETROSPECT OF FIFTY YEARS

In reviewing the half century which has elansed since he was ordained to the holy priesthood. His Eminence Cardinal Gibbons has spoken of the marked changes which have taken place in the industrial world in the last fifty

years. "The relations to day between capital "The relations to day between capitals and labor," said be, " are closer and less acute than they were at the time I was ordained to the priesthood, or twenty five years later, when I received the red hat. These two factions are more friendly than in the past. Both more friendly than in the past. Both are more cautious and more courteous to each other. The antagonisms are not as bitter as they used to be when I was a young man. The two classes are learning to harmonize with resulting benefits. Difficulties are often settled by arbitration and peaceful methods.

"In this change for the better is reflected the common sense of both sides.

flected the common sense of both sides. The occasions for disputes are diminishing I sincerely hope that they will con-tinue to diminish in the future. "Throughout the United States there

is to-day a network of syndicates and is to-day a network to by the trusts, of companies and partnerships, so that every operation from the construction of a leviathan steamship to the a corporation. When corporations thus combine it is quite natural that mechan-ics and laborers should follow their ex-

"There is continuous unrest between most beneficial if this condition could be overcome. There should not and need not be any conflict between labor and capital, since both are necessarily for the public good, and the one depends on the co-operation of the

A contest between the employer and the employed is as unreasonable and as hurtful to the social body as a war be-tween the head and the hands would be tween the head and the hands would be to the physical body. Whoever strives to improve the friendly relations he-tween the proprietors and the labor unions by suggesting the most effectual the causes of the discontent is a be tor to the community.
Much of the unrest which is hamper

ing the progress of the country," con-tinued the Cardinal, "is due to the too common lack of economy by the present generation and the desire for too many

luxuries and extravagances.
"The people believe," he said, "that they must have automobiles, and must go to the theaters, must have various kinds of amusements and must have kinds of amusements and must have many things more or less expensive without which their fathers and grandfathers got along well enough and prospered. The desire prevents a sensible conservation of the people's resources."

Of the growth and spread of socialism against the dangers of which he has consistently warned the country time and coming this Eminence said:

again, His Eminence said :

again, His Eminence said:
"There are certain socialistic centers in parts of the United States; for instance, Milwaukee and Chicago. But do not think that the socialistic prodo not think that the socialistic pro-paganda has made unusual progress. This is due chiefly to the common sense of the American people. The best warn-ing against socialism is enlightened ing against socialism is entigeneous self-interest. Reduce socialism to its self-interest. Reduce socialism to its last analysis, and we find it means victory for the man with the most power. To him might makes right. A true dissecting of real socialistic belief will show that individual industry and am-

bition are frowned upon.
"Our country is a land of opportunity. Those who would rise highest in the scale of life have every chance to do so. There is no country on the face of the earth where such happiness — true

rational happiness—exists.

"There are evils, of course. These are natural consequences, but the coun-

try has advanced and is advancing along right lines. The interest of the individual concerns us all. It is the aim of public authority to advance the interests of the people; to popularize harmless amusement and recreation, and to help uplift the citizens of the Com-

to help uplift the citizens of the Commonwealth.

"I believe, too, that authority is respected and upheld. We have reason to rejoice for the great past we have experienced and to be most optimistic of the future. We should thank God for the days that have gone and the good they brought. We should show our gratitude and beg of Him His blessing that the future may be just as prosperous."

STRANGERS WITHIN THE

RELIGICUS BIGOTRY HAS GREATLY AS-AS THE ORANGEMEN, A SOCIETY THAT HAS HAD ITS ORIGIN OUT OF RELIG-IOUS PERSECUTION

In a recent lecture on "Loyalty and Discoyalty," delivered in Dublin, E. J. Kelly, M. P., said in part: Loyalty in this country is claimed as a monopoly by the Unionists, and, as one would expect, is claimed exclusively by the Orange section. Probably they have not the least idea of the true meaning of the word; their idea seems to be that the waving of Union Jacks and the playing of "Protestant boys" is the very hallmark and conclusive proof of loyalty. If you pressed an intelligent

"LOYALTY" INCREASES POWER FOR

Loyalty is the affectionate support given to a person, to a party, or to a principle Loyalty is one of the best traits of human nature, and it is natural for us to support what we believe to be good, and useful, and just. Now, it follows from that that loyalty be good, and useful, and just. Now, it follows from that that loyalty towards what is unjust and injurious is not a virtue, and that blind support given to a person or a party in their wrong-doing is most mischievous, as it increases their power for evil. We have seen that an Orangemen claims to be a suptheir power for evil. We have seen that an Orangeman claims to be a sup-porter of the King and the established iaw. Is this so? If our Orangeman were of the Portadown type he would have us believe that the Nationalists formerly known as "Papists," and now generally called "Molly Maguires" want to break every law, murder the King, and put the Pope on the King's throne; and, furthermore, that only for the bravery with which he and his brethren of the Orange societies meet year after year on July 12, beneath the protecting and protected Union Jack, the diagonal lines might disappear from that sacred emblem leaving only the

that sacred emblem. leaving only the hated symbol of the Pope and popery.

He forgets that at the time the Union was being first put forward its most strenuous opponents were the Orangemen of the North of Ireland. He forgets that in the last years of the reign of George IV. the Orangemen of the North were largely engaged in a revolutionary plot to exclude from the throne William IV., the rightful successor according to Act of Parliament, and substitute for him the Duke of and substitute for him the Duke of Cumberland, a dissipated seoundrel whose chief claim to their support appears to have been that he would have been a "king after their own hearts." to think of him voting ou Irish questions to think of him voting ou Irish questions. He forgets the threats that resounded through the North of Ireland to kick Victoria's crown into the Boyne if Disstablishment of the Irish Church were carried, and he forgets how Edward VII.
was solemnly warned that his throne
would shake to its foundations if his niece were permitted to marry that arch-Papist, the King of Spain. Finally, he does not grasp the real meaning of the childish petulant threat of Sir Edward Carson some weeks ago to organize s "Provisional Government"

for the Eastern portion of Ulster. THE MOST ATTRACTIVE PART OF MR.

I often wonder why they propose to confine the benefits of this "Provisional Government" to the East of Ulster. What have the good Orangemen of Derry done that they should be excluded from it? And, as a Donegal man my self, certainly say that it would have been only polite of Sir Edward Carson to offer Donegal the inestimable benefits of being governed—even though only "provisionally"—by himself as supreme judge and by Captain Craig as general commanding the Illaton forecast. supreme judge and by Captain Craig as general commanding the Ulster forces. The trip to Cork was certainly the most attractive portion of Sir Edward's program, and I am sure the railway companies would have given special reduced races, especially as all tickets asked for would probably be return tickets. If these are instances of levelty ordinary persons like you and loyalty, ordinary persons like you and me are inclined to get somewhat con-fused as to whether it is a good thing or not, and to ask themselves is not loyalty

something better than this. something better than this.

For hundreds of years people have been talking of being leyal to their kings. That is because long ago kings used to govern as well as reign, and because still the king is a sort of figure-head or personification of the government. What they really mean is that they are leyal to, or supporters of, the government under which they live. used to govern as well as reign, and because still the king is a sort of figure-head or personification of the government. What they really mean is that they are loyal to, or supporters of, the government under which they live. Now, the question arises: ought one to support a bad government or be loyal towards it? The question requires no discussion; the answer is evident—government exists to secure the well-being of the governed, and if the government does not secure the well-being of the governed, if it is unjust or oppressive, it is the duty of the governed to

try every peaceful means to change it, and even violent means are fit and proper and right if peaceful means have no chance of success.

GOVERNMENT THAT IS JUST IS SUPPORTED BY THE PEOPLE

It is natural for men everywhere to live together in a state, and to set up and maintain a form of government. The size of the state is determined in The size of the state is determined in various ways; but what settles it is the consent of a certain number of people who have something in common, such as religion, or common origin, or common danger from warlike neighbors, to live together under the same form of government. It is the records who seek that is the constant of the records who seek that is the constant of the records who seek that is the constant of the records who seek that is the constant of the records who seek that is the constant of the records who seek that is the constant of the records who seek that is the constant of the records who seek that is the constant of the records who seek that is the records where the records who seek that is the records who seek that is the records where the TRANGERS WITHIN THE GATES

ELIGICUS BIGOTRY HAS GREATLY ASSISTED IN THE PRODUCTION OF THAT EXTRAORDINARY SPECIMEN KNOWN

AS THE ORANGEMEN A SOCIETY THAT The loyalty of a people towards its own government is just and natural; people do it just as their support is given towards a religion which they believe to be right, and loyalty towards such a government is so much the higher form of levelty because it is in their own in government is so much the higher form of loyalty because it is in their own in-terests; and loyalty, like charity, be-

terests; and loyalty, like charity, begins at home.

A man should be loyal to his better self and to his country before he starts being loyal to an indistinct idea, such as the British Empire. His country is a practical real thing—he lives there, he was born there, he will rear his family and earn bread for himself and them in his country. What claim has a vague, distant idea such as the British empire on the loyalty of any of us comorangeman further as to what he meant by loyalty, possibly he might tell you he meant that he was a supporter of the King and of the established law. Let us see how far he would be right. empire on the loyalty of any of us com-pared to the claims of our own country? at any rate towards vague and shadowy thing such as the British empire, our flag and the royal family, rather than to flag and the royal family, rather than to such an insignificant thing as the coun-try in which he has to live his life. He is, in fact, disloyal to his country. Patriotism and loyalty should, in any well lordered state, mean the same thing. We are patriotic without being loyal be-cause Ireland is not under a proper form of covernment: the Orangeman loathes of government; the Orangeman loather the very word patriotism.

OUT OF PERSECUTION A man is patriotic by instinct, and it is only by devotion to self through generations, and by their desire to maintain at any cost their ascendary, that the Orangement bare been about that the Orangemen have been able to stifle natural feelings tending towards patriotism. Religious bigotry has assisted also in the production of that exsisted also in the production of that extraordinary specimen known as the Orangeman. For the Orange societies had their origin out of religious persecution. In and about the year 1795 County Armagh was in a very disturbed state owing to religious quarrels between the aggressive Protestants and the Catholics. The proposal then on foot to give the Catholics votes met with the bitterest opposition, and Catholics were attacked in many parts of the North. These attacks led to reprisals, and about the year 1795 a regular battle and about the year 1795 a regular battle on a small scale, took place at Market-

hill near Armagb.

After the skirmish a number of the Protestants met together and formed the first Orange lodge. The following is the account given of the attitude of the new society by a young Tory historian. This man is at present in the division lobbies, in view of some of his remarks about them. This is the charsociety. "Religious animosity was the breath of their nostrils, and the conbreath of their nostris, and the con-nivance of the Government and the police courts their chief armor. The Arms Act of 1807 was not enforced against them, and their arrogance inreased accordingly."

AN ENGLISH HISTORIAN AND LATTER-DAY

ORANGEISM We know for ourselves how faithfully subsequent generations of Orangemen have held to the tradition of the chief characteristics of their founders After giving an account of the attempt After giving an account of the attempt of the Orangemen to put their Grand Master, the Duke of Cumberland, on the throne, to the exclusion of the rightful sovereigns, William IV. and Victoria, the speaker proceeded: About the year 1883, when Parnell had won a great electronal victory over the Orange. the year 1853, when rather has word great electoral victory over the Orangemen in Monaghan, a circular was issued to the Orangemen urging them to enrol themselves in every district into an armed volunteer force, to lay in stores of arms, and to create a complete mili-tary organization. The English his-torian to whom I have already referred tary organization. The English historian to whom I have already referred adds pithily: "The year 1883 was a little too late a date for an elaborate massacre of Catholics."

Any Irishman, whether he be an enemy of the Orangemen or not, must feel a singular sense of disappointment at the constant attitude of that organization towards the pressing political

at the constant attitude of that organi-zation towards the pressing political questions of the day. From the early years in which the society had been organized large numbers of people joined their ranks. They had been the most powerful organization in Ireland.

THE INTERESTS OF THE MANY SUBORDINATED TO THE INTERESTS OF THE FEW At any time in their history they were over one hundred thousand; at another time their numbers were stated to be two hundred thousand. In such the editor of the Guardian meant to the substitute of the substitute of the gradian meant to the substitute of the subs At any time in their history they were over one hundred thousand; at another time their numbers were stated to be two hundred thousand. In such an organization it was impossible to think how the interests of the many could be so subordinated to the inter-

could be so subordinated to the interests of the few. They seemed to have been absolutely mislead by the wild, fatuous and dishonest talk of their leaders. They had sold their birthright for a mess of pottage, because it was their leaders, the men who packed the Grand Juries, who had got whatever was going during all these years seemed to have been a sort of shibboleth; they never seemed to have inquired about it; and it was only within the memory of the youngest of those present that the Orangeman seemed to have wakened up to the fact that democracy, the cause of the people, was something; better worth fighting for than vague catch-cries that neant nothing.

fighting for than vague catch-cries that neant nothing.

They seemed at last to be waking up in certain parts of the North to a true view of things; they seemed at last to be getting to see that there were things in life that they should fight for; that there were things in life that needed to be inquired into and to be rectified, and that devotion to the ideals of a century ago was now out of date, and he thought that the Catholic Nationalists could claim to have opened their eyes to that fact. opened their eyes to that fact.

REMARKABLE FAITH OF THE

Irishmen and the sons of Irishmen the world over will read with elation the striking tribute which Chief Secretary Birrell, in a recent speech, paid to the longasimity and incorruptibility of the Irish race: After studying Ireland for many years

the main feeling left in my mind is how, after all the fighting and revolution and confiscation and menace, after all the penal laws and famines and tithe wars penal laws and famines and tithe wars and coercion acts, after the destruction of native industries and the yearly drain on the population by emigration, there are still in Ireland four and a half million of people, and that the majority of them still adhere to their old religion. Such tenacity of faith is, I believe, almost unexampled in the history of the whole world. From the time of Elizabeth, almost down to the time of Victoria to be a Catholic in Ireland was to be an beth, almost down to the time of Victoria to be a Catholic in Ireland was to be an outcast. They (the Catholics) were robbed of their land; they were given their choice between "hell and Connacht;" they were outsed from portions of Ulster in favor of Scotchmen, and they were killed or banished whenever opportunity offered. But they were neither annihiliated nor converted; and yet, from the time of Elizabeth downward to our own day they enjoyed downward to our own day they enjoyed all the blessings of the Protestant esta-blishment. They had four, (Protestant) archbishops, between twenty and thirty archbishops, between twenty and thirty bishops, I do not knows how many deans and a parochial clergy, all supported by tithes wrung out of wretched tenants, none of whom ever entered the place of worship to which they were compelled to contribute.

Mr. Birrell, as everyone knows, is in the habit of saying what he thinks, re-

the habit of saying what he thinks, regardless of the prejudices entertained by his auditors. Unlike many of his countrymen, he has studied Irish history with an open mind .- Ave Maria.

IN MISSION FIELDS

ROMAN CATHOLIC PRESCIENCE IN MACKENZIE RIVER

"The Bishop of Athabasca has recently made a tour through the diocese of Athabasca and Mackenzie River by way of the Peace River route. W the exception of a hundred miles wagon, the whole journey of two thou-sand five hundred miles was made by water, four hundred miles being travelwater, four hundred miles being traveled in an open skiff, during three hundred of which the Bishop had to take
his place at the oars. What appears to
have struck Dr. Holmes most forcibly is
the fact that in so many places the
Roman Catholics are before us. 'At Vermilion, he writes, the 'Indian popula-tion is almost entirely Roman Catholic, and the few we have are not much credit to our Mission.' At Fort Nor-man, where there has been no resident man, where there has been he resident Anglican priest for two years, some of the people have already yielded to pressure and 'gone over to Rome,' 'Who will respond to the call to minis-ter to these eighty-four neglected souls? It means that loneliness and isolation must be faced, but surely there are young men in the Church who will not hesitate to consecrate their lives on the same altar of self-sacrifice as Roman the same attar of self-sacrince as Roman Catholic priests, many of them having but one furlough in a lifetime? . . . At Fort Wrigley we have only about twenty members of our Church, several of whom we found had become discouraged and had some away to the Double of the Courses and had some away to the Double of the Courses and had some away to the Double of the Courses and had some away to the Double of the Courses and had some away to the Double of the Courses of the Course aged and had gone over to the Roman Catholics, who have a church and resident priest here. The rest will not hold out unless visited more frequently. with reference to work among the Eskimos the bishop says: 'No time must be lost in formulating our plans and sending forth our men. The Roman Catholic Bishop has already sent out a priest to spy out the land."

The above, taken from the Church of The above, taken from the Church of England Guardian, illustrates perfectly the density of Church of England clergy regarding the proportion their missionary works bears to that of Catholics. Why is it headed "Roman Catholic Prescience?" What does the Guardian suppose to have been the object of the Catholic missionaries' foreknowledge? Was it that some day there would be an Anglican bishop for the region in question who had to be forestalled lest he and his ministers should convert all the natives? The notion never entered their heads. Was

convey?

The Protestant bishop was struck most forcibly with the fact that in so many places the Catholics were on the ground before him. One would have imagined that even a Protestant bishop in Canada ought to know something about the Catholic missions in the Northwest. He might as well have been surprised to find the rivers and Northwest. He might as well have been surprised to flud the rivers and lakes, there before him. Why does he say that the Protestant Indians "yielded to pressure" in becoming Catholics? Will he please define the pressure that was put upon them, and by whom it was applied?

"The Roman Catholic bishop has almostly event a pricet to say out the land

ready sent a priest to spy out the land of the Eskimos." Were it not that a Protestant bishop, ignorant as he is of much he ought to know, is supposed to know his Bible, one would suppose this to be an insinuation of treachery. When, however, one remembers that those who were "sent to spy out the land" of Canaan, were sent by the servant of God, Moses, and that the land had already been given them as a pos-session, the apparent complaint be-

session, the apparent complaint becomes something quite different.

But then, why does the Protestant bishop interfere? Does he wish to play the part of the Amalecite and the Canaanite? It seems that he is jealous and wants to spy out the land too. But is that any reason to complain that the orn ?-America

IS SOCIALISM A PURELY ECONOMIC SYSTEM

Socialism, particularly in America, has become to be regarded by a great number as a purely economic system which deals exclusively with economic questions and reverently holds aloof from all matters of religion. "This however, is a great error. Socialism is founded on materialism; it strives exclusively for the goods of this earth, slighting and denying those of the high-er and spiritual order; it teaches the absurd "equality" of the Communists; it undermines obedience towards divinely constituted authority; it denies the right to private property in the means of production. To all these doctrines reason, as well as faith, objects.

"No man, however," says Pope Leo

reason, as well as faith, objects.

"No man, however," says Pope Leo XIII. in his encyclical on Christian Democracy, "can condemn that zeal which, according to the natural and divine law, is solely directed toward rendering the condition of the laboring classes more tolerable, to enable them to obtain, little by little those means by which they may provide for their own wants." Moreover, this economic improvement should serve to awaken the improvement should serve to awaken the self-consciousness of the workingman self-consciousness of the workingman, as a Christian and human being; it should "enable laborers to practice

public and private the daties which morality and religion inculcate.

"We have designedly," continues
Pope Leo, "made mention of virtue and
religion. Fer it is the opinion of some, and the error is already very common, that the social question is merely an economic one, whereas in point of fact, it is above all a moral and religious matter, and for that reason must be settled by the principles of morality and settled by the principles of morality and according to the dictates of religion. For even though wages are doubled and the hours of labor are shortened and food is cheapened, yet if the working-man hearkens to the doctrines that are taught on the subject, as he is prone to do, and is prompted by the examples set before him to throw off respect for God and to enter upon a life of immor-ality; his labors and his gain will avail

This ought to be sufficient to enlight en anyone on the question whethe socialism is a purely economic system.

MUCH NEEDED CRUSADE

In connection with a crusade against immoral literature now being vigorously carried on in Ireland, it is recalled that carried on in Ireland, it is recalled that early in the present year, before the crusade had been organized, Archbishop Walsh of Dublin, called attention, in his Lenten Pastoral, to the traffic, and condemned it in strong terms. These paragraphs of the Pastoral are quoted

paragraphs of the Pastoral are quoted:

"Many heads of families are watchful as they should be to prevent their children from reading newspapers or periodicals containing irreligious or seductive matter. By others, unhapply this duty is lamentably neglected.

"The clergy should not relax their efforts to awaken the consciences of unworthy Cathelics, vendors of immoral and irreligious publications, to a sense of awful responsibility which they incur by lending themselves to the diabolical work of undermining the morals of our people through the disseminating people through the disseminating amongst them of debasing and corrupt

literature.

"Unhappily in not a few places in
"Unhappily in not a selsewhere, there this city and diocese, as elsewhere, there are persons calling themselves Catholic who are engaged in this infamous trafeven of the warning words of Our Lord: "What doth it profit a man to gain the whole world if he suffer the loss of his soul?" Such unworthy members of the Church, so long as persevere in their evil courses, are plain-ly unfit to be admitted to the Sacra-

"Our Catholic people, if they were at "Our Catholic people, if they were at all in earnest about it, could soon make the trade in immoral publications an unprofitable one. As has frequently been suggested to them, they could speedily put an end to it if they would only take care not to leave a penny of their money for the purchase of anything—harmless, or even good, though

are known to be on sale."

Stronger measures even than the boycott ing here recommended have been taken in some places as in Limerick where large parcels of obnoxious Longitudes. don newspapers were seized at the rail-way station carried to a public common in the town and burned to ashes. Notin the town and burned to ashes. Noting this energetic and practical protest the Bishop of Elphin Most Rev. Dr. Clancy, writing to a Vigilance Committee meeting at Sligo says that if a similiar fate should await immoral imports in that town no one there would be likely to prevent it, and he adds that "one lesson of this nature might prove more effective than anything else a Vigilance Committee could do."

Clearly the Catholic clergy of Ireland are prepared to sanction and commend

are prepared to sanction and commend the strongest methods "constitutional" or unconstitutional," to avert from their country and their people the danger of corruption by the gut-ter literature of England. The movement is a great and beneficent one, worthy the moral name and fame of the Isle of Saints and well deserving the conored title of Crusade.-N. Y. Free-

ENGLAND AND THE HOLY SEE

ATTITUDE OF ENGLISH-SPEAK-ING PROTESTANTS TOWARDS THE POPE HAS CHANGED

In his first address as a member of the In his first address as a taemoer of the Sacred College of Cardinals, His Emin-ence Cardinal Bourne remarked on the loyalty of the Catholics in this country towards the Holy See, and on the good will entertained towards His Holiness by many amongst the non-Catholic public. That a most remarkable change has taken place in the attitude of English-speaking Protestants towards the Pope is beyond question, says the Liverpool Catholic Times. Half a century ago news of any important action in Rome affecting Great Britain was re-Rome affecting Great Britain was received by them with indignation, and they devised plans for defeating the Papal intentions. Now a considerable number of them give evidence of gratification when the Holy Father bestows any marks of honor on Catholics with whom they are acquainted. This friendly spirit towards the Catholic population is displayed throughout the British dominions, and in a most marked degree by the Protest. ant testimony to the growth of the influ-ence of the Catholic Church in English-speaking lands—a testimony which must afford much consolation to His Holiness Pius X. at a time when, owing to the machinations of secret and open foes, the Church's sacred ministers are subjected to bitter persecution in continental country, and when such determined efforts are made to weaken the faith amongst people to whom it has been handed down by their fathers.

ARCHBISHOP IRELAND'S TABLE TEMPERANCE

Abbe Klein writing of Archbishop Ireland gives us a glimpse of the prac-tise of temperance at the table of the Archbishop of St. Paul. The Abbe

"I should have enjoyed describing the simple and unthought out fare served at his meals, and how, at the home of this resolute champion of temperance, even his guests must drink clear water. vited people to dinner, I was astonished to see, in front of each plate one large and one small glass, but the scandal was quashed at the toast when a second water was served to us with the solemn announcement Apollinaris! Who knows if, on feast days gold in the constant of the constant of religion."

As every Catholic knows the constant of the con if, on feast days, goblets of soda frappe are not served also? The Archbishop is none the worse for his abstemiousness; from 5 in the morning to 10 at night he wrestles with hard work in spite of his wrestles with nard work in spite of his seventy years, and he could not accom-plish more if he were but thirty. With the aid of but a single secretary, he governs his diocese and administers rast interests : he regularly assemble can truthfully say that he carries out everything himself." his council and seeks its advice, but one

THE BIG GAMBLER AND THE LITTLE

As to the prosecution recently of an English priest, Father Wilfrid Carr, for selling tickets for a charity raffle, the London paper, Truth, remarks that: selling tickets for a charity rane, the London paper, Truth, remarks that: The Reverend Father had been so convinced of the propriety of holding raffles for the benefit of good work that he had called at the police station and insisted upon selling two tickets to the insisted upon selling two tickets to the police constables there, in order to test the |legality of the proceeding. The magistrate quickly set his doubts at rest by fluing him \$10, as he refused to give an undertaking not to rafile anything in future. Even then his rever ence was not satisfied, and was dis-tinctly disappointed when informed that distress and not imprisonment was the alternative. A clergyman seeking mar-tyrdom in the cause of gambling sup-plied a curious instance of the tricks conscience will play with the best intentioned men. Upon which the Tablet observes that

the paper quoted from is fond of de-nouncing these poor, harmless raffles in which for the sake of a charity, people take tickets for prizes nobody wants to win, and yet in its new columns, all the year through, appear weekly incitements to gambling on the Stock Exchange and the turf.

The law apparently does not trouble the big gambler, but sends the little "gambler" to jail. So it seems still—one law for the rich, etc.—N. Y. Freeman's Journal.

CATHOLIC NOTES

It is stated that Portugal is to pay Eugland an indemnity of \$3,250,000 for the expulsion of British religious con-

The Holy Father contributed \$27,000 and Cardinal Rampolla \$6,000 towards the new floor pavement in St. Peter's

The Bishop of Elphin, England, has in a letter condemned those who find pleasure in prize fights. Such fights, says he, is a degradation of Christi-

Miss Constance McAdam, an Australian authoress, who is better known under her pen-name, "Constance Clyde," was recently received into the Church by the Jesuit Fathers at Farm Street,

We are deeply pained to learn that the Right Rev. Bishop of Buffalo, Dr. Colter was on New Year's Day attacked with appendicitis. An operation was successfully performed. If no complications set in his recovery is looked for at a carly date. an early date.

The Jesuit Father Cattin, of the Fac-The Jesuit Father Cattin, of the Fac-ulty of medicine at the Unive sity of Beyrouth, was presented by the Consul-General of France and a Captain of a French battleship in the name of the President of France with the Chevalier-ship of the Legion of Honor.

Night workers employed in Night workers employed in news-paper offices, restaurants, hotels, as well as patrolmen ar 1 street car employes of Worcester. Mass., have retitioned Bishop Beauen for an early Sanday morning Mass. A committee has been appointed to perfect plans and call a meeting of the night workers.

Sixty Indian chiefs who were in Washington recently to perfect an or-ganization of North American red men, attended Mass in St. Paul's Church. The church and the priest were new to the Indians, but not the service, for they are Catholic at home. The far West is dotted with Catholic missions for the

red men. The Bishop of Cleveland, Dr. Farrelly, has installed at the Union Depot of Cleveland a "Catholic Travellers Aid" Cleveland a "Catholic Travellers Alu-for the safety of Catholic women arriv-ing in that city. In the waiting room of the depot will be found a desk in charge of a Catholic lady, who will meet all incoming trains and give advice and direction to strangers.

As a part of the work of the visitation As a part of the work of the visitation of his diocese, Bishop Shaw, of San An-tonio, Texas, is giving lectures to non-Catholics. While visiting Del Rio it is interesting to note that he received an invitation for a lecture from the non-Catholics. He gladly accepted, and a large audience, composed chiefly of the non-Catholic citizens greeted him at the Vendome Theatre.

Thomas F. Ryan is to have a marble altar built in the chapel of the second floor of his home, 858 Fifth avenue, New York. The altar will weigh four tons, and will cost about \$6,000. It will be the most beautiful altar in any private chapel in the United States. It will be feet wide and will be of roman classic design to harmonize with the architecture of the chapel.

Dr. Eugene Wasdin, who, as a surgeon Dr. Eugene Wasdin, who, as a surgeon in the United States marine service, operated on the late President Mc-Kinley after he was shot in Buffalo in 1901, died recently at Gladwynne, Pa., where he had been under treatment for nervous breakdown.

The deceased was a convert to the true

As every Catholic knows, the Pope is Bishop of Rome, but he rules his Diccesse by means of his Vicar General, Cardi-nal Respighi, and the vice regent, Mgr. Cepettelli, Patriarch of Censtantinople, and a number of secretaries attached to their offices. According to an arrange-ment that will come into force before ment that will come into force before very long, it is reported, Rome will be divided into four quarters, each of which will be presided over by a prelate who will probably in the four cases be a

The Catholic Stage Guild of London The Cathoffe Stage Guild of London has for object to encourage Catholics to take up a profession that "used to be taboo." Monsignor Benson (convert and son of the late Protestant Archivelian to the convert and son of the late Protestant Archivelian to the convert and son of the late Protestant Archivelian to the convert and the conv bishop of Canterbury), addressing the guild recently, said that its first object should be to bridge over the gulf which should be to bridge over the guit which it was thought existed between Church and stage. The reason why such a gulf had ever existed was because of the Puritanism which had imbued a certain class of Christians who would allow nothing that meant only amusement.

"We are pleased to report," says the "We are pleased to report," says the True Voice of Omaha, "that the number of converts baptized in the Catholic faith by our diocesan priests in the dio-cese of Omaha, from Oct. 15, 19:0 to Oct. 15, 1911, was 402. During the preceding year the number of converts was 343. Up to that time no separate record of converts received was published; but we have little doubt that the number received into the Church in the dio cese of Omaha during the past ten years has been at least 3000."

Messrs. George Gregory Whitleigh Messrs. George Gregory whitelight and Nathan Alexander Morgan, former students of Nashotah (P. E) Seminary, who were received into the Catholic Church a few days before Christmas, by the Rev. Peter J. O'Callaghan, C. S. P., of St. Mary Church, Chicago, will in all of St. Mary Church, Chicago, with in an probability study for the priesthood, Rev. Alvah W. Doran of Philadelphia, also a convert frem the Protestant Episcopal ministry, was their sponsor. Mr. Whitleigh was a member of the Protestant Episcopal ministry, was their sponsor.

MILES WALLINGFORD

By James FENIMORE COOPER

CHAPTER VI

"Like the lily
That once was mistress of the field, and
flourished
I'll hang my head and perish."

I saw little of Lucy that night. She I saw little of Lucy that night. She met us at evening prayers, and tears were in her eyes, as she arose from her knees. Without speaking, she kissed her father for good night, more affectionately than ever, I thought, and then turned to me. Her hand was extended (we had seldom met or parted for eighteen years without observing the little act of kindness), but she did not—nay, could not, speak. I pressed this little hand fervently in my own, and relinquished it again, in the same eloquent silence. She was seen no more by us until next day.

The breakfast had ever been a happy meal at Clawbonny. My father, though merely a shipmaster, was one of the better class; and he had imbibed many better class; and he had imbibed many notions, in the course of his different voyages, that placed him much in advance of the ordinary habits of his day and country. Then an American shipmaster is usually superior to those of other countries. This arises from some of the peculiarities of our institutions, as wall as from the circumstance that upon the venerable American custom of swallowing a meal as soon as out of bed. The breakfast at Clawbonny, from my earliest infancy, or as long as I can remember, had been eaten regularly at 9 o'clock, happy medium between the laziness of dissipation and the hurry of ill-formed habits. At that hour the whole family used to meet, still fresh from a night's repose, and yet enlivened and gay by an hour or two of exercise in the open air, instead of coming to the family board half asleep, with a sort of drowsy sulkiness, as if the meal were a duty, and not a pleasure. We ate as leisurely as keen appetites would persist the meal was a sulcious of the same and the s duty, and not a pressure. We are as leisurely as keen appetites would permit; laughed, chatted, related the events of the morning, conversed on our plans for the day, and indulged our several tastes and humors, like people who had been up and stirring, and not like as a several description. breakfast has been celebrated by several modern writers, and it deserves to be, though certainly not be compared to that of France. Still, it might be far better than it is, did our people understand the mood in which it ought to be enjoyed.

While on this subject, the reader will excuse an old man's prolixity, if I say a word on the state of the selence of the table in general, as it is put in practice in this great republic. A writer of this country, one Mr. Cooper, has somewhere said that the Americans are the grossest feeders in the civilized world, While on this subject, the reader will and warns his countrymen to remember that a national character may be formed in the kitchen. This remark is commenin the kitchen. This remark is commen-ted on by Captain Marryatt, who calls it both unjust and ill-natured. As for the ill-nature I shall say nothing, unless it be to remark that I do not well see how that which is undeniably true ought to be thought so very ill-natured. That it is true every Amplican who had seen tain Marryatt's allegation that the tables are good in large towns, has noth-ing to do with the merits of this quesing to do with the merits of this ques-tion. The larger American towns are among the best eating and drinking portions of the world. But what are they as compared to the whole country? What are the public tables, or the tables of the refined, as compared to the n understand what good cookery is, it by no means follows that all do. Who would think of saying that the people of England live on white bait the people of England live on white-batt and venison, because the nobllity and gentry (the aldermen inclusive) can enjoy both in the seasons ad libitum? I suspect this Mr. Cooper knows quite as well what he is about, when writing of America, as any European. If pork fried in grease, and grease pervading half the other dishes, vegetables cooked without any art, and meats done to rags, make a good table, then is this Mr. Cooper wrong, and Captain Marryatt right, and vice versa. And yet while nature has done but little. Much compared with numbers and time, certainly, but once a such a truth for nourselves or such in America, art has done but little. Much compared with numbers and time, certainly, but once a such a truth for nourselves or such as a such control of the leading plantully accurate on all the leading to compare to recall a point of which I took no heed at the moment. Such things only as made an impression is it in my power to relate.

When Grace gently, and I might add faintly, raised herself from my bosom, rather than her own.

"Brother," she said earnestly, "the will of God must be submitted to; I am very, very ill,—broken in pieces,—I grow weaker every hour. It is not right to once a such at truth from ourselves. with numbers and time, certainly, but little as compared with what numbers and time have done elsewhere. Never-theless, I would make an exception in favor of America as respects the table of one country, though not so much in or one country, though not so much in connection with the coarseness of the feeding as in the poverty of the food. I consider the higher parts of Germany to be the portions of the Christian world where eating and drinking are in the where eating and drinking are in the most primitive condition; and that part of this great republic, which Mr. Alison would probably call the state of New England, to come next. In abundance and excellence of food in the native form, America is particularly favored; Baltimore being at the very necleus of all that is exquisite in the great business of mastication. Nevertheless, the substitution of cooks from the interior of New England, for the present glistenof New England, for the present glisten-ing tenants of her kitchens would turn even that paradise of the epicure into a sort of oleaginous waste. Enough of

Lucy did not appear at prayers next morning. I felt her absence as one feels the certainty of some dreadful evil. Breakfast was announced; still Lucy did not appear. The table was smoking and hissing; and Romeo Clawbonny, who acted as the every-day house-ser-vant, or footman, had several times intimated that it might be well to comp operations, as a cold breakfast was very

cold comfort.

"Miles, my dear boy," observed Mr.
Hardinge after opening the door to look
for the absentee half a dozen times, "we
will wait no longer. My daughter, no
doubt, intends to breakfast with Grace,
to keep, the proof dear gill temperature. to keep the poor dear girl company; for it is dull work to breakfast by one's self. You and I miss Lucy sadly, at this very moment, though we have each other's company to console us."

"Good morning, dearest father," said the sweet girl, passing an arm round Mr. Hardinge's neck, with more than her usual tenderness of manner, and im-printing a long kies on his bald head. "Good morning, Miles," stretching to-ward me a hand, but averting her face, as if afraid it might reveal too much when exposed fully to my anxious and inquiring gaze. "Grace passed a pretty quiet night, and is, I think, a little less disturbed this morning than she was yesterday."

disturbed this morning than she was yesterday."

Neither of us answered or questioned the dean nurse. What a breakfast was that, compared to so many hundreds in which I had shared at that very table, and in that same room! Three of the accustomed faces were there, it is true; all the appliances were familiar, some dating as far back as the time of the first Mile; Romeo, now a gray-headed and wrinkled negro, was in his usual place; but Chloe, who was accustomed to pass often between her young mistress and a certain closet, at that meal, which never seemed to have all we wanted arranged on the table at first, was absent, as was that precious "young mistress" herself. "Gracious Providence!" I mentally ejaculated, "is it thy will it should ever thus!" Am I never seain to see those dove-like eyes turned on me in sisterly affection from the head of my table, as I have so often seen them, on hundreds and hundreds of coversions?" Lurgy's spirits. eyes turned on me in sisterly affection from the head of my table, as I have so often seen them, on hundreds and hundreds of occasions?" Lucy's spirits had sometimes caused her to laugh merrily; and her musical voice once used to mingle with Rupert's and my own more manly and deeper notes, in something like audible mirth; not that Lucy was ever boisterous or loud; but, in early girlhood, she had been gay and asimated, to a degree that often blended with the noisier clamor of us boys. With Grace, this had never happened. She seldom spoke, except in moments when the rest were still; and her laugh was rarely audible, though so often heartfelt and joyous. It may seem strange to those who have never suffered the pang of feeling that such a customary circle was broken up forever; but that morning, the first in which I keesiy felt that my sister was lost to me I actually missed her graceful, eloquent silence!

quent silence!

"Miles," said Lucy, as she rose from
the table, tears, trembling on her eyelids as she spoke, "half an hour hence
came to the family room. Grace wishes
to see you there this morning, and I She is weak, but thinks the visit will do her goed. Do not fall to be punctual, as waiting might distress her. Good morning dearest papa; when I want you, I will sent for you."

I will sent for you."

Lucy left us with these ominous notices, and I felt the necessity of going on the lawn for air. I walked my half hour out, and returned to the house in time to be punctual to the appointment. Caloe met me at the door, and led the way in silence toward the family room. Her hand was no sooner laid on the latch than Lucy appeared, beckening me to than Lucy appeared, beckoning me to enter. I found Grace reclining on that enter. I found Grace reclining on that small settee, or causeuse, on which we had held our first interview, looking pallid and uneasy, but still looking lovely and as ethereal as ever. She held out a hand affectionately, and then held out a hand affectionately, and then I saw her glance toward Lucy, as if asking to be left with me alone. As for myself, I could not speak. Taking my old place I drew my sister's head on my bosom, and sat holding it in silence for many painful minutes. In that position I could conceal the tears which forced themselves from my eyes, it exceeding all my powers to repress these evidences of human grief. As I took my place, the figure of Lucy disappeared, and the door closed.

I never knew how long a time Grace and I continued in that tender attitude. I was not in a state of mind to note such a fact, and have since striven hard to forget most that occurred in that solemn interview. After a lapse of so many years, however, I find memory painfully accurate on all the leading

"Brother," she said earnestly, "the will of God must be submitted to: I am very, very ill,—broken in pieces,—I grow weaker every hour. It is not right to conceal such a truth fro n ourselves, or from each other.

I make no reply, although she evidently paused to give me an opportunity to speak. I could not have uttered a syllable to have saved my life. The pause was impressive, rather than long.

pause was impressive, rather than long.

"I have sent for you, dearest Miles," my sister continued, "not that I think it probable I shall be called away soon or suddenly. God will spare me for a little while, I humbly trust, in order to temper the blow to those I love; but He is about to call me to Him, and we must all be prepared for it; you, and dear, dear Lucy, and my beloved guardian, as well as myself. I have not sent for you even to tell you this; for Lucy gives me reason to believe you expect the separation; but I wish to speak to you on a subject that is very near

no hesitation, therefore, in letting me know any, or all your wishes."
"Let us, then, speak of worldly things; for the last time, I trust, my brother. Slucerely do I hope that this will be the last occasion on which I shall ever be called to allude to them. This duty discharged, all that will remain to me on earth will be the love I bear my friends. This Heaven itself will excuse, as I shall strive not to let it lessen that I bear my God."
Grace paused, and I sat wondering

that I bear my God."

Grace paused, and I sat wondering what was to follow, though touched to the heart by her beautiful resignation to a fate that to most so young would seem hard to be borne.

"Miles, my brother," she continued looking at me anxiously, "we have not spoken much of your success in your last voyage, though I have understood that you have materially increased your means."

means."

"It has quite equalled my expectations; and, rich in my ship and ready money, I am content, to say nothing of Clawbonny. Do what you will with your own, therefore, my sister; not a wish of mine shall ever grudge a dollar; I would rather not be enriched by your loss. Make your bequests freely, and I

wish of mine shall ever grudge a dollar; I would rather not be enriched by your loss. Make your bequests freely, and I shall look on each and all of them as so many memorials of your affectionate heart and many virtues."

Grace's cheeks flushed, and I could see that she was extremely gratified, though still tremblingly anxious.

"You doubtless remember that by our father's will, Miles, my property becomes yours, if I die without children before I reach the age of twenty-one; while yours would have been mine under the same circumstances. As I am barely twenty, it is out of my power to make a legal will.

"It is in your power to make one that shall be equally binding, Grace. I will go this instant for pen, ink, and paper; and, as you dictate, will I write a will that shall be even more binding than one that might come within the rules of the law."

"Nay, brother, that is unnecessary; all I wish I have already said in a letter addressed to yourself; and which, should you now approve of it, will be found among my papers as a memorandum. But there should be no mis-

should you now approve of it, will be found among my papers as a memoran-dum. But there should be no mis-apprehension between you and me, deareat Miles. I do not wish you even fully to consent to my wishes now; take time to consider, and let your judgment have as much influence on your decision as your own excellent heart."

"I am as ready to decide at this moment as I shall be a year house his

"I am as ready to decide at this moment as I shall be a year hence. It is enough for me that you wish the thing done, to have it done, sister."

"Bless you, bless you, brother," said Grace, affectionately pressing my hand to her heart; "not so much that you consent to do as I wish, as for the spirit and manner in which you comply. Still, as I ask no triffe, it is proper tha: I release you from all pledges here given, and allow you time for reflection. Then, it is also proper you should know the full extent of what you promise."

"It is enough for me that it will be in my power to perform what you desire;

I could see that Grace was profoundly struck with this proof of my attachment, but her own sense of right was too just and active to suffer the matter to rest there."

"I must explain further," she added. "Mr. Hardinge has been a most faithful steward, and by means of economy during my long minority, the little cost that has attended my manner of living, and some fortunate investments that have been made of interest money, I find myself a good deal richer than I had supposed. In relinquishing my and myself a good deal richer than I had supposed. In relinquishing my property, Miles, you will relinquish rather more than two-and-twenty thous and dollars, or quite twelve hundred a year. There ought to be no misapprehensions on this subject between us, least of all at such a moment."

"I wish it were more, my sister, since it gives you pleasure to heatow it. If it

it gives you pleasure to bestow it. If it will render you any happier to perfect any of your plans, take ten thousand of my own, and and to the sum which is now yours. I would increase, rather than lessen, your means of doing good." "Miles, Miles," said Grace, dreadfully agitated, "talk not thus — it almost shakes my purpose! But no; listen now to my wishes, for I feel this will be the last time I shall ever dare to speak on the subject. In the first place, I wish you to purchase some appropriate ornsment, of the value of five hundred dellars, and present it to I have wish you to purchase some appropriate ornament, of the value of five hundred dollars, and present it to Lucy as a memorial of her friend. Give also one thousand dollars in money to Mr. Hardinge, to be distributed in charity. A letter to him on the subject, and one to Lucy, will also be found among my papers. There will still remain enough to make suitable presents to the slaves, and leave the sum of twenty thousand dollars entire and untouched."

"And what shall I do with these twenty thousand dollars, sister?" I asked, Grace hesitating to proceed.

"That sum, dearest Miles, I wish to go to Rupert. You know that he is totally without fortune, with the habits of a man of estate. The little I can leave him will not make him rich, but it may be the means of making him happy and respectable. I trust Lucy will add to it when she comes of age, and the future will be happier for them all than the past."

the past."

where searching is but I wish to speak on it at all. Promise me, dearest, to be calm, and to listed to speak on it at all. Promise me, dearest, to be calm, and to listed me, dearest, to be calm, and to listed me, dearest, to be calm and fortitude to speak on it at all. Promise me, dearest, to be calm, and to listed me, dearest, to be calm and fortitude to speak on it at all. Promise me, dearest, to be calm, and to listed me, dearest, to be calm, and to listed me, dearest, to be calm, and to listed me, and to listed the me, the circumstance that I felt present the time, notitish, and to be indeared, manily brother. Heaven will not desert you, unless you desert you. The command is unknown to delineate. Here, then, was becktom me to its bilss! Were it not for you and Laucy, and my dear, dear guardian, the hours of my departure would be a moment of pure felicity. But we will not talk of this now. You may leave the to tist of this now. You may leave the to tist of this now. You may leave the to this life, since that is of the possession, to administed to his self-shines and vanity is an administer of the self-dual to the possession to administer to his self-shines and vanity to a state of being, and that in a communion state of being, and that in a communion to the black of this now. You may leave the total the possession, to administer the possession, to administer to his self-shines and vanity of the possession, to administer the possession, to administer the possession to the total thread the curls which the total five the fact. It was deficted native which the total t My sister spoke quick, and was com-

ness, my death will render Rupert miserable; with such a marked assurance, he will be confident of possessing my pardon and my prayers. Then, both he and Emily are penniless, I fear, and their lives may be rendered blanks for the want of the little money it is in my power to bestow. At the proper time, Lucy, I feel confident, will add her part, and you, who remain behind me, can all look on my grave, and bless its humble tenant!"

"Angel!" I murmured, "this is too such! Can you suppose Rupert will copt this money?"
Ill as I thought of Rupert Hardinge, could not bring my mind to believe he

I could not bring my mind to believe he was so base as to receive money coming from such a source, and with such a motive. Grace, however, viewed the matter differently; not that she attached anything discreditable to Rupert's compliance, for her own womanly tenderness, long and deeply rooted attachment, made it appear to her eyes more as an act of compliance with her own last behest, than as the act of degrading meanness it would unquestionably

ing to him, as the request will, from my grave?" rejoined the lovely enthusiast. "He will owe it to me; he will owe it to

"He will owe it to me; he will owe it to our former affection,—for he once loved me, Miles; nay, he loved me even more than you ever did, or could, dearest—much as I know you love me."

"By heavens, Grace," I exclaimed, unable to control myself any longer, "that is a fearful mistake. Rupert Hardinge is incapable of loving anything but himself; he has never been worthy of occupying the most idle moment of a

is incapable of loving anything but himself; he has never been worthy of occupying the most idle moment of a heart true and faithful as yours."

These words escaped me under an im-pulse I found entirely impossible to control. Scarcely were they uttered, ere I deeply regretted the indiscretion. Grace looked at me imploringly, turned as pale as death, and trembled all over, as if on the verge of disaclution. I took as if on the verge of dissolution. I tool her in my arms, I implored her pardon ner in my arms, I implored her pardon, I promised to command myself in future, and I repeated the mest solemn assurances of complying with her wishes to the very letter. I am not certain I could have found it in my heart not to have recalled my promise but for the could have found it in my heart not to have recalled my promise, but for the advantage my sister obtained over me, by means of this act of weakness. There was something so exceedingly revolting to me in the whole affair, that even Grace's holy weakness failed to sanctify the act in my eyes; at least so

even Grace's holy weakness failed to sanctify the act in my eyes; at least so far as Rupert was concerned. I owe it to myself to add that not a selfish thought mingled with my reluctance, which proceeded purely from the distaste I felt to seeing Lucy's brother, and a man for whom I had once entertained a boyish regard, making himself so thoroughly an object of contempt. As I entertained serious doubts of even Rupert's sinking so low, I felt the necessity of speaking to my sister on the subject of such a contingency.

"One might hesitate about accepting your money, after all, dearest sister," I said; "and it is proper you give me directions what I am to do, in the event of Rupert's declining the gift."

"I think that is little probable, Miles," answered Grace, who lived and died under a species of hallucination on the subject of her early lover's real character; 'Rupert may not have been able to command his affections, but he cannot cease to feel a sincere friendship for me; to remember our ancient confidence and intimacy. He will receive the bequest, as you would, take one from dear Lucy," added my sister, a painfullooking smile illuminating that angelic expression of countenance to which I have so often alluded; "or, as that of a sister. You would not refuse such a thing to Lucy's d'; lag request, and why sister. You would not refuse such a thing to Lucy's djing request, and why

should Rupert to mine?"
Poor Grace! Little did she see the immense difference there was in my re-lation to Lucy and that which Rupert bore to her. I could not explain this bore to her. I could not explain this difference, however, but merely asserted to her wishes, renewing, for the fourth or fifth time, my pledges of performing with fidelity all she asked at my hands. with fidelity all she asked at my hands. Grace then put into my hands an unsealed letter addressed to Rupert, which she desired me to read when alone, and which I was to have delivered with the legacy or donation of money. "Let me rest once more on your bosom, Miles," said Grace, reclining her head in my arms, quite exhausted under the reaction of the excitement she had felt while urging her request. "I feel happier at this moment, than I have been for a long time; yet my increasing weakness admonishes me it cannot last long. Miles, darling, you must remember all our sainted mother taught you in childhood, and you will not mourn over my loss. Could I leave you united to one who understood and appreciated your worth, I should die contented. But you will be left alone,

the form in which I had ever seen and loved her might be lost, came in aid of other good resolutions that the state of the family fiad quickened in my heart. I thought, however, it might be well not to let Grace lead the conversation to such subjects, after all that had just passed, repose becoming necessary to her again. I therefore proposed calling Lucy, in order that she might be carried to her own room. I say carried; for, by a remark that fell from Chloe, I had ascertained that this was the mode in which she had been brought to the place of meeting. Grace acquiesced; but while we waited for Chloe to answer the bell, she continued to converse.

"I have not exacted of you, Miles," my sister continued, "any promise to

"I have not exacted of you, Miles," my sister continued, "any promise to keep my bequest a secret from the world; your own sense of delicacy would do that; but I will make it a condition that you do not speak of it to either Mr. Hardinge or Lucy. They may possibly raise weak objections, particularly the last, who has, and ever has had, some exaggerated opinions about receiving money. Even in her days of poverty, and poor as she was, you know, notwith-standing our true love for each other, and close intimacy, I never could induce Lucy to receive a cent. Nay, so scrupulous has she been, that the little presents which friends constantly give and receive, she would decline, because she had not the means of offering them in

I remembered the gold the dear girl had forced on me, when I first went to sea, and could have kneeled at her feet

and called her " blessed."
" And this did not make you love and respect Lucy the less, my sister? But do not answer; so much conversing

must distress you."
"Not at all, Miles. I speak without "Not at all, Miles. I speak without suffering, nor does the little talking I do enfeeble me in the least. When I appear exhausted, it is from the feelings which accompany our discourse. I talk much, very much, with dear Lucy, who hears me with more patience than your-self bytches!"

I knew that this remark applied to Grace's wish to dwell on the unknown future, and did not receive it as a re proach in any other sense. As she seemed calm, however, I was willing to indulge her wish to converse with me, so long as she dwelt on subjects that did not agitate her. Speaking of her hopes of heaven had a contrary effect, and I made no further constitute.

made no further opposition.

"Lucy's hesitation to be under the obligations you mention did not lessen obligations you mention did not lessen her in your esteem?" I repeated.

"You know it could not, Miles. Lucy is a dear, good girl; and the more intimately one knows her, the more certain is one to esteem her. I have every reason to bless and pray for Lucy; still, I desire you not to make either her or her father acquainted with my bequest."

"Rupert could hardly conceal such a thing from so near and dear friends."

"Let Rupert judge of the propriety of that for himself. Kiss me, brother; do not ask to see me again to day, for I have much to arrange with Lucy; to-

have much to arrange with Lucy; to-morrow I shall expect a long visit. God bless you, my own, dear—my only brother, and ever have you in his keep-

in threading the long passage that led to the apartment which was appropriated to my own particular purposes, as an office, cabinet, or study, I met Lucy near the door of the latter. I could see she had been weeping, and she followed me into the room. into the room.
"What do you think of her, Miles?"

the dear girl asked, uttering the words in a tone so low and plaintive as to say all that she anticipated herself.

all that she anticipated herself.

"We shall lose her, Lucy; yes, 'tis
God's pleasure to call her to Himself."

Had worlds depended on the effort, I
could not have got out another syllable.

The feelings which had been so long
pent up in Grace's presence broke out,
and I am not ashamed to say that I wept
and solbed like an infant.

and I am not asnamed to say that I wept and sobbed like an infant. How kind, how woman - like, how affectionate did Lucy show herself at that bitter movement. She said but little, though I think I overheard her murmuring "Poor Miles!"—"Poor, dear Miles!"—"What a blow it must be to a brother!"—"God will temper this loss to him!" and other similar expressions. She took one of my hands pressions. She took one of my hands and pressed it warmly between both her own; held it there for two or three minutes; hovered round me, as the mother keeps near her slumbering infant when illness renders rest necessary; and seemed more like a spirit sympathizing with my grief than a mere observer of its violence. In reflecting on what then passed months afterward, it appeared to me that Lucy had entirely forgotten herself, her own causes of sorrow, her own feelings as respected Grace, in the you in childhood, and you will not mourn over my loss. Could I leave you united to one who understood and appreciated your worth, I should die contented. But you will be left alone, poor Miles; for a time, at least, you will mourn for me."

"Forever—long as life lasts, beloved Grace," I murmured, almost in her ear. Exhaustion kept my sister quiet for a quarter of an hour, though I felt an occasional pressure of her hands, both of which held one of mine; and I could tercourse down to the time I sailed in "Forever—long as life lasts, occ...

Grace," I murmured, almost in her ear.

Exhaustion kept my sister quiet for a quarter of an hour, though I felt an hoits had placed on her deportment and accasional pressure of her hands, both of which held one of mine; and I could bear her words asking blessings and consolation for me whispered, from time to to to the me, in heartfelt petitions to Heaver had solation for me whispered, from time to to to the me, in heartfelt petitions to Heaver had solation for me whispered, from time to to to the time, in heartfelt petitions to Heaver had solation for me whispered, from time to the time, in heartfelt petitions to Heaver had solation for me whispered, from time to the course revive. I begged her not to incur the risk of further fatigue, but she course revive. I begged her not to incur the risk of further fatigue, but she face, and solation for me, until laid by the side of my parents. Miles, do your thoughts ever fusuly covered the last. I thought, at the time, notwithstanding, that the salute would have been on the forehead, or cheek, three years before, or previously to her acquaintance with Drewsti is so precious to the believer, and which leads us to hope, if not absolutely in the salute would have been on the forehead, or cheek, three years before, or previously to her acquaintance with Drewsti is so precious to the believer, and which leads us to hope, if not absolutely on mine, and kissed the curls with which nature had so profuse the curls with which nature had

pardoned for its character. There is a strong hope within me, that my death will be sanctified to the benefit of my friends. With this view, and this view only, beloved Rupert, I wish you to remember it. In all other respects let it be forgotten. You have found it impossible to command your affections and worlds would not have tempted me to become your wife without possessing all your heart. I pray daily, almost hourly"—tears had evidently blotted this portion of the letter—"for you and Emily. Live together, and make each other happy. She is a sweet girl; has enjoyed advantages that Clawbonny could not bestow, and which will contribute to your gratification. In order that you may sometimes think of me"—poor Grace was not aware of this contradiction in her request—" Miles will send you a legacy that I leave you. Accept it as a little fortune with Emily. I wish, sincerely, it were much larger; but you will not overlook the intention, and forget the insufficiency of the sum. Small as it is, I trust it will enable you to marry at once, and Lucy's heart may be confided in for the rest.

"Farewelt, Rupert—I do not say, farewelt Emily; for I think the letter, as well sa its object, had better remain a

"Farewell, Rupert—I do not say, lare-well Emily; for I think the letter, as well as its object, had better remain a secret between you and me, and my brother—but I wish your future wife all brother—but I wish your future wife all of hope, as that which attends the death-bed of your affectionate

"GRACE WALLINGFORD."

Oh! woman, woman, what are ye not, when duly protected and left to the almost divine impulses of your generous natures! What may ye not become, when rendered mercenary and envious by too close a contact with those worldly interests which are never admitted to an ascendency without destroying all your moral beauty!

TO BE CONTINUED

A WIFE'S SACRIFICE

"I will give them all the graces neces sary in their state of life."

Every one liked Mable Westbrooke, and when her engagement to Harry Foster, the only son of the Wall street banker, was announced, her friends, with three exceptions, rejoiced and considered her to be an unusually fortunate girl. The reverend Mother at St. Peter's

The reverend Mother at St. Peter's Academy wouldhave been better pleased if her favorite pupil had remained with them, for, as she often said in talking the matter over with good old Sister Ursula, whose special charge Mable had been, "the child seems so well fitted for our life in every way." But she would as invariably add: "God's ways are not ours, and no doubt He has work for Mabel to do elsewhere." Then with a sigh, the dear old soul would would go off to ber various duties and to pray more earnestly than ever for this absent more earnestly than ever for this absent lamb of her flock.

rather flock.

Father Anthony, Mabel's confessor, had his doubts too, as to the wisdom of her choice, and these were shared to some extent by Mrs. Westbrooke, who did not take very kindly to her prospective son-in-law, though she consoled herself with the thought that after all he bore the reputation of being a hardworking. (steady young man, a working, steady young man, a Catholic; too, so that there was in this case no question of a mixed marriage. But her friend, the parish priest, was

—and here Father Anthony shook his head half doubtfully, "not a very fer-vent one, I fear. However, he comes at least to Mass on Sundays and to his

Easter duty."
"When it suits him to do so," Mrs. Westbrooke owned reluctantly. "But the child's heart is his, and as he also appears very fond of her; her influ-

ence—"
"We must not trust much to that,"
the old priest broke in. "Yet," he continued, "having known the lad from his
early boyhood, I am confident his faults
are chiefly owing to his home training,
or rather to the want of it."
"You will have a talk with him,
Father?" Mrs. Westbrooke asked.
"Yes, I'll certainly speak to the

Father?" Mrs. Westbrooke asked.
"Yes, I'll certainly speak to the young fellow," Father Anthony replied,
"and if he is not a Catholic he ought to be, why he shall int have Mabel, that is all." It was easy to see the old priest meant every word he said.
The Foster family, if not always rich, had always been Catholic, and the paternal grandparents of the bridegroom-elect, renowned for their sterling Catholic principles, bequeathed this priceless inheritance of the true faith to their only son with a fair share of this world's goods as well. He being a man of marked financial ability, soon increased his fortune to such an extent that to-day his fortune to such an extent that to-day his fortune to such an extent that to-day
he ranked as one of New York's richest
men. But as frequently happens, with
worldly prosperity came a disregard for
the things of God, and both he and his
wife, a Protestant cared only for the
things of this world, and thought little
or not at all of the world to come.

Amidst surroundings of this kind,
Harry their only son grown and it is

Even Mrs. Westbrooke or Father anthony had no idea of this, nor could Abbody had no idea of this, nor could they very easily have found out, for both led secluded lives in their different ways and seldom came in contact with the social set in which the Fosters moved. The marrisge had been arranged before her husband's death, for he was vary anytons his despite. before her husband's death, for he was very anxious his daughter should marry the only son and heir of his banker friend. So the widow could but hope for the best and trust her child's future to

Anthony's talk with the young man had been a satisfactory one and with this they were obliged to be content.

It was the day before the wedding, a beautiful morning in June, when all nature was to begin her new life. Yet the thought of leaving her widowed mother, if only for a time, cast a shade of sadness over the girl's otherwise happy face, and it was with an additional note of tenderness in her voice that she discussed her future plans with Mrs. Westbrooke, who sat beside her on the veranda that overlooked the beautiful Hudson and afforded a delightful view of the Catskills in the distance. Mabel did most of the talking, and she seemed to think her mother's silence meant acquiescence in all the arrangements she was making for them both.

"You will be lonely, dear mother," she said, "but we shall not be long away, and after our return you are to live with us."

Mrs. Westbrooke looked up.

"You must not think to

Mrs. Westbrooke looked up. Mrs. Westbrooke looked up.

"You must not think of me as too lonely, child, though of course I shall miss you very much, but your aunt Amy intends st ying with me here until you return and then I intend going with her to Chicago for the winter."

Mabel looked both surprised and disappointed. Nothing she could say, however, was of any use, for her mother was quite decided not to share the home of quite decided not to share the home of the young couple. She felt instinctive-ly that Harry Foster would not be grieved at her absence. Poor mother! The separation was a bitter one for her, but she would not cloud her daughter's happiness, by any word of regret, and as she laid her hand half caressingly on the girl's fair hair, she said by way of con-solation:

solation:
"We shall not be far spart, dear Mabel, and from time to time I will come to stay with you, but it is better I should keep my own home, and later on you will think I have decided wisely. Besides, your aunt is quite alone and will be glad to have me with her."

"I only hope that you will change your mind, mother," Mabel replied affectionately.

Then the gong rang for luncheon and

Then the gong rang for luncheon and the conversation ended.

The wedding was a quiet one and at-tended by a few friends of the two families, but every one noticed how proud Harry Foster appeared to be of

is fair young bride.

For a time all went on well. After their return from Europe the young couple were seen regularly at St. Ann's each Sunday for the 8 o'clock Mass, but only Father Anthony noticed that after the first few Sundays the young wife approached the Holy Table alone. By degrees Mable came to realize how little her husband really cared for these things which she held most sacred and

things which she held most sacred and of how much more value he held the world and the world's approval.

One evening, however, this sad truth came home to her as it had never done before. A few of her husband's most intimate friends, who by the way, were the staumchest of Protestants, came to dinner, and later on when they were all assembled in the parlor the conversation turned on some of the leading pulpit orators of the metropolis.

pit orators of the metropolis.

"I suppose you have been to St. Bartholonew's to hear Dr. G—," one-society dame exclaimed. "He is a most delightful man and so elequent. You and Mrs. Foster should certainly hear him. Why not come with us next Sunday?"
"We shall be delighted," was Harry's

reply, and he was just about to say how much he and his wife should like to meet the celebrated preacher, Mabel interrupted him. It is very kind of you to think of ne

but we—I cannot go. Perhaps you do not know that we are Catholics."

Sciatica and Lumbago

Suffered for Twenty-five Years and Could Get No Relief

Now Tells of the Wonderful Results Obtained by the Use of Dr. Chase's Nerve Food

Sciatica, neuralgia and sciatic rheumatism are the result of a run-down nervous system. For this reason all treatments must necessarily fail which do not build up the nervous system.

Mr. Collins suffered for twenty-five years and never was able to obtain satisfactory treatment until he began the use of Dr. Chase's Nerve Food and Kidney-Liver Pills. While the Nerve Food forms new blood and restores the exhausted nervous system, the Kidneyexhausted nervous system, the Kidney-Liver Pills invigorate the action of

kidneys, liver and bowels.

Mr. W. T. Collins, Morpeth, Ont., writes: "It affords me pleasure to be able to speak favorably of two of Dr. Chase's medicines—the Nerve Food and Kidney-Liver Pills. I had been a conflower for twenty-five years from sufferer for twenty-five years from sciatics, lumbago and neuralgia and tried almost all the medicines I could hear of, without one particle of benefit. until I commenced to use Dr. Chase's. I noticed an improvement before I had used two boxes, and the benefits obtained by continued use have been wonderful. I have so much confidence in these two medicines that I have recommended them to dozens of my friends, and I have yet to hear of a

single case in which they failed to give satisfaction."

Dr. Chase's medicines are for sale by, all dealers, or Edmanson, Bates & Co., L'mited, Toronto.

The words were said, and to the end of her life Mabel never forgot the expression on her husband's face or the almost imperceptible look of dismay on her guests. Poor child! Could she her guests. Poor child! Could she have read their thoughts she would not have felt so downcast, for they were people of refinement and education as well as kind-hearted and able to appre-

well as kind-hearted and able to appreciate her courageous outspokenness even if they could not agree with her religious sentiments. "Plucky little woman," was their inward comment.

Mr. Foster, however, pald no heed to his wife's interruption, and only reiterated his acceptance of Mrs. Hilton's invitation, while Mabel, seconded by her guests, tried to change the conversation, much to the relief of the discomfated host, who certainly felt more tion, much to the relief of the discomfited host, who certainly felt more angry than he chose to appear, and he as well as Mabel were not sorry when at last the visitors took their departure and they were once more alone. Then he gave vent to his anger.

"What did you mean, Mabel?" he said, "by refusing an invitation that I had already accepted for you and myself?"

self?"
"O, Harry, you know that as Catholics we may not attend Protestant services," Mabel said firmly.
"Even so, it was quite unnecessary to enlighten our friends on this point. Most of them know I'm a Catholic but I are achieved. if I see nothing wrong in going now and then to hear a fine preacher else where

why should you?"
"But the Church forbids it," his wife "But the University of the west of the Charles and the west of a bygone age," muttered her husband: then, in a more affectionate tone: "Go to church when and where you like, little woman, but don't expect me to be held hard and fast by rules only fit for the Middle Ages. At any rate, we the Middle Ages. At any rate, we must go with the Hiltons next Sunday

must go with the Hiltons next Sunday if only for once."

"I cannot go," Mabel exclaimed.

"Do as you like," was the cool reply;
but understand once for all that in future I will have no interference in matters of this kind, and that if you wish to please me you will do as I do."

"I cannot do this, Harry," Mabel said heartbrokenly, but he made her no further reply and left the room.

"Had I married a Protestant, could it have been worse?" she questioned.

"Anything out a careless and indifferent Catholic!"

Time went on and the relations be-

Time went on and the relations be-Time went on and the relations be-tween the two daily became more strained. Harry Foster was never seen at St. Anne's now, and Mabel felt utterly crushed when she heard inci-dentally that her husband had become a Free Mason. The birth of her little girl was in one respect an added misery, for the poor mother had to struggle for the faith of her child as well as her own, and though he did struggle for the faith of her child as well as her own, and though he did not refuse to have his child baptized, yet there was scarcely in obstacle he did not put forward to provent her being brought up a practical Catholic. Only to Father Anthony could Mabel speak of what she suffered. She hoped her mother might never hear how her form hed heen so addy realized.

fears had been so sadly realized.

"O, Father," she cried, "how am I

to bear it?"

"Prayer and sacrifice," he whispered. "The Sacred Heart is all powerful and will enable you to bear your cross bravely for as long as God wills you to bear it."

Mahel's pleadings and Father. As

Mabel's pleadings and Father An-Mabel's pleadings and Father Anthony's sterner rebukes were all in vain. Harry Foster gradually drifted away from every Catholic influence and there were certain rumors abroad that in other ways he was going to ruin as fast as he could go; thus it was not long before the report of his failure was well known in Wall street. Even this did not bring him to a sense of his this did not bring him to a sense of his folly, for before the public in general were well aware of what had happened the once prosperous young man had left New York and many a long year was to

pass away ere it saw him again. When Mabel heard of her husband's disappearance her first feeling was one of relief for the sake of her child; this thought was quickly succeeded by that of intense sorrow for his downfall. He had sacrificed his faith to win the world's ion, and this sacrifice had led approposition, and this sacrince had led to the loss of what was considered as essential to success by those in his "set." The gods they worshipped were wealth and position. The very means he had taken to insure both had lost him

Whither he had gone she could not learn, for her own fortune, that had been settled exclusively, on herself, she used to satisfy the claims of her husband's creditors. It was only by turning her musical education to ac-count that she was able to support herself and child. Daily she knelt in the little church and there prayed most earnestly for her erring husband's

repentance.
"That he may return to Thee, O my
God; for myself I ask nothing but the
grace to suffer even to the end of my
life if such be Thy holy will."

And Dorothy's innocent lips asked God to bless her absent father, while Father Authony never falled in a "Memento" in his daily Mass for the prodigal's return to his Father's house.

prodigal's return to his Father's house.

Mrs. Westbrooke had been dead for
some time; thus Mabel and her little
daughter were alone in the world.

Time had changed her, the once Time had changed her, the once merry-hearted girl into a grave, serious woman, while Dorothy, a maiden of ten, was very like what her mother had been at the same age. Mother and child were inseparable, and Dorothy was such a dear lovable little being that poverty and loneliness, she often proved

poverty and loneliness, she often proved a veritable angel of consolation.

It was a Thursday evening in June, about six years after Harry Foster's disappearance. Father Anthony, now an old man, had been busy all afternoon hearing confessions for the next day was the feast of the Sacred Heart and also the morning of little Dorothy Foster's First Communion. She had been the last to leave the confessional roster's First Communion. See had been the last to leave the confessional and the priest immediately followed her into the church, where he walked slowly up and down the aisle reciting his office while waiting for any belated penitent that might happen to come.

Dorothy, after making her thanksgiving before a picture of "the Sacred
Heart pleading," of which she was
very fond, returned home, but she had
hardly left the church before her

place was taken by a man, whose appearance seemed very familiar to Father Anthony. The stranger knelt there for a long time and then entered the confessional, where the priest awaited him, for by this time the father was quite convinced as to the identity of his penitent. It was indeed Harry Foster and once more the angels of God must have rejoiced over the return of a wanderer to the fold, over a soul raised to life again.

It was Father Anthony who broke the glad news to Mabel, and when next morning the three, father, mother and child, received the Living Bread from his hands, he felt indeed ready to sing his "Nunc dimittis." When Harry asked his wife's forgiveness for his past unkindness she gently begged him not to allude to it again.

"I forgave it long ago."

These years of absence had been spent in Australia, and by dint of hard work and economy he had again accumulated a fortune, but the time of exile proved still more profitable to his soul, for deprived of what he had never-valued, he learned by that very privation to appreciate the practices of his faith which through his own fault were no longer accessible. Alone in the Australian bush, he came to see how he had failed not only in his duty towards his God but as a natural sequence to his wife and child also.

"Fortunately I did not lose hope," he said, "for here the faith of my fathers stood me in stead."

"And the grace of your own baptism," Mabel gently corrected.

stood me in stead."

"And the grace of your own baptism,"
Mabel gently corrected.

"Yes, you may well say that, and I soon determined to turn my feet towards home. I had hoped to see a priest on my arrival in Melbourne, but the Father was out when I called and I had only time to catch the boat leaving the day to "Frise."

the day for 'Frisco."

Though there is always forgiveness for the truly contrite, yet the consequences of sin often remain to be faced, and Harry Foster's remorse for the past was keener than ever when, a few weeks after his return, Mabel died. Her health had been failing for some time, but so imperceptibly that death seemed to come suddenly at the last, as it so often seems to come to those we love. Talking to Dorothy, she complained of feeling tired and sat down to rest in her feeling tired and sat down to rest in her low rocker with her child beside her. Dorothy noticing how intensely pale her mother looked called her father from an mother looked called her father from an adjoining room, but when he came in a moment later the angel of death had already preceded him, and the brave, patient heart was at rest forever.

Heart failure was the doctor's ver-dict, but perhaps Father Anthony was the only one who felt no surprise at the sad news. A week later, when he and the bereaved husband stood together the bereaved husband stood together beside a newly-made grave in Calvary cemetery, the Father told Harry of his wife's sacrifice, how she had offered the sacrifice of her life for his conversion. This had been her daily prayer to the Sacred Heart.

"Yes, she offered her life

"Yes, she offered her life for you, my son," the old priest whispered through his tears; "it remains for you now to

his tears; "it remains for you now to offer yours wholly to God."

Harry Foster took his little daughter abroad, and afterwards placed her with the kind Sisters at St. Peter's where, a few years later she made her profession, to the great joy of those who had known and loved the mother. Then her father entered a Dominican monastery, and there as Brother Augustine he lived to a good old age and died with and there as Brother Augustine he lived to a good old age and died with the reputation of a, saint. Father Anthony lived to see how Mabel's prayers had been more than answered and then he, too, fell asleep in the peace of his Lord."—Messenger of the Sacred Heart."

A DELIBERATE INSULT TO CATHOLICS

J. G. Swift MacNeill, M. P., has sent the following letter to Dr. D'Arcy, Protestant Bishop of Down, Connor, and Dromore, who recently made an unfounded attack on the Catholics of

Ireland: "I feel it due to myself as an Irish Protestant who cannot sign his name without being reminded of his associ-ation with Irish Protestant Church-men to take grave exception to a series of extraordinary statements made series of extraordinary statements made by you with reference to your Catholic fellow countrymen—statements which assume an enormous gravity when com-ing from a prelate of your well-deserved eminence for piety and learning.

A DELIBERATE INSULT TO CATHOLICS A DELIBERATE INSULT TO CATHOLICS

"In an address to the Synod of the Diocese of Down, Conner and Dromore you say in reference to the Catholic Church, "toleration for her is only a temporary expedient." Would it not grieve us to hear any Catholic pronounce such judgment on the Irish Protestant Church, even if he were to base it on an historical document and make the following incontrovertible statement: "An Assembly of Irlsh Protestant Prelates, convened by Archbishop Usher, declared "the religion of Papiets is superstitious and idolatrous, their faith and doctrine erroneous and heretical, their Church in respect to both cal, their Church in respect to both apostatical; to give them, therefore, a toleration or to consent that they may freely exercise their religion and profess their faith and doctrine is a grievation.

ous sin?"
"Professions and promises, even the most stringent guarantees," you say ir the sentence immediately succeeding the one I have quoted, "made by in-dividual Catholics are not of the slightest value, even when those individuals happen to be Cardinals and Bishops, much less political leaders. The Catholic Church claims the right to repudiolic Church claims the right to repudiate every contract and break every such promise, no matter how solemn." Do you realize the insult of such expressions, and the pain and indignation they must create in the hearts of Irish Protestants—and they are many—who are on terms of close intimacy and affection with Catholics and have as much confidence in their honor and truth and confidence in their honor and truth and friendship as if they knelt at the same altar as they themselves?

A PROTESTANT PRELATE AND THE TREATY

assertion but as a matter of history? From the pulpit of Christ Church Cathedral, Dublin, a Protestant Statemade Prelate, Dr. Dopping, Bishop of Meath, preached a sermon in which he openly advocated it a sacred duty the repudiation of the Treaty of Limerick—that Treaty by which "even the most stringent guarantees" were given for the security of Catholics in the exercise of their religion and the enjoyment of their property—guarantees which were shamefully violated by the atrocious Penal Code, which it has been said entailed more misery than the Ten Persecutions of Christendom.

What would be thought of the promulgation of these dootrines with reference to Protestants at this time of day by a Catholic clergyman or layman! What would Protestants think of him? And still his discourse would be less wounding to Protestants than your words must be to Catholics, and would, however misleading, have a greater element of accaracy than, in my judgment at least, appertains to your pronouncement.

ment.

MR. LECKY AND CATHOLIC TOLERATION
On this question of the religious toleration of Irish Catholics I take my stand on the judgment of Mr. Lecky, who was, as you know, trained for the ministry of the Irish Protestant Church, a holder of the Divinity Testimonium of Trinity College, Dublin, a protagonist for the Union, and a member for Trinity College, who had your own support and influence in being elected for that constituency. "Irish history," he writes, "contains its full share of violence and massacre: but whoever will example these episodes with impartiality will easily convince himself that their connection with religion has been most superficial. Religious cries have been sometimes raised, religious enthusiasm has been often appealed to in the agony of a struggle, but the real causes have usually been the conflicts of races and classes, the struggle of nationality against annihilation. Amongst the Catholics at least religious intolerance has never been a prevailing vice, and those who have studied closely the history and character of the Irish MR. LECKY AND CATHOLIC TOLERATION vice, and those who have studied closely the history and character of the Irish people can hardly fail to be struck with the deep respect for singer and in the deep respect for sincere religion in every form which they have commonly

Mr. Leck's phrase, " among the Cath-Mr. Leck's purase, shong the Caul-olics at least religious intolerance has never been a prevailing vice," recalls to recollection the late Earl Spencer's record of his experiences during two viceroyalties in Ireland. He stated in a speech in Chester that he had known instances of religious intolerance during his Irish administration, but not on the part of Catholics. I would ask you to search—your search would be in vain—for an outburst from any Irish Catholic prelate even remotely analogous to the sentiments expressed by Dr. Marcus Beresford, a son of a Bishop of Kilmore, who was himself Bishop of Kilmore, and afterwards, from 1862 till his death in 1885 Pertector. Feinate at a search of his Irish administration, but not on the 1885. Protestant Primate at a salary of

TRISH CATHOLICS HAVE SUFFERED MUCH

He spoke thus at a great Protestant meeting, and his words were received, says the report, with "loud cheering, which continued for several minutes;"

—"We shall drive from our glebe lands the Popish rebel and the Popish illicit distiller, and we shall plant good and faithful Protestants in their place. I trust that every good and faithful minister of God would sooner have potatoes and salt surrounded with Protestants than to live like princes sur-rounded with Papists." The Irish Cath-olics have suffered so much themselves from religious persecution that they have not the desire, even if they had

have not the desire, even it they had the power, to persecute others.

You are much concerned lest an Irish Parliament might pass legislation for the resumption of churches now possessed by Protestants which were in existence in pre-Reformation times. In a letter to the Bishop of Ossory I said it is very hard to realize how a fear of this kind could be seriously felt by any rational being, and I gave the reasons for its baselessness. It is no wonder Dr. Walsh, the Catholic Archbishep of Dablin, to use his own words, "treated the whole contention at ridiculous." The question of the resumption of church property is rather a dangerous one to raise, not indeed as affecting the property of the Irisa Protestant Church used for religious and charitable and educational purposes, but for the holders for their own uses of vast property robbed from the Church at the period of history known as the "Refor-

CONFISCATED CATHOLIC LANDS AND "CHURCH NOBILITY "

Sometimes on English platforms I have said that the lands taken from the Church at the "Reformation" should at least have been appropriated to public purposes and not to found the families of men whom I designate our "Church nobility." This sentiment has always been received with favor. It is indeed a fine stroke of irony that some of the most vehement pronouncemer's in demost vehement pronouncemer's in de-fence of the rights of property, and of the English and Welsh Established Churches, have emanated from resid-ences which are still styled Abbeys and Priories, and carry in their names the record that the titles of their owners rest on nothing but robbery from the pre-Reformation Church, in which Proestants and Catholics have a commo

estants and Catholics have a common and an absorbing interest.
You elicited "prolonged applause from your audience by a reference to the year 1690. If you considered for a moment you would be constrained to admit that the reign of "The Deliverer" was not exactly the time at which the Diocese of Down and Connor, over which you preside, were at the zenith of their spiritual development. In 1690, and for some years subsequently, the Bishop of these Dioceses was a Dr. Hacket, who was Bishop for no less than twenty years, during the whole of which twenty years, during the whole of which time he never even entered these dioceses, but lived habitually at Hammersmith, and put up his benefices for

pends, be not maintained, there may be in this country an outburst of militant unbelief, "secularism, a fierce hatred of religion and ecclesiastical domination." "One can," as Grattan once said, "never argue with a prophet." "One can only disbelieve him." It is, however, strange that Isaac Butt, who was, as you know, the son of an Irish Protestant elergman writing in 1870 Protestant clergman, writing in 1870, and T. W. Russell, in a speech the other day, held that the establishment of an Irish Parliament, free from corrupting and atheistic influences, would save this country from the so-called Rationalism which is permeating all sections of

which is permeating all sections of British society. You think the establishment of an You think the establishment of an Irish Parliament and the restoration of the people of this country to their Godgiven right to manage their own affairs will be a calamity. One of the best of your predecessors, Dr. William Dickson, who was Bisbop of Down and Connor from 1783 till 1804, regarded the destruction of the Irish Parliament as a great calamity, and was one of the signatories to the Irish Lords' Protest against the Union, drawn up by Grattan, in which the evils that atroclous measure has brought in its train were clearly ure has brought in its train were clearly foreshadowed.

THE PATRONAGE CHURCH LED TO A GREAT

The establishment of the Irish Parliament is not more bitterly denounced than was once the Disestablishment of the Irish Church. Who now would wish to see that Church re-established, with the Sees filled, not with men like yourself chosen by the people, but with the puppet nominees of a Prime Minister? The Irish Sees have ceased to be the preserves of the younger brothers or the younger sons of Irish Union Peers, and the hard-worked clergy of the Irish Protestant Church no longer starve on wretched pittances as they did while the scions of corrruptionist "governing families" drew their thousands and ten thousands yearly from a church the disthousands yearly from a church the dis-tribution of whose patronage as one of the greatest scandals of Christendom. Dr. Knox, Bishop of Down and Connor at the time of the Disestablishment, because he favored that measure, was insulted in the streets of Belfast and called "Judas" and "Traitor" at a meeting to protest against Disestablishment in the Ulster Hall. Years afterwards the action for which he then was exposed to calumny and insult was justi-fied by his election as the first Lord Primate of the Irish Protestant Church when it obtained the inestimable bless

ings of Home Rule.

It is because I am as certain as I am of my own existence that Home Rule for Ireland will do for Ireland what Home Rule has done for the Irish Protestant Rule has done for the Irish Protestant Church by giving it Self-Government, instead of a government which has been a corrupt Castle class job, that I with all the warmth that is consistent with personal respect for yourself enter my protest against both the statements and the tone of your address to the Down. the tone of your address to the Down, Connor and Dromore Synod.

GLASTONBURY THORN

SPRIG BROUGHT TO THIS COUN-TRY AND REPOSING AT CHURCH OF SS. PETER AND PAUL IN CITY OF WASHING-TON BLOSSOMS AT CHRISTMAS SEASON

Too scant attention and too chary credence is ofttimes given to the fact of miraculous demonstrations of the truth of the occurrences which are labeled "traditions" for want of a better term among those who ought to believe gladly in them. Among these is the story of how Joseph of Arimathea came to the British Isles after the Resurrection of Our Divine Lord, bringing with him a thorn staff taken from the tree whose branches were those which pressed the Brow of Our Saviour, which he planted near Glastonbury, England.

The story goes that every Christmas-tide the thorn blossoms there, How many Catholics have ever given this story a passing thought or inquired into its verity? Have not most of us been indifferent about it and perhaps not given it full reception? Because the St. Louis Globe Democrat, a secular paper, not especially friendly to the Catholic Church, recently printed the following account by William A. Du Puy of a singular manifestation of the Glastonbury thorn in the United States, it is reprinted herewith, in the hope that Catholics who have been inclined. that Catholics, who have been inclined not to devoutly appreciate the modern wonders which God is working, will give in the future a more zealous and prayerful attention to them.

The Globe Democrat says in part : The Globe Democrat says in part:
The famous Glastonbury Luorn, descendant of that shrub which made the
agonizing orown which Jesus wore, the
plant which unseasonably bursts into
bloom at Christmas time at Glastonbury Abbey, England, has taken root in America, and this Christmas is blooming among the snows, thus performing the miracle that bears evidence of divinity back of it. It is at the National Cathedral of SS. Peter and Paul in Washington that this plant is thus strangely blooming as it has bloomed nowhere else, except at the church of these same two saints at Glastonbury. In its new-found cloister it forms the nucleus around which has been collected a won-derful series of religious relics. And its story is one of romance unsurpassed in the annals of time.

in the annals of time.

The story of the Glastonbury thorn made new by its finding a new home in America, is almost as old as Christianity itself. It is one of those remarkable paradoxes of nature that witness to the truth of Christianity. It is argued that the striking fact in connection with the religion of Christ has been the constant tastimony of its truth given by natural religion of Christ has been the constant testimony of its truth given by natural things. No other religion in the history of the world has so teemed with honest natural miracles as Christianity, and it is an event of historic and sentimental value that the United States should thus possess one of these natural witnesses of the divinity of Christ.

HAS INSPIRED THE POETS RATIONALISM PERMEATING ALL SECTIONS
OF BRITISH SOCIETY!

You apprehend that in a remote time, if the Union, on which you with evident sincerity believe all our happiness deinterval the bards of England sang of the Glastonbury thorn. This mystic tree had more to do with the conversion of its Druid people to Christianity than the missionaries themselves,

for the British people were nature lovers and in their own barbaric religion they had been accustomed to drawing relig-ious truths from material things. When written language was young the thorn was known to it, for one poet of Cadmus' age sang :

The staff het budded, het grew Until it blooms da whole da drew And sil it blooms on Xmas night, But best they say at dark midnight.

A later poet, the gentle Tennyson, sang and told the whole story of the Glastonbury thorn in a single stanza: The cup, the cup itself, from which our

Lord.
Drank at the last sad supper with his

Own,
This Arimathean Joseph journeying
brought
To Glastonbury, where the winter thorn Blessoms at Christmas, mindful of our

Joseph of Arimathea was the Hebrew Joseph of Arimathea was the Hebrew scholar and gentleman whose pity was so aroused by the crucifixion of Christ that he gave up his own garden tomb for the reception of his crucified body. It is probable that the events at the tomb and the resurrection of Christ were known to him and had much to do toward his conversion to Christianity. At any rate, he embraced Christianity and, throwing aside his fortune, position and strading in Jerusalem, followed after the new light of Israel.

Fired with missionary zeal, Joseph

Fired with missionary zeal, Joseph took twelve companions and started out to convert the world to the new faith. All roads led to Rome in that day, and it is certain that he visited Rome. It is likewise certain that the persecutions of the infamous Nero drove him out of Rome across Europe into Gaul.

SPRUNG FROM JOSEPH STAFF All that weary way of trouble and persecution Joseph supported himself by a staff which he had cut, tradition says, from the very thorn tree in Palestine that had furnished the crown of thorns that mocked the kingly majesty of Christ. About A. D. 69 he reached the English Channel, then, as now, the rough barrier of water between two hereditary enemies, England and France, Nero's persecutors were close at hand, and to escape their attentions Joseph of Arimathea put out in the rough sea in an open boat. The winds drove him into a rude port of England, and there he took up anew his march of faith. Pursued and tormented by the Druids, who resented the religion be taught, he made his way across England to the ancient Isle of Avalon.

Avalon is now Glastonbury, and from the beauty that remains of the scene the beauty that remains of the scene one can readily picture the fairness of the picture that spread itself before Joseph and his footsore, weary companions as they reached the hill overlooking Glastonbury, a half mile to the south-west. The story runs that Joseph reached this hill just before twilight, and as he looked on the pretty valley, the Brent River winding like a silver ribbon about it, he knew here was the spot for his mission. Deep into that sacred hill he stuck the staff he had brought all the way from Palestine as a sacred hill he stuck the staff he had brought all the way from Palestine as a token that here he should spend his falling years for Christ. To-day this hill is still named "Weary All Hill," in memory of the coming of Joseph of Arimathea. The staff so impulsively planted took root, flourished, and as the little mission grew the members were startled to find that it blossomed not only at its normal blossoming time in only at its normal blossoming time in summer, but on Christmas Day, or at least Christmas week, as well.

MADE BRITAIN 'CHRISTIAN

But to retrace a bit. When Joseph reached Avalon his message was accepted by the wife of Arviragus, the heathen prince of the realm. Her name is forgotten, but the charity of her soul toward the Christian pilgrims remains a bright spot on this page of the world's history. She persuaded her husband to at least tolerate the new religion, and as Tennyson said: "The heathen prince Arviragus gave him a spot where on to dwell. And there he (Joseph)

little lonely church in days of yore. The "little lonely church" was the first Christian Church in Britain, and from it sprang that great British church that existed before the coming of the good Augustine in the sixth century. But the people round about Glastonbury were chiefly won by the miraculous thorn. One of the monks of Glastonbury quaintly wrote of the double blossoming and bearing of the thorn at Christmas. "The white thorn of Glastonbury doth blossom in the deep of winter to speak to men of Christianity that religion that flourishes best in persecution and is strengthened by the seed of the martyrs.

The author of "Arborium et Fruiticum" devotes a paragraph to the Glas-tonbury thorn. He describes the thorn as he saw it at Glastonbury in Decem-ber, 1833. It then had leaves, fair buds, full flowers and many of the haws or berries on it at one and the same time. He was at a loss to explain it scientific-He was at a loss to explain it scientifically, and called it one of "those natural paradoxes which teach deep truths."

The original thorn has been preserved by slips and grafts. In the religious persecutions which disturbed the reign of Charles I, the thorn tree was considered a relic of papistry by the stern Roundheads. A zeslous soldier nearly out it down, but was killed by a flying splinter which entered his eye. Thus the sacrilege was averted. In 1870 only the stump was remaining, but numerous grafts were in existence in the gardens and glebe farms at Glastonbury in keep-ing with Tennyson's description of it. In 1745 the Christmas London Evening Post reported that a vast concourse gathered to view the thorn blossoming

RECENTY BROUGHT TO AMERICA

The story of its advent into America is an interesting one, and it shows how closely the National Cathedral of SS. Peter and Paul, Washington, is connected with the old abbey Church of SS. Peter and Paul, Glastonbury, England, after which it is named.

In 1900 Stanley Austin, son of the poet laureate of England, the present owner of Glastonbury Abbey, presented to Bishop Satterlee, the first bishop of Washington, a slip from the celebrated Glastonbury thorn to be planted in the

cathedral close at Washington. This was done, and with horticultural skill the cathedral authorities being assisted by experts from the Department of Agriculture, the thorn has flourished. For the past two seasons it has blossomed at around Christmas, one year on the

feast of the Epiphany. January 6, the anniversary of the chartering of the Westminster cathedral.

Virtue has but a stunted growth where vice receives a smile

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LONDON, SATURDAY, JANUARY 20 1912

THE Osservatore Romano of Dec. 27 says: "We have received a copy of an illustrated paper, La Beche, printed at into the household of the faith: Montreal by Messrs. Lefebvre, with designs by J. Charlebois, which constitutes an unjustifiable attack against all English-speaking Canadians, especi ally those of Irish origin, and against English-speaking Bishops and clergy. The text contains insults to the Holy See and to religion which would be out of place in Asino. Mgr. Bruchesi, Archbishop of Montreal, has done well to condemn this publication in his Semaine Religieuse. It certainly deserves the condemnation of every good Catholic. If certain French-Canadian elements think that they can attain the ends they desire by these means, they are making a great mistake, and are simply showing themselves unworthy to be called Catholics. and gaining nothing but reproof from the Ecclesiastical and civil rulers of their country."

THE CHURCH UNITY OCTAVE

"Holy Father, keep them in Thy name whom Thou hast given me; that

name whom Thou hast given me; that they may be one, as we also are.

"And not for them only do I pray, but for them also who through their word shall believe in me;

"That they all may be one, as thou, Father, in me, and I in Thee, that they also may be one in us; that the world may believe that thou hast sent Me." (St. John xvii. 11, 20, 21.)

Throughout the whole Christian world there is a growing sense of the

evils of a divided Christianity, a state of things so directly opposed to that for which Christ prayed, "That they all may be one as thou, Father, in me, and I in

The groping after some sort of organic unity, by some of the sects, which are seeking to re-unite the various subdivisions into which they have broken up, and the attempt at union even becen certain distinct denominations all point in the same direction.

Principal Gaudier is publishing series of articles in the Toronto Globe on the need of Church Union. In the first article he points out that the comparative failure of the Protestant Churches in the United States has been due, at least partially, to excessive denominationalism. He quotes Bishop Anderson of Chicago:

"I know a little town not far from Chicago, with a population of 1,300. In that town are 9 churches, several of them supported by home mission funds, and 55 per cent. of the men do not belong to any one of them."

Principal Gaudier comments thus: "Need we wonder that men of strength

Jesus, and that the nine churches fail Jesus, and that the nine churches into command the respect, secure the attendance, or do the work of one rightly constituted, and doing the work in the spirit of Jesus."

"Even in Canada," he goes on, "we are

wasting money enough and men enough through dove-tailing and over-lapping to evangelize a whole race of heathen."

Such considerations are, perhaps, a bit utilitarian, but there is not wanting the spiritual note of regret for the obstacles presented by sectarianism to the spread of the gospel of Christ.

On a much higher plane of spirituality is the well-known movement in the Church of England to bring about reunion with the centre of Unity and the Head of Christ's Church, with Rome and Peter's successor.

Amongst the many Anglicans whom the Holy Spirit of God has led into the fulness of truth, some have been distinguished by their massive personality, their eminence in literature, their social position. But for ardent charity towards those still outside the fold, for burning zeal for the reunion of Christendom, none surpass the little group of converted Anglicans who founded the Society of the Atonement at Graymoor, Garrison N. Y. They publish a magazine, The Lamp, a veritable lamp to the feet of those who are groping for Catholic truth in the darkness of schism or heresy. Through this magazine they to Catholics to observe the Church Unity Octave, from the feast of St. Peter's Chair at Rome, Jan. 18th, to the feast of the Conversion of St. Paul,

This is no unauthorized appeal, for the Holy Father himself gives it a special blessing, with his good wishes for its great success. His Eminence Cardinal O'Connell, the first Archbishop to approve, wrote as follows :

I have received your note of Jan. 6th and you may rest assured that I, myself, and my clergy and people, will join their priests, but then neither do we choose

prayers with yours for the holy purpose you outlined in your note."

Amongst the readers of the CATHOLIC RECORD we hope there will be many who will join in this holy brotherhood of prayer " that they all may be one," our dear Lord's own prayer. Whether or not there is any general participation by the parish, individuals or families may every day of the octave say the Rosary, the prayer which we shall append to this appeal to their piety. Of course it is very desirable, also, that they should endeavor to receive Holy Communion as often as possible during the octave for the same intention.

We take the following from The Lamp, which was published by these holy men while still Anglicans, and it is worthy of note that they had inaugurated this octave of prayer for unity even

"Only in heaven can it be known many prayers ascended up to throne of God from the Feast of Peter's Chair to the Conversion of St.
Paul, for the return of the "other sheep" to the unity of the one Catholic Fold, but that the number of the sheep. sheep" to the unity of the one Catholic Fold, but that the number was very great and that they ascended up from altars, cloisters and private households

in many lands is quite certain.

"The marks of the Divine approval
upon the observance of this Octave of
Prayer for the return of all believers to Prayer for the return of all believers to the communion of the Apostolic See are unmistakable, for otherwise our Lord would not have disposed the highest ministers of His Church to give it their sanction and blessing. Before tinuing a season of special prayer which The Lamp had inaugurated in its Anglican days, we first com-mended the matter to God and then laid it before our Most Rev. erend Archbishop, as was fitting. Those who read his letter in the January num-ber will remember His Grace's words: 'You have my most cordial approval and blessing on every effort to secure prayers by means of The Lamp, during a Church Unity Octave, as your letter terms it, for the return of all Christians to unity under one visible head, the Successor of St. Peter, the Vicar of Christ on earth.'

Christ on earth.

"Greatly encouraged and emboldened by the favorable reply of the Archbishop of New York to our humble petition, we next addressed His Excellency the Apostolic Delegate at Washington, and our readers know with what happy results, for the Most Rev. Monsignor Falconio replied: 'I have no doubt but that your appeal will be responded to by all sincere Christians (and) I consider it we doubt to the property of the control of sider it my duty to join my prayers to yours in order that God in His great mercy may be pleased to bring about the desired union."

Cut out this prayer and paste it in your prayer book. When you have it nemorized, it should form one of your daily prayers.

PRAYER FOR THE NOVENA Lord Jesus Christ, who saidst unto Thine apostles, Peace I leave with you, My peace I give unto you; regard not our sins, but the faith of Thy Church and grant unto her that peace and unity which is according to Thy will, Who livest and reignest one God, world

Just as a divided Christianity is lead ing to infidelity, an united Christendom would bring the world to the foot of the Cross, believing, loving, adoring. Let us pray, then, "that they all may be

A LITTLE QUESTION OF ETHICS One who describes himself (or herself) as a subscriber asks us to answer a question put to him by a non-Catholic.

man to open his house to a gathering of young people to a dance, is it not equally sinful for a priest to call a social or a tea-party?"

The question may have been transmitted to us by a good Catholic girl or Catholic youth to whom it was the source of some difficulty; or it may have come from one of those "smart' their heels." and who find any sort of prudent restraint irksome. In either case it is worth while exposing the so-

phistry of the apparent dilemma. In the first place, it is a well known fact that all priests do not forbid a gathering of young people in a neighhor's house for a dance, or any other sort of reasonable relaxation. Indeed priests are the first to admit that some form of relaxation and amusement is quite useful and even necessary. But it is often necessary for the parish priest to insist-on certain conditions, to impose some restrictions and, occasionally, where these are not observed, to forbid dancing altogether for a time. It may be that there is an excess of such amusements, it may be that he has noted certain demoralizing tendencies, or it may be that parents, who are prudent and God-fearing as well as loving, have opened their minds and hearts to the priest as to the dangers of the situation, and asked him to use his influence and authority to safeguard the innocence of the lambs of the flock.

Whatever be his reasons, we assume that, where the priest has forbidden dancing, the conditions were such as to make the prohibition the most prudent thing to do in the interests of the souls committed to his charge.

Let us suppose even the very rare case where the priest is unreasonably severe. It is still the duty of Catholics to obey. We do not choose our parish

our parents. And God made no exce tions when He gave the "Honor thy father and thy mother."

To come now to the seeming inconsistency of the priest in " calling a so cial or a tea-party." This seems to us to indicate that the priest is quite reasonable and desires to give to the young people of his parish an opportun ity for social gatherings under his direct supervision, where the objectionable conditions which led to prohibiting in discriminate dancing parties, would be

We hope "Subscriber " is now satis fled that his non-Catholic friend did not ask him such a "poser" as he apparent ly considered it. We should advise him to consult frankly the parish priest in such matters, and if proper deference is shown, he will find the priest quite will ing to give good and sufficient reasons for the regulations he deems fit to make for the good of the parish.

TALKING IN PRINT"-FATHER COMEAU

A short time ago there was wide spread newspaper comment on an interview given by Father Comesa to the Winnipeg Tribune on the much discussed question of the bearing of the Ne Temere decree on the civil marriage of a Catholic and a Protestant.

It is a tribute to the unity of the Church, the intense solidarity of Catholics in matters spiritual, when the utterance of a priest, no matter how bscure, can cause such commotion Were it a Protestant clergyman that made any extravagant statement analogous to that of Father Comeau, Protestants would be spared the trouble of repudiating it, for press and people recognize the looseness of the negative ond that unites him with his coreligionists. But Catholics themselves feel keenly the stigms of disgrace or folly that attaches to any other Catholic, and especially is this the case if the delinquent be a priest.

Now priests are of all grades of intelligence, of all degrees of acquired scholarship, from those who rank amongst the savants of their nationality to those with barely the minimum instruction required for the duties to which they may be assigned. The Church endeavors to draw from the people amongst whom she works recruits for the service of God's altar. She has raised Chinese Hindoos, Negroes, Indians and Half breeds to the dignity of the priesthood In such cases, she looks more to the uprightness of character, to the tried virtue of the aspirants, than to the profound knowledge of theology or

In all matters of law, civil or ecclesi astical cases arise when even experts differ. Lawyer differs from lawyer in their judgment of the bearing of the civil law on particular cases, and judge differs from judge in their decisions-Suppose some obscure lawver gives out his opinion as to the evil effect of a certain law, does the country at once go into a panie? No, of course not. There are other lawyers of repute to consult, and their opinion may at once show the absurdity of the alarmist views of the little pettifogger. No such commonsense view need be expected in the case of a priest who is as imprudent as he is ignorant of Canon law.

No doubt in the world the good halfbreed priest, Father Comeau, was dis- the aggre-"If it is forbidden by the priest for a ciplined and no doubt he will not rush priest in politics, and the Orangem in again where even the competent fear | would resolve that our dearly bought to tread: but it was necessary that a public repudiation of his alleged solution of his hypothetical case should be made, and this is done in the North West Review, the official organ of the Archdiocese of St. Boniface. In view of the "baneful effect" of Father young Catholics "whose brains are in Comeau's interview we deem it desirable to re-publish the Review's editorial:

"The Winnipeg Tribune of last Saturday contains what seems to us on the face of it a very strange production, purporting to be an interview with Rev. Father Comeau on the marriage laws. Evidently the rev. gentleman is not used to speaking for publication—what may sound plausable enough in the intimacy of private conversation may take on a very different aspect when committed to ink and cold type. According to the published interview, cording to the published interview. Father Comeau supposes the case of a man who was married to a Protestant woman before a Protestant Minister subsequently to the promulgation of the Ne Temere Decree. The conscience of this Catholic is afterwards smitten by his misdeed and he quits his legal wife, she being unwilling to he married before a Cathand he quits his legal wife, and being unwilling to be married before a Catholic priest. Such a separation is not so easily nor so readily effected as Father Comeau would seem to intimate. From the fact that a man has taken a woman to wife (even should the marriage be un-lawful in the eyes of the Church) such a man has contracted certain legal and noral obligations in regard to that woman which he cannot deliver himself woman which he cannot deliver himself of simply by endeavoring to square himself with the laws of the Church; and he cannot be a "good Catholic" unless he recognizes his obligations to the woman he has wronged. It is not our purpose to expose in detail what such obligations would be, but merely to point out that in our estimation Father Comean has spoken rather flippantly on omeau has spoken rather flippantly on such a grave subject. Father Comeau emphasizes, if anything, his lax view of the case in his answer to the following

man wishes to marry another woman, the ceremony to be performed by a Cath-

olic priest, may he do it?" asked the "Well." was the reply, "we try

"Well," was the reply, "we try and get the man to seek a divorce from the State first, because in the eyes of the law he is still married, and while the Church does not recognize it we do not want to lay ourselves open to persecution. There is a way out and that is by having a secret mswriage.

"The words 'the Church does not recognize it' are very misleading, as one might conclude therefrom that the Church makes light altogether of such a marriage. It is well known among Catholics, however, that the Church recognizes the legal aspects of such a contract and also certain moral obligations which flow from it, and she is very much exercised in practice as how best much exercised in practice as how best to secure compliance with her own leg-islation without entering in conflic-with the civil law and without inflicting warranted injury on the innoce

unwarranted injury on the innocent party to the contract.

"Affairs bearing on the marriage contract, whether civil or religious, are of the gravest nature, and in fact all cases of marriage are dealt with by the Church with the utmost care and concern. No priest with elementary prudence would undertake to dispose of a marriage tangle guided solely by his own lights, but would invariably refer the case to his Bishop for consideration and settlement. We have penned these lines not so much to take good Father Comeau to task as to counteract any baneful effect which his words unguardedly spoken which his words unguardedly spoker might create in the minds of the pub-lia."

POLITICAL PREACHERS We are told by the daily papers that been appointed to a temporary position in the public service com assistant to the secretary. Mr. Robins, we are furthermore informed, took as active interest in the recent campaign in opposition to reciprocity, and the Liberals in revenge procured his virtual expulsion from the congregation. This is the situation. We have no opinion to offer as to the right or the wrong of the Government's action, or as to the right or the wrong of Mr. Robin's course in the late election. Both the one and the other will be viewed from different standpoints according to one's political leanings. What we wish to refer to is the scrry spectacle presente by the rev. gentleman and his congregation. For the moment he doffed his clerical vocation and went madly into the political arena. By way of punishment his congregation gave him the cold shoulder and then the Government came to the rescue. For doing this we do not wish to criticize the powers that be. The same thing might happen under a Liberal government. This insident gives us another illustration of the looseness of the tie which binds the preacher to his people. He is, as a rule, an employee whose services may be retained or dispensed with at pleasure Compare this condition of affairs with the splendid system of government of the Catholic Church. Were a priest to go beyond the bounds of discretion in a political contest he would be called to order by his bishop. Poor Mr. Robins had no bishop to guide or correct him, He is merely the servant of the pews-Our chief reason for referring to this matter is to draw attention to the different treatment meted out to an indiscreet priest and an indiscreet minister. Were the parish priest of Brockville in

A NOTED WARRIOR

From the point of view the Hon.

liberties were in jeopardy.

the same situation as Rev. Mr. Robins

the press of the country would contain

some pretty big headings setting forth

Colonel Samuel Hannibal Hughes may be a distinct advantage or disadvantage in our midst as a citizen of Canada. Some people take the Hon. Samuel Hannibal Hughes seriously; others take him humorously. He has an aggravating tongue, but, notwithstanding, a superabundance of good nature. As a military man he is altogether too ardent for a peaceably disposed community such as ours, and we fancy the Premier of the Dominion will have to deliver a series of curtain lectures to the Hon. Samuel Hannibal Hughes that he may be kept within the traces. He would have our Domining turned into an armed camp-nothing less than one million soldiers enlisted. drilled and fit for service to satisfy his towering ambition. In this ambitious resolve the great bulk of Canadians, and we think his fellow ministers who sit around the council board, will have to take issue with him. Instead of one million men taking the field with rifles in their hands and unlimited rounds of ammunition in their pouches, we prefer to have this same million men following the plough and a team of horses. It is well that we should have the military spirit amongst our people to a certain extent, but the Minister of Militia is going to lengths which will draw upon him but severe criticism. The Hon. Colonel Samuel Hannibal Hughes hav ing settled the South African War is now possessed of the ambition to conquer the great American Republic and plant the Union Jack on the White House. Uncle Sam good-naturedly

coming of cannon would be sv band. But he had better not go too far in his military fulminations. While Uncle Sam is indulgent to a degree some day he might be found in morose mood and make things ugly for us. There should be no question of hostilitles between the two countries, and we hope there never will be. We should not forget that we are the little fellow and that it does not become us to be overly impertinent. The Union Jack and the Stars and Stripes will, we hope, continue to fly over two peaceably disposed countries on both sides of the line. If there is to be a rively between us let it he a rivalry in the cultivation of good fellowship and in the promotion of those ideals which serve to make nations really great. The military men like the Hon, Colonel Samuel Hanniba Hughes who are strutting about seeking

MUCH ADO ABOUT NOTHING

Our friends of the Lord's Day Alliance eem disposed to give the Ne Temere decree a period of rest. They have now another startling problem solve. They are very good friends to the news gatherer on the daily papers, these reverend gentlemen, for they give him copy almost every day. They are now exercised because the chief of police in Toronto will not stop the young people from using the High Park toboggan slides on the Sabbath. It seems there is some difficulty in bringing the law to bear on this practise. The police have been ordered to be present so that the unruly ones may be kept in order, but the gentlemen of the Ministerial Association do not want the officers to attend on the ground that it indicated civic acquiescence in the use of the slides. So it has come to pass that in the matter of carrying out the provisions of the statutes there will be a contest between the police court and the Ministerial Alliance as to which will be supreme. We are one with the reverend gentlemen in promoting a becoming observance of the day of rest but we have to part company with them when they declare the children may not play on Sunday. It is this unreasonable and unnecessary interference with the people's liberties which will bring the everend gentlemen but severe and just criticism from good citizens. May the Lord preserve us from the Sabbath of the Puritans. This is the Sabbath which we would have in vogue were the gentlemen of the Lord's Day Alliance given the power to make our laws. Were a number of priests engaged in the same work as these gentlemen there would be a no Popery agitation from one end of the country to the other and uncomplimentary remarks would be made about His Holiness the Pope.

A WORD AS TO FOOD PRICES Some people advance the argument that the reason for the existing abnorma price of food products is owing to condiions which cannot be remedied by legis lation. A contemporary tells us that the period of high prices may not be roken by anything less than a period of hard times and an over-production of food. To-day we have prosperity in abundance. There is enormous consump tion of food with relative inactivity in its production." A careful survey of endorsement of this view of the case. The meat packers of Chicago have been before the courts for the past ten years, and there is no telling how much longer it may take to find them guilty of violating the anti-trust laws of the United States. They have money in plenty-millions of it-the most talented egal gentlemen of the Republic are at their service who will ferret out kinks in the law upon which to find justification for postponement of the proceedings or transference of the trial from one court to another. An editorial re-

view of the trial in the Toronto Globe tells us that : "The evidence of Henry Veeder, the Secretary of the indicted pool, was a dramatic recital of the extraordinary steps taken by the packers to insure secrecy in their operations. When the pool was established in 1893 it was decided to form a kind of secret lodge with secret form a kind of secret lodge with secret signs and codes. The pool met every Tuesday afternoon on a sixth floor room in Chicago under the name of "Postoffice Box No. 247." When the door was tyled and the brethren assembled they proceeded 'to fix the price of fresh beef, agree on the price to be paid for cattle, and allot among its members the amount of meat to be shipped into the different centres of distribution."

Here we have the real secret of the increased cost of living. The meat packers pool is not the only conspiracy of the kind in existence. In almost every other branch of business - in Canada as well as in the Republic-the same conditions prevail. Dishonest business methods are the chief, indeed almost the only, reason for the existence of the exasperating conditions which now confront the consumer How to find the remedy is indeed most perplexing. Every man should be allowed to transact business so long as he does not thereby inflict injustice upon his fellow being. But when he does smiles a broad, indulgent smile upon our this how to get at him is the puzzle. A Canadian warrior, to whose ears the friend of ours the other day told us that thing about the proposed marriage. oppose the proposed relaxation of cer

"if he had the power he would put every one of the trust magnates in gaol as conspirators." We replied that it would not be just to put a man in prison before being found guilty. "Why, my good friend," he snswered, "everybody knows they are guilty. Put them in gaol first and try them afterwards." The situation is most deplorable. The man in the cottage with a wife and little ones to support finds the necessaries of life mounting up higher and higher every day. To meet this his modest income must be augmented. A demand is made upon his employer and in too many cases we have the strike as a result. A man must be very shortsighted indeed, it seems to us, if he does not realize that the members of the trusts or the combines are the real culprits; that they demand enormous profits on their transactions, and that they care not a pin for the country or the welfare of its people so long as they can pile up wealth. What are we going to do about it?

SIR EDWARD CARSON

If editorial utterances recently appearing in the CATHOLIC RECORD would ead to the conclusion that Sir Edward Carson was a noted Englishman we hasten to make correction. Sir Edward is an Irishman. There can be no manner of doubt about it. In a speech recently delivered at Omagh, a congested Williamite district in the North of Ireland where the school master's labors have been in vain, and where the people are living in an Orange mist, Sir Edward spoke of his position in resisting the Home Rule Bill. He said that if he was a rebel it could be tested in the law courts. The gallant knight has made declaration that if the Home Rule Bill passes, he will take to the field and with his Orange hosts play rough house with the British Enpire. He is a one and the same time a professed champion of law and order and making preparations to take the field and to mash both the one and the other. Sir Edward is an enigma. When he takes his place in the Commons at the next session he will cut a sorry figure. Many people will wonder why the Government does not take action and put Sir Edward Cerson behind prison bars for his rebellious utterances. In leaving him slone we think the Government has acted wisely. In Hyde Park London, it is the custom of socialists narchists and all manner of other evil minded people to make flery speeches every Sabbath day. They talk treason and glorify the bomb-throwers. Chagrined are they because the police take no notice of them. They would like to be arrested, tried and put in prison for the "cause," that they might receive the acclaim of their fellow Sim Tappertits. The law officers of the Crown of Great Britain'seem to have placed Sir Edward Carson and his rebellious folowers in the same class.

THE GRETNA GREEN

Rev. W. J. Manning, a respected Methodist clergyman of this city writes to the Free Press reviewing some strictures which had been passed upor ministers of the gospel in Windsor pecause of what appeared to be the loose methods they had practised in marrying couples in that city, the contracting parties being chiefly young From time to time we condemned this system, and our strictures were based upon press despatches from the daily papers. Rev. Mr. Manning lived in Windsor for two years and while there | ing the Catholic Church and its instituunited many of these couples. He tells tions. It is a great charity to aid in us that the issuers of marriage licenses in Windsor are worthy persons, judicious and careful, and adds that the laws of Canada are nowhere more punctiliously observed. He also gives us the reason why many young persons prefer to get married in Windsor rather than in Detroit. It seems that the laws in Michigan require the marriage licenses to be advertised in the papers as soon as issued, and a license costs \$5.00, working themselves into a white-or while in Ontario it is only \$2.00. He thinks this is one of the chief reasons and unreasoning hatred of Home Rule why Windsor gets the preference. A for Ireland. In public meeting assemyoung man who would leave his own. bled they have uttered dire prophecies and go to a foreign country, to get of what will happen should England bemarried, for a matter of \$3 00, must hold tray them into the hands of their enein low esteem his American citizenship. If he is so poor as not to be able to afford \$5.00 for a license his financial ling against the proposed Irish Execuoutfit would render him unfit to contract the marriage relation. Abuses in Windsor have been caused largely from the fact that the whole system is wrong. radically wrong. The ministers and the issuers of marriage licenses, we doubt not, in all cases, observe the law, and then feel their whole duty has been performed. Both of these officials ask certain questions, and the young peeple, as might be expected, always answer, them satisfactorily This is the whole proceeding. Then the marriage is contracted and away they go. A little time and the scandal confronts us. In some cases the parties may have been bigamists. They may be minors who for many good reasons may not be eligible for matrimony, and since its foundation in County Armach. whose parents, too, may not know any- in Ireland, in 1785, to aggressively

quently if the law required that precautions, such as those in vogue in the Catholic Church, were taken to prevent wrong doing. We think Rev. Mr. Mann. ing will agree with us that more publicity should be given non-Catholic engagements. For Catholics this will not be necessary, because the banns are published in the churches and no priest will marry a couple unless entirely satisfied that there are no impediments in the way. The old Church is world wide and impediments can be traced in every part of the globe. If the ministers would observe the principle of the Ne Temere decree much better conditions would prevail in regard to marriage contracts, and strange it is that this same decree, which has for its object the preservation of the marriage tie, should receive naught but condemnation from ministers of the gospel and others. It comes from Rome. That is enough. Away with it. So think many of our neighbors. The pity of it!

MR. MORGAN-"EX"

About a year ago we addressed a etter to the Superior of the Capuchin Monastery, Ottawa, asking information in regard to a person named Morgan, who claimed to be an ex-Franciscan monk, in consequence of which he seems to have earned the affectionate regard of some Protestant ministers who ever ready to announce a "bargain day" in their sparsely - attended meeting houses. We may be thankful that they are not all of this class. Some Protestant clergymen we know, with gentlemanly instincts, look askance at the eeds thrown over the Pope's wall. In eply to our request the Superior of the Monastery in Ottawa sent us the following letter which he had received from Wales, giving a short sketch of the career of Harold Patrick Morgan-"Ex."

Franciscan Monastery, Pantasaph, Holywell, North Wales. Rev. and Dear Father,-In reply to yours of 5th April I beg to state that H. Morgan was born 13th May, 1883, at 44 Rockfield Road, Walton, Liverpool. He Rockfield Road, Walton, Liverpool. He was received into the Church and baptized on the 10th of October 1904, at St. Paul's, West Derby, Liverpool, by Father O'Farrell. He then took Harold Patrick as his name. He studied at Ushaw for some time—I cannot say how long—until he left on the 19th of April, 1906. He was certified to us as of good conduct and of enjoying freedom from any taint. He came to us shortly after any taint. He came to us shortly after the last date as a cleric novice and rethe last date as a cleric novice and remained a few months. To start with he was satisfactory, but later became strange and irregular. The cause of this was discovered to be opium, which he derived from poppy heads taken from the garden. He was cautioned and did not amend, and we therefore dismissed him. He took no vows and so far as I can gather he has no title to Ph. D. He holds I understand good extificates for holds I understand good certificates for engineering from Liverpool University, but evidently finds his present task more lucrative. No doubt opiates explain much of his rascality. I may add that he has often worried us with leaflets and pamphlets, but we take no notice of them. F. Albert, O. S. F. C.

CATHOLIC TRUTH SOCIETY

It is of importance that the Catholic Truth Societies of Canada should be in close touch one with the other. So that this good object might be brought about we would ask those interested in the work in other places to communicate with the Secretary of the Catholic Truth Society of Canada, P. O. Box 363, Toronto. A strong pull is a good thing. better. Our non-Catholic fellow-citizens throughout the country, or, at least, a great majority of them, are possessed of the most erroneous impressions regardtheir enlightenment and we trust every Catholic worthy of the name will do his share to bring this about, by the dissemination of Catholic literature, and, as occasion may offer, by personal effort.

THE ORANGE ORDER

According to the cable despatches the Orangemen of north-east Ulster are should it be yellow-fury in their blind mies. To safeguard their liberties they are prepared to go the length of rebeltive. They will fight to the last ditch in defence of their threatened civil and religious liberties. Satan preaching virtue must take a back seat before this spectacle of Orangeism posing as the patron and guardian of liberty. A brief glance at the constitution and history of the Orange Order will establish

The Orange Order is an Irish secret political society, the membership of which is composed exclusively of Protestants. The association aims to support and defend the British Sovereign, the Protestant religion, and the Union of Great Britain and Ireland. If it is now the champion of civil and religious liberty it must have traveled very far

tain penal enactments against Catholies. It was then proposed to allow Irish Catholies to exercise the franchise under certain conditions. This concession was bitterly opposed by the Protants, and Catholics were attacked in many parts of the North. The attacks led to reprisals, and in the year 1795 a regular battle, on a small scale, took place near Armagh. After the together and founded the first Orange lodge. A young Tory historian, one of the ablest members of this party in the present English House of Commons, says of the founders : "Religious animosity was the breath of their nostrils." History affords elequent testimony of how well subsequent generations of the brethren have held to the tradition of their founders. Every single relaxstion of the penal code was opposed by them. They did their little best against Catholic Emancipation, Disestablishment, the Ballot Act, the Parnell Land Act. In 1883, exasperated by the success of the National movement under Parnell's leadership, a circular was issued to the lodge members urging them to enrol themselves in every district into an armed volunteer force, to lay in stores of arms, and to create a complete military organization. But, to quote the historian alluded to above. "the year 1883 was a little too late for an elaborate massacre of the Catholics." Orangeism and liberty are not synonymous but contradictory. From the beginning they have been animated solely by hatred of their Catholic fellow-countrymen. Their sole aim and purpose was, and is, to bolster up ascendancy-to keep the loaves and fishes for themselves, and to keep the mere Papists hewers of wood and drawers of water, in other words, slaves in the land that was their's by every right, human and divine. The rank and file are not to be censured so much as pitied. They have been played with by the few. They have been made the tools of hungry office seekers who used them as stepping stones to climb into power. They have been misled by the wild and dishonest talk of their leaders Orangeism has nothing in common with Democracy. It has not as yet wakened up to the fact that the cause of the people is something better worth fighting for than vague catch-cries that mean nothing.

The peculiar brand of liberty and equality practised by the brothren is well illustrated by one of the lodge rules which enacts that if any membe should marry a Catholic he is to be expelled forthwith.

No Catholic Unionist has ever bee elected for an Ulster constituency. No Catholic has ever been Lord Mayor of Belfast. Under the Local Government Act of 1898 Catholics held 23 per cent. of the salaried positions in the gift of Protestant Boards, whereas in purely Catholic counties Protestants hold 48 per cent. The corporation of Belfast pays annually in salaries the sum of \$343,615, of which sum Catholics receive \$3,825! The only position held by a Catholic under the Urban Council Enniskillen - a town 54 per cent. Catholic-is that of scavanger ! In the face of this what becomes of the Orangeman's boasted equality? Seeing how Protestant and Catholic toleration works out in practice the unprejudiced must dub the Oran secution under Home Rule the purest hypocricy. If Catholic Ireland wished to persecute she need not wait for Home Rule. The power is in her hands since 1808. And the balance of generosity, as proved above, is decidedly on COLUMBA

NOTES AND COMMENTS

FATHER BERNARD Vaughan having come to Canada and gone it may not be amiss to recall Pope Leo XIII's bon-mot in regard to him. The vivacious Jesuit had been preaching at the Vatican when Rampolia turned to the Holy Father with the exclamation : "He can't be an Englishman !" "No," replied Leo, "Father Bernard was born in the crater of Vesuvius, and we only sent him to England to cool."

THE ITALIAN anti-Catholic propaganda has extended to Guelph, and press despatches tell us an Italian minister has arrived there from Montreal to "preach the gospel and work amongst the foreign population." The object, no doubt, is to "Canadianize" the foreigner, and what that means operations of the same element in the larger cities and in certain sections of the North West we are not left in doubt. It is the old meddlesome tampering of dissolving sects with the faith of simple peoples. It is unmitigated humbug into the bargain. The bogus mass will probably be heard from in Guelph also.

THE DEATH recently of a son of Mrs. Maxwell Scott recalls to mind that all of Sir Walter Scott's descendants are famous seat, is now and has been for generally gets 'em in the end." many years in Catholic hands. Sir Walter's only daughter married John Gibson Lockhart, and their daughter became the wife of James Robert Hope, sor Denney of Glasgow, whom the editor

the celebrated parliamentary barriater, who upon his marriage took the name of Hope-Scott. He was the intimate friend of Manning and Gladstone, and during the stormy days of the Anglican Establishment, following upon Newman's se ession, the three were regarded as its hope and mainstay — Manning in the Church, Gladstone in the State and Hope in the Law. Gladstone rem to the end in the Church of England, but Manning and Hope found their way to the Catholic Church, and were received together after the Gorham decision on Baptism in 1851. Mrs. Maxwell Scott is the daughter of Hope-Scott and great-grandaughter therefore of Sir Walter. She is well known through her deeds of charity and her literary activities, being the author of several ooks on the history of Scotland. Moreover, she is the mother of several sons and daughters, so that the Catholic line of Scott bids fair to be perpetuated.

THE NAME of John Richard Green is conorably remembered as that of an historian who was learned enough and sourageous enough to set aside certain raditional views of English history and

o essay the truth.

It is gratifying to be assured that his widow, who shared with him his zeal for historical research, is pursuing her studies in a like spirit. She has recently been elucidating severa ongested periods in Irish history and telling the truth to English audiences Speaking before the newly organized Irish Society of Sheffield on " The Path of Irish History," she said : "There are theories put forward in England based on a complete ignorance of Irish life in the past. They were told by all Unionists that Irishmen had never of themselves any national life or feeling at all, that the first claim to national patriotism was taught them by England since the Union, and the moral is drawn that Home Rule is an unnecessary cry and a false one. They would all hear this wonderful travesty of the facts constantly repeated. It exactly suited the historical ignorance that had been spread about in England. In all Europe they could find no parallel to historical verdicts so crude and uneducated as those made about Ireland by English

MRS. GREEN, who is herself of Irish blood, then made this thrilling appeal to the patriotism of her countrymen: "Let us all in Ireland remember," she said, "that we have an ancestry on which there is no need to cry shame. The sun has risen and set in that land on lives of courage, honor and beauty. The seasons have watched the undying effort to make Ireland the honored home of the Irish people. So long as the spirit of life is over us I do not know and I hope you do not know, why we in this country should not be worthy of our dead"-a sentiment that should strike a responsive chord in the soul of every true patriot of whatever nationality.

IT is significant that despite the spirit of decay which, according to certain Protestant enthusiasts, has overtaken the Catholic Faith, Catholics con tinue to acquire Protestant churches and to turn them to Catholic uses, This is common to both England and America. Respectability is the major part of Protestant creeds, and as the poor foreigner comes into a city, the Protestant moves out and betakes himself to a "more respectable" quarter. The process in this country of what they call "Canadianizing" the foreigner is ordinarily relegated to missions. A recent instance of this in Toronto was the purchase by Polish Catholics of s Presbyterian conventicle. Then, as we are continually reminded, the French Canadian Catholic is "crowding out" the English-speaking Protestant from Eastern Ontario. Under these circum stances the becoming policy on the part of Protestants would seem to be to ascertain the real causes of their own evident decay before attributing a spirit of aggression to others.

A VERY noticeable instance of this socalled crowding-out process was the purchase in December by Catholics of the Silvester Street Presbyterian Church, Liverpool. The reason given for the sale is that the congregation had been dwindling for years through its members going to live in other and newer parts of the city—the same identical reason as given for similar withdrawals in this country. But a very significant feature of the Liverpool affair is that the church mentioned has for years been the headcentre of anti-Catholic agitations in that city. And it is further to be re marked that under the stress of decay some attempt was made by newspapers to impute it to "Roman Catholic aggres sion"-a childish imputation which of course was, upon investigation, found to be baseless. But as we have heard an Catholics, and that Abbotsford, his old Yorkshire Catholic remark: "We

> "BLUE PENCILLING is the latest resource of Protestant Bible study. Profes-

of the Globe is fond of citing as the greatest living authority on Scriptural exegisis, is responsible for this newest device against rationalism. Addressing a Y. M. C. A. audience in his home city ecently, and referring to the continued unrest and uncertainty in men's minds as to the essential truths of revelation, he advised his hearers "to give the gospels a chance." Let them take a blue pencil and score out everything about which they had the least suspicion that maybe it was not exactly so, and they would be astonished at how much was left to start upon-a process and an assumption very startling on the part of those who have claimed to regard the whole Bible as the Word of God and the only rule of faith and practice. Startling it may be to Presbyterians of the old school, but to those who have an eye to the process of decay in all Pro testant ideas of revelation, Professo Denny's blue-pencilling is but a logical link in the chain.

THE TRUE character of the Y. M. C. A as a sectarian organization has been effectually exposed by Archbishop Harty of Manilla. He had been waging a vigorous fight against the establishment in that city city of one of these institutions for Filipinos. The General Secretary of the organization had just returned from the United States with \$120,000, for the purpose of opening such a house, and on the very afternoon of his arrival the Archbish had in the papers-English and Spanish -an open letter entitled "A Sectarian Y. M. C. A." This forced the official to acknowledge that the institution was a religious one and that Catholics could ot occupy seats on its board of direcors. Commenting on which a Manila correspondent of America characterizes the Y. M. C. A. as a dangerous organization and one entirely unfit for Catholics to ally themselves with in any capacity. This puts the matter in a nutshell, and should become a rule for guidance to any Catholic young man who may have the roposition put before him of taking advantage of the facilities for recreation or physical culture which in this coun. try the Y. M. C. A. undoubtedly possesses. The organization, as we said on former occasions, may be a good one for those whom it was formed, but Catholics should have nothing to do with it.

THE SILVER JUBILEE of the episcopa ensecration of the Most Rev. Dr. Dwyer, Bishop of Limerick the occasion of a notable tribute to that able and enlightened prelate. A presentation of an episcopal wer and basin from all the Bishops of the Province of Munster was the chief eature of the jubilee, and this was accompanied by an address which was mething more than a passing tribute o Dr. Dwyer's worth, but will pass into the ecclesiastical history of Ireland as a document of important bearing upon the annals of the age. "We feel that in your case," ran the address, "we are celebrating the jubilee of an illustrious colleague who will be remembered as one of the most brilliant Irishmen of his time. Your eloquent and fearless proclamation of Catholic Truth and defence of Catholic interests, whenever they stood in need of a public protagonist, especially in the department of education, will always rank you in the forechurchmen. To us, your brother Bishops, you have been an example as well as a glory by your blame less life, your high ideals, your fervid faith and tireless activities in the service of Christ, to whose sacred cause you have surely dedicated the life-long energies of your gifted mind." Transatlantic readers who have followed Bishop Dwyer's career will recognize in this tribute of his ecclesiastical brethren a fitting epitome of his career.

GEORGE BERNARD SHAW

In writing of this peculiar individual -a man of many parts and none of them to be commended-we referred to him in a late issue as being an Englishman. A respected correspondent has written us the following article in regard to him. In calling him an Englishman we were mistaken. It would be difficult to tell what he is. He is of English blood but happened to be born in Ireland. We apologize to the English and sympathize

with the Irish people.
George Bernard Shaw, an Englishman! How on earth, dear editor, did your usually accurate pen deceive you? And the offence you have done the decent Englishman by imposing upon him the unbeliever, the literary vandal and the writer of filthy plays should not be satisfied with your saide qualifications and comparisons but deserves a direct

George Bernard Shaw was born in Dublin, Ireland, on July 26, 1856. We have had Castlereaghs great and small, and why not the disgraceful affliction of a Shaw?

That brilliant writer, Gilbert K. That brilliant writer, Gilbert K. Chesterton, has given us a delightful book on Shaw, his faults, follies, paradoxes, idiosynorasies and doubtful virtues. In it he tells us that Shaw himself once said, "I am a typical Irishman; my family came from Ycrkshire," which bull explains that in the long ago the Shaws were aliens foisted on the people of Ireland and endowed with the good CAN A CATHOLIC BE SOCIALIST?

things wherein the native was the stranger and the stranger the master.

Ohesterton defines Shaw as the natural product of three elements: The Irishman, the Paritan and the Progressive.

As the Irishman, Chesterton says:

"Unfortunately, all the time we were creating a comic Irishman in fiction, we were creating a tragic Irishman in fact.

* * I say that all Mr. Shaw's blood and origin may be found in John Bull's POPE LEO XIII. ON SOCIALISM

* * I say that all Mr. Shaw's blood and origin may be found in John Bull's Other Island." Elsewhere reviewing that play he writes: "No glorification of English practically as if it were a uni-versal thing can ever get over the fact that we have failed in dealing with the one white people in our power who were markedly unlike ourselves. * * * Briefly the philosophy of John Bull's markedly unlike ourselves. * * * * Briefly the philosophy of John Bull's Other Island is quite effective and satisfactory except for this incurable fault, the fact that John Bull's Other Island is

not John Bull's.
"What then is the colour of this Irish society of which Bernard Shaw, with all his individual oddity, is yet an essential his individual oddity, is yet an essential his notice and the property of the prope his individual oddity, is yet an essential type?" inquires his reviewez. 'One generalization, I think, may at least be made. Ireland has in it a quality which caused it (in the most ascetic age of Christianity) to be called the "Land of Sai tts" and which still may give it a claim to be called the Land of Virgins, An Irish Catholic priest once said to me, 'There is in our people a fear of the passions which is older even than Christianity.' * * * However he (Shaw) may shout profanities or seek to shatter the shrines, there is always something about him that suggests that in a sweeter and more solid civilization he would have been a great saint. * * * In any case this Irish innocence is peculiar and fundamental in him."

As the Puritan Unesterton thus

peculiar and fundamental in him."

As the Puritan Unesterton thus depicts him: "But Bernard Shaw is not merely an Irishman, he is not even a typical one. He is a certain separated and peculiar Irishman which is not easy to describe. Some Nationalist Irishmen have referred to him contemptuously as a 'West Briton.' But this is bardly fair; or whatever Mr. Shaw's mertal farlts. for whatever Mr. Shaw's mental faults may be, the easy adoption of an un-meaning phrase like 'Briton' is certainly not one of them. It would be much nearer the truth to put the thing in the bold and bald terms of the old Irish song, and to call him 'The Anti Irish Irishman.'"

After picturing the Protestant wedge After picturing the Protestant wedge that is driven into the country at Dublin and elsewhere and called the Garrison, Mr. Chesterton continues: "The Irish are essentially right when they talk as if all Protestant Unionists lived inside 'The Castle.' They have all the virtues and all the limitations of a little envision in a fort. That is, they lived inside 'The Castle.' They have all the virtues and all the limitations of a little garrison in a fort. That is, they are valiant, consistent, reliable in an obvious public sense; but sheir curse is that they can only tread the flag-stones of the courtyard or of the cold rock of the ramparts; they have never so much as set their foot upon their native soil.

* * * He who has no real country can have no real home. * * * He cannot be expected to exhibit the virtues of a people but only (as Ibsen would say) of an enemy of the people.

* * * It has affected him by cutting him off from the fields and fountains of his real home and 'istory; by making him an Orangeman. And it has effected him by the particular colour of the particular religion which he received; by making him a Puritan."

Treating of him as the progressive, Mr. Chesterton says, "He belonged to that Irish group which, according to Catholicism has hardened its head, but which, as I fancy, has chiefly hardened its hide, lost its sensibility to the contact of

has chiefly hardened its hide, lost its sensibility to the contact of the things around it. In reading about his youth one forgets that it was passed in the island which is still one flame before the altar of St. Peter and St. Patrick. * * * *
Into the riot of all imaginary innova tions Shaw brought the sharp the Irishman and the concentration of the Puritan, and thoroughly thrashed producing a new argument for a new philosophy. * * * * He went to hear Moody and Saukey. 'I was,' he writes, 'wholly unmoved by their elo-quence; and felt bound to tell the pubquence; and felt bound to tell the public that I was, on the whole, an atheist. My letter was solemnly printed in Public Opinion, to the extreme horror of my numerous aunts and uncles. That is the philosophical atmosphere; those are the religious postulates. It could never cross the mind of a man of the Garrison that before becoming an atheist he might stroll into one of the Gurches of his own country, and learn something of the philosophy that had satisfied Dante and Bossuet, Pascal and Descartes."

This is the real Mr. Shaw as seen and studied by his Protestant friend Mr.

studied by his Protestant friend Mr. studied by his Protestant friend Mr. Chesterton. It is said that certain of the English claim him; if so they are welcome to him. The Irish give him by written deed, not by act; for in trying to do the latter they might soil their fingers by contact with one whose polluting plays were forbidden production the none too nesset on clean stages of London on the none too clean stages of London and New York.

J. L. C.

Epigrams from Cardinal Gibbons Baltimore is where I was born—it is where I love to live and where I hope to

Love supplies the place of all other virtues, or, rather, embraces them all.

Prayer is the noblest and most sub-The surest way to gain the confidence of the people is to deal honestly, tell the absolute truth, hide nothing.

She (the Catholic Church) rocks her hildren in the cradle of infancy and shildren in the cradle of she lulls them to sleep on the couch of

death.

Unity of government is not less essential to the Church of Christ than unity of doctrine.

The act we may perform does not sanctify us so much as the spirit in which we perform it.

Man owes as one of his highest duties of citizenship the protection of the weak.

weak.

The public has a right to exercise

telligent control over corporations which which serve it with necessities.

The bullying nation that picks a quarrel with a feeble nation is intolerable.

Can a Catholic be a Socialist? We shall deal with socialism society in its relation to religion, and the monogamic marriage. We contend first that socialism is fundamentally and essentially irreligious, and secondly that socialism would do away with the monogamic marriage and would substitute "free love" therefore.

It is said that socialism is purely political and economic movement and has nothing to do with religion. Leo XIII .tn his Encyclical letter of January 18, 1901, on Christian Democracy, says of socialism: "For it is in the opinion some and the error is already common, that the social question is merely an economic one, whereas in point of fact, it is above all a moral and point of fact, it is above all a moral and religious matter, and for that reason must be settled by principles of morality and according to the dictates of religion. For even though wages are doubled and the hours of labor are shortened, and food cheapened, yet if the workingman harkens to the doctrines that are taught on this subject, as he is prone to do, and is prompted by the examples set before him, to t trow off respect for God and to enter upon a life of immorality, his labors and his gain will avail him naught. Socialism cunningly works its his labors and his gain will avail him naught. Socialism cunningly works its way into the heart of the community, in the darkness of secret assemblies, and openly in the light of day, by speeches and by writings, it excites the people to sedition; the restraints of religion are thrown aside; duties are neglected, and only rights upheld; daily larger and larger crowds of the poor are solicited whose narrow circumstances make them whose narrow circumstances make the ess than religion, is imperiled; it is the sacred duty of every right-minded man to be up in defense of both the one and

The great Leo, speaking from the chair of St. Peter, tells us that it is the sacred duty of every right-minded man to be up in defense of religion and of civil society; and, therefore, the duty of every tight-minded man becomes clear

The word "socialism" has generally The word "socialism" has generally come to signify Marxian, or scientific socialism, which is represented in America by the socialist party and the socialist Labor party. Note the following, from the back of the communist manifesto by Marx and Engels, published by Charles H. Kerr & Co., the socialist publishing house: "socialist literature: Our co-operative publishing house, owned by over two thousand socialist party locate, and party members, supplies nearly all the standard literature of socialism in the English language. We publish the works of Marx, Engels, We publish the works of Marx, Engels Liebnecht, Dietzen, LaFargue, Labriols Kauteky and other writers, recognize the world over as the ablest and clear-est of socialist writers. . . Char-les H. Kerr & Company, Chicago." ABLEST SOCIALIST WRITERS

ABLEST SOCIALIST WRITERS
Let us see what the clearest and
ablest of socialist writers have to say.
Marx says, in Critique of Political
Economy, page 11 of preface. "The
method of production in our material
life shapes and determines also our
entire social, political and intellectual
processes of life. It is not the mind of
man which determines his life in society.
but on the contravy, it is this life which man which determines his life in society, but on the contrary, it is this life which determines his mind." This is the materialistic conception of history, the foundation of socialism. Engels says, socialismus, page 27, "At the root of the materialistic conception of history there is the proposition that production, and next to production the exchange of products, forms the basis of social order." Again, Marx announces, Volksblatt, 281, Capital, Vol. I. page 19, "The abolition of religion as the deceptive happiness of the people is a necessary condition for their true happiness." Engels declares, L. Fuerbach, page 28, Engels declares, L. Fuerbach, page 28.

The real|unity|of,the world is its mater. This is materialism pure and iality." cialism. Can a Catholic be a socialist?

" NO SOUL, NO GOD" Morris Hilquit, one of the best author ities on socialism in America, says in "Socialism in Theory and Practice," "Modern socialism proceeds from the theory that the social and political structure of society, at any given time structure of society, at any given time and place, is not the result of the free and arbitrary choice of men, but the legitimate outcome of a definite process of historical development." This is an American authority on socialism, declaring in effect that there is no dualism of spirit and matter and, therefore, that there is no soul and no God.

Liebnecht says, Volksblatt, 1890, N, 281, "I am an atheist, I do not believe in God. . . We may peacefully

in God. . . We may peacefully take our stand upon the ground of socialism and thus conquer the stupidity of the masses in so far as this stupidity reveals itself in religious forms and reveals itself in religious forms and dogmas." La-Fargue says in The International Socialistic Review, November, 1903. "The victory of the proletariat will deliver humanity from the nightmare of religion." Can a Catholic be a socialist?

Ferri and Labriola were leaders of the

talian socialists and Ferri writes, in "Socialism and Modern Science," page 35, "In the natural biological domain the free play of natural forces and conditions causes a progressive advance of ditions causes a progressive advance of ascent of living forms from the microbe up to man," The International Socialist Review, February, 1901, approves the book of Ferri, and says that it is one of book of Ferri, and says that the greatest contributions to the socialist movement. Kautsky, in Neu Zeit, Vol. I, page 560, declared, "The one-sided attack on the congregations is merely like lopping off the branches of the tree, thereby causing it to grow more vigorously. The axe must be isid at the root of the tree, but this can be effected only by withdrawing the state subsidy from the secular clergy."

SOCIALISM AND LABOR UNIONS It has been stated that nearly one-half of the members of the trade unions in the United States are Catholics. It is extremely unfortunate that socialists have been permitted to gain such a foot-hold among the unions of our country. hold among the unions of our country. This fact has placed the unions at c dis-tinct disadvantage in many localities.

socialists have tried to make it appear that unionism is identical with socialism in Los Angeles. We have seen labor union power and Catholic influence prostituted to the spread of the doc-trines of socialism.

The Catholic Church upholds a regu-larly constituted authority as essential

The Catholic Church upholds a regularly constituted authority as essential to the well being of society and stands upon the principle that all authority is from God. Kirkup, in "The History of socialism," informs us that anarchism is a form of socialism. M. Nanquet and M. Hammon, also admitted the same thing. In 1897 the socialists of Austria endorsed a resolution which read in part endorsed a resolution which read in part as follows: "Socialism is directly conas follows: "Socialism is directly columniated by the doubt all authority." Here is a positive declaration against all authority; and without authority must anarchy reign. Can a Catholic be a socialist?

reign. Can a Catrolic be a socialist.

In the brochure published by thes
socialist party, and entitled "The
Question Box." by Eastwood, it is said
on page 29, "socialism is purely
economic, concerning itself wholly with
the bread and butter question. Its ad-

the bread and butter question. Its adherents are of every religious and philosophical belief, and there is nothing in the teachings of socialism that would exclude a Methodist, a Mormon, or a Mohammedan, an atheist, an agnostic, or any kind of an infidel."

Socialism demands equal nursing and rearing and education for all by the state. It hereby wrests the children from parents, and keeps the parents from the children, and removes the chief reason for the lifelong union of husband and wife. Socialism does away with the stability of the marriage bond and absorbs the family in the state. Individuals and families lose their identity and cease to be social units. Can a Catholio be a socialist?

What barrier shall we set up to stem the tide of socialism? What remedy do

the tide of socialism? What remedy do we propose to affect the cure that socialism can never bring to pass? Shall we ism can never bring to pass; shall we be satisfied to let things go on as they are going? Not at all; the times are evil, as evil as socialists wish; things should not go on as they are going. Man has not the right to do what he likes with his own. He has a right and a duty to do what he ought with his own. The word "ought" stares every man in the face all his life long. What, then ought a man to do with that which he calls his own? There is only one answer to this question. There is only one solution to the great social problem that confronts the great social problem that controlles. Correct moral principles and the Christian virtues are the only saving principles in these troublous times. In the economy of Christ there is comfort for the poor, charity for the rich and justice for all men. He alone solved this problem who told us that we should always have the poor with us, warned us to give to each his due who told the rich how hard it was for the rich man to Correct moral principles and the rich how hard it was for the rich man to save his soul, who comforted the poor by promising them, not money, but life eternal, who held out to the rich the full reward for all their good deeds in tuil reward for all their good deeds in this life. He alone has solved this problem who has prepared an everlast-ing glory for those that feed the hungry, clothe the naked, and give drink to the clothe the naked, and give drink to the thirsty; who has prepared an everlasting torment for those that enjoy, without working, the hard-earned produce of those that work without enjoying, for those that are an end and an object to themselves and have no concern for justice and mercy, no care for the millions that live in hunger and thirst, unlabled unboused horseless of better that live in nunger and thirs, di-clothed, unhoused, hopeless of better days in this life, yet hopeful of the re-ward of the eternal day hereafter.— Francis S. Montgomery.

DECORATING THE HOLY WELLS

AN ANCIENT PIOUS CUSTOM STILL SURVIVES IN RURAL

Old-time customs tend in these m ern days to die quickly, and on their disappearance leave behind a common sense of grief. In rural England they tries, but even now there are few re-maining links with the olden time. Such customs as do exist have altered considerably in character and are no longer celebrated in the spirit of the past. One such still exists in a form almost pure. Now, as always, connected with the Church, the old custom of well-dressing, sprung from great anti-quity, is celebrated on Ascension Day of each year in the pretty village of Tissington, lying far from the railway in the heart of Derbyshire. Its fame has spread throughout the world, with little or no influence upon its character, such or no influence upon its character, such as we find takes place with peasant customs suddenly discovered by a pressreading public. The men and women who take part in it are simple villagers who heed not publicity, and continue year after year to adorn their springs of flowing water with the simplicity born er with the simplicity born of their fathers and a due reverence for

of their fathers and a due reverence for a pretty symbolism.

The custom dates so far back that one loses himself in investigation. There is a tradition that once, when the country round suffered terribly from drought, the five wells of Tissington ran full, and after the people had driven their cathle to drink, a thanksgiving service was appointed as an anniversary on each Ascension Day.

A PIOUS CUSTOM

A PIOUS CUSTOM

The villagers know nothing of literary The villagers know nothing or less, speculation, and probably care less. They believe only that the custom grew in piety, and in piety it grows from coming generations. For a week before Ascersion Day there is in Tissington, a subdued excitement that plainly marks the approach of a religious festival, and as there are five wells in the village to be decorated there is occupation for many for several days. Sometimes it is wet and the ceremonies are carried out under depressing conditions, but if it be a fine week then all goes forward with enthusiasm. The village green has to be swept, pathways and doorsteps are cleaned of obtruding weeds, the stone-work of the wells is scrubbed, and

wooden frames, often twelve feet high are placed above the wells as back-grounds. Not, however, until it has been covered with flowers, after which it is carried to the well and there set in place. When Mary Howitt visited Tis-sington in 1859 she was fortunate enough sington in 1859 she was fortunate enough to see the decorators at work. Forty-two years have passed, yet the method has but little changed. "Within the open door of a cart shed," she writes, we dis-covered the floral decoration itself in progress. We noticed, looming forth out of the gloom, a fantastic frame-work of wood covered partially with a brilout of the gloom, a fantastic frame-work of wood, covered partially with a bril-liant mosaic work. 'Might we step in and look at the decoration in progress?' we asked. 'Certainly, by all means,' replied the young man at work, appeared, considerably smeared appeared, considerably smeared with clay, and who wore a picturesque, slouch-ing black wide-awake. The work upon which this young artist, this 'mosaic-worker,' for such I must call him, was wells. Each well has a similar shrine the decoration of which is undertaken by certain families in the village. The style is the same throughout, though the detail varies, and the workmanship also

is more or less careful.

"Our young artist appeared to have
the ornamentation entirely to himself,
and certainly his work was peculiarly
tasteful. We had pictured to ourselves
the Holy Wells 'dressed' with garlands
and chaplets of leaves and flowers pretty is more or less careful. and chaplets of leaves and hower precipings abroad, but the reality we discovered was entirely different. The wooden frame of the shrine, which is in separate pieces, so as to be readily moved about, is covered with a layer of clay mixed is covered with a layer of clay mixed with salt, in order to preserve the moisture. Upon this clay is very accurately marked out the pattern intended to be, as it were, embroidered with flowers, by pricking with a wooden skewer through a paper upon which the pattern or design has been traced. Into this moist aler the flowers and twing according to clay the flowers and twigs, according to colour, are closely stuck together side by side, producing at a distance, in their rich masses, an effect almost like vel-

but one out of many, for the work is families of Tissington work in common at flowering the wells. Much time is occupied in collecting the leaves and blooms for the decoration. Subtle effects are obtained by the careful blending of different colors. Pink, blue, crimson, white, and golden-yellow are there, as well as the gorgeous red and there, as well as the gorgeous red and varied green. Double daisies, wild hyacinths, may-flowers, furze-blossoms, geraniums, violets, and marsh-marigolds are each used for a specific purpose, to ornament a background of lichens, moss, and yew leaves. Conventional to a large extent, the designs yet differ in all except the main detail—that of making a substantial floral foundation for a motto to the presse of God. They make one to the praise of God. They make one recall the pages of illuminated missals, and there is little doubt that many of and there is little doubt that many of the designs were taken originally from prints. The petals of brilliant flowers are used to make the letters of the text, and the quaint symbols to be seen upon the tops of the wells—the crosser doves, and vases, are most carefully modelled with delightful symmetry from appropriate biossoms.

The villagers make it a point of honor

The villagers make it a point of honor not to visit the wells till after the church service on Ascension Day. Accordingly, though all the labor has been completed and their wells are fully dressed in their temporary garb of beauty, the village seems empty of spectators till the afternoon. The old font in the church, filled with beautiful jonuili or lilies of the valley, is a suggesin the church, filled with bestiral join-quilis or lilies of the valley, is a sugges-tion that this indeed is a day of flowers. The simple service is attended by peas-ant and gentry from miles around, and the vicar gives a short address on the significance of the festival. At the con-clusion the vicar and the choir take significance of the testival. At the con-clusion the vicar and the choir take their places at the head of a procession formed by the congregation and march to the nearest well, where a psalm is read and a hymn sung. When that portion of the service is completed the pro-cession is continued until each of the five wells has been consecrated in a few well-chosen words to the accom paniment of song. On leaving the last well the procession breaks up and all depart for home and dinner. The vildepart for home and dinner. The vil-lage green near by waits patiently for the onrush of merry-makers in the after-noon, and revelry, which then takes the place of reverence, till dark is rampant.

REPEAL DIVORCE LAWS

ADVICE OF JUDGE KINNE, OF MICHIGAN

Ann Arbor, Mich., December 28. Ann Arbor, Mich., December 28.

"Abolish the divorce laws of Michigan" is the advice of Judge E. D. Kinne, who has sat on the Circuit bench of this country for the last quarter of a century. "Hitherto, as a rule, I have administered the law as I found it on the statute books," said Judge Kinne. "It seemed to me that divorce was the only escape from brutality, wretchedness and hope-less unhappiness: but of late the privi-lege of divorce has been so misused and I have witnessed such flagrant disre-I have witnessed such flagrant disregard for truth, morality and decency that my former convictions have experienced considerable modification—if not revolution. Doubtless some good may come from agitation, surveillance and revision, but they will not successfully meet the issue. In my opinion, there is just one way to solve the problem. Let the next Legislature enact a law that never again, for any cause lav that never again, for any cause whatsoever, shall there be granted a divorce from the bonds of matrimony in State of Michigan. In certain cases let there be a decree of separation, but no discussion of the marriage contract."

Prohibition For One

"Science is on the side of temperance reform; each child should enact against all evil habits a prohibitory law for one—that one himself; declare the law constitutional in the supreme work of the wells is scrubbed, and booths for refreshment are put up in the village street and on the green.

As most of the wells are of a very old-fashioned kind, and have little masonry faround them which the decorator can turn into mounds of flowers, large

FIVE-MINUTE SERMON

THIRD SUNDAY AFTER EPIPHANY

The advice given by St. Paul to the Christians who lived in Rome eighteen hundred years ago, "Be not wise in your own conceits," well deserves the attention of those who are living in our own days. Great progress has indeed been made in many things, but our greatest admirers will scarcely say that we are remarkable for having too low an opinion of ourselves—that we have grown in remarkable for naving cooled an opinion of ourselves—that we have grown in modesty and humility. In fact, I do not think I should be very far wrong if I said that, however much men differ in other respects, every one has a very good opinion of himself, places himself before every one else, is, in short, ex-

good opinion of himself, places himself before every one else, is, in short, exceedingly wise in his own conceits, and that this is one of the most striking characteristics of our times.

Look at our young men. Consider the want of respect and even decent regard so many show to those older than themselves. "Old age is a crown of dignity," Holy Scripture tells us. It is true that this is made conditional upon its being found "in the ways of justice."

But now whether it is found in the ways But now whether it is found in the ways of justice or not, and too often because it is not found in the ways of justice, old age is far from being looked upon as a crown of dignity; it is rather made the targate and mark for derision, ridioule,

counsel are often rejected and despised simply because they are given by the more aged and experienced. Consider, too, the manner in which parents are so often treated by their children. I do not refer to those sons and daughters specially who are utterly bad and depraved, those who, by their are bringing the gray hairs of the parents in sorrow to the grave, but I refer to those who may be looked upon as fairly good and virtuous. How little as fairly good and virtuous. How little respect even these fairly good children show their parents! In their way of speaking to them how imperious and dictatorial they often are, and if not that, how rude and uncivil it would n from their ways of acting, as if the seem from their ways of acting, and Lord had commanded the parents to honor the children, and not the children the parents. And as to obeying them, they scarcely think of such a thing. Does not such conduct as this —conduct diametrically opposed to the teaching of Holy Scripture and of the Church—spring from that being wise in their own conceits which is condemned

by the Apostle?

But why does the Apostle condemn
this false wisdom, and why does he
teach us, on the contrary, to aim at the teach us, on the contrary, to aim at the attainment of humility and lowliness of mind? It would take too long fully to answer this question; but to give a sufficient answer its quite easy. If the faults of which I have been speaking were the only evil effects which spring from self-conceit, it would be enough to justify its condemnation and to render it hateful and odious. But there is a more fatal consequence to which it may more fatal consequence to which it may lead. "I confess to Thee, O Father, Lord of heaven and earth, because thou hast hid these thing from the wise and prudent [that is to say, from the wise prudent [that is to say, from the wise and prudent in their own conceits], and hast revealed them to the little ones. Yea, Father, for so it hath seemed good in thine eyes." These are the words of our Lord Himself, and they show clearly the awful consequences of pride. They show us that it was pride which blinded the eyes of the Jews of old to that divine message of truth and love that divine message of truth and love which our Lord came in order to bring them, and which, by blinding them, closed to them the way of salvation. And as it has closed it to them, so it And as it has closed it to them, so it will also to us if we should fall into this dangerous self-conceit. Strive then, my brethren, after true humility of heart, that you may not be cut off from the grace of God, which is given only to the humble.

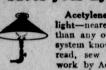
HOLY NAME MEN WHO ARE

REV. GOOD, EVANGELIST, IS EM-PHATICALLY SHOWN TO BE A MALICIOUS LIBELER OF CATH-

That the Holy Name Societies are not limited in their effective action to there parades, impressive and exalting though these be, has been forcibly de-monstrated by an incident of recent happening in the state of Iowa, in two localities as the joint theatres. The Holy Name seems to have power to inspire those who are banded under it to rise up in defense of the interests rise up in defense of the interests that are identical with the Church and put rash assailants to rout. A horrible charge was flung at the Church in Iows recently by a preacher of the nomadic order, who, strangely enough, bears the name Good. In the Presbyterian church at Mount Vernon, Iowa, Rev. J. A. Good, before the members of the local W. C. T. U., charged the Catholic Church in Cedar Rapids with being in league with gambling points, houses of ill-fame, saloons, vicious dance halls and haunts of covert vice and crime generally. The Very Rev. Dean Toomey, director of the Holy Name Society, of Cedar Rapids, who took the trouble to look up the antecedents of the peripatetic villifer, in an address to the Holy Name Society very neatly showed how the tramp "evangelist" had overshot his mark. A summary of the address was published in the Cedar Rapids. are identical with the Church and put Rapids Evening Times. A crushing retort to Mr. Good's shocking libel is found in the fact pointed out that dur-Ing recent religious movements in Iowa no condemnation of local conditions was

heard. First, neither Billy Sunday's vaudeville, nor the prohibition movement, nor the men and religion forward move-ment, nor the Law and Order movement ever uttered one word of serious and effective condemnation of these awful effective condemnation of these await cancers of society; secondly, in the City Council, in the Board of Educa-tion, in the office of Chief of Police, in the offices of Justice of the Peace, on the bench of the District Court, in the the bench of the District Court, in the County Attorney's office, in the City Attorney's office, in the Sheriff's office, Catholics have neither vote nor voice;

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thirdly, during the men and religion forward movement in Cedar Rapids, from the Presbyterian church issued the statement that the Catholics were practically a cipher in the community, and consequently unable to cope with these conditions, therefore not responsible for them.

The case of Cedar Rapids is a fair sample of the recognition which Catho-

sample of the recognition which Catholics receive in the public affairs of the There is more in the Holy Name movement than was at first conceived. — Philadelphia Standard and Times.

THE MISSION OF THE MILITANT

You do not need to be reminded, he continues, that our Christian forefathers in the Church's infancy, were given certain Charismata as they are called Holy Ghost in the Church certain extraordinary powers for the good of the Church. Thirteen or fourteen of these gifts are enumerated in the New Testagifts are enumerated in the New Testament—such as the apostolical gift (or the "speech of wisdom,") the gift of the evangelist, the gift of the doctor (or the "speech of knowledge,") the gift of prophecy, the discerning of spirits the gift of "the psalm," of tongues, of healing, and other miraculous powers.

These supernatural endowments were common, as we know in Apostolic times.

and their disciples have re the prodigies of the New Testament. Wherever in the fields of Catholic Christendom great missionaries have, by

Christendom great missionaries have, by preaching and holiness of life, drawn

CURED OF DRINK BY SIMPLE REMEDY

A Devoted Wife Helps her Husband to a Cure Through Samaria Prescription

Mrs. S., of Trenton was in despair. A loving father and a careful provider when sober—her husband had gradually falled into drinking habits which were raining his home, health and happiness.
Drink had inflamed his stomach and
nerves and created that unnatural
craving that kills conscience, love,
honor, and breaks all family ties. But read her letter-

But read her letter—

"If feel it my duty to say a few words about your Tablets. As you are aware, I sent and got a bottle thinking I would meet them in secret. My husband going to Port Arthur for the summer, so I had te vall him all about the Tablets. He said he would take them just the same, so I sent and got the second bottle for fear one would not be enough. He writes me saying that he has taken the contents of both bottle, and he feels splendid, does not care for drink. In fact, he has not taken any liquor from the first of my giving it to him. I feel I cannot say too much in favor of your wonderful Remedy.

"Mrs. S.——. Trenton, Ont."

"Mrs. S — Trenton, Ont."

Samaria Prescription stops the craving for drink. It restores the shaking nerves, improves the appetite and general health and makes drink distasteful, erai neatth and makes drink distasteful, and even nauseous. It is used regularly by Physicians and Hospitals, and is tasteless and odorless, dissolving instantly in tea, coffee or food.

Now, if you know any home on which

the curse of drink has fallen, tell them of Samaria Prescription. If you have a husband, father, brother or friend on whom the nabit is getting its hold, help him yourself. Write to-day. A FREE TRIAL PACKAGE of

Samaria Prescription with booklet giving full particulars, testimonials, price etc., will be sent absolutely free and postpaid in plain sealed package to anyone asking for it and mentioning this paper. Correspondence sacredly confidential. Write to-day. The Samaria Remedy Co., Dept. 11, 49 Colborne St., Toronto, Canada.

the multitude to pensues and amend-ment, wonders, striking and awe inspir-ing, of speech, healing, prophecy and the reading of the heart, enforced their appeals and demonstrated the presence of the Holy Ghost. It is as if our Lord

appeals and demonstrated the presence of the Holy Ghost. It is as if our Lord Himself was still passing through the land, in every age, working by His servants. And not always by martyrs and saints, for everywhere in history, as in our own time, we find shrines which He sanctifies—humble corners of the earth, where He has glorified His Blessed Mother, His holy angels and His saints by heating and blessing the mulcitudes of the faithful.

Looking back into the dim centuries, vaguely recalling names and places in the long history of the Catholic Church, we seem to be conscious of the Christian people lying everywhere like the ocean. The emperors and the kings, the warriors and the lawgivers, the Popes, the Bishops and the Saints, the great Churches of Christendom—their stories are written down, their names stand out; but there is a certain awe in thinking of the nameless multitude, of the Christian men and women who in all that time were born and lived and died, filling the land in every generation! The multitudes for whom Christ died, for whom the Sacraments were given, for whom the Sacraments were given, for whom kings and Bishops, lords and priests existed; Thronging together in their town, their churches and their nations, they had a common life and common sympathies and emotions that ran through them like Nature's fire and the Divine Spirit may well have breathed upon the multitude as truly as on the individual soul. If we only knew! If we could live in the past, we might make out scene after scene of popular If we only knew! If we only knew! If we could live in the past, we might make out scene after scene of popular faith, of the people's zeal, of powerful religious movements, of the flock answering the call of the divine message as an army answers to the voice of its

Then the Bishop gave five notable in-Stances of the people influencing great movements. When in the fourth century, St. John Chrysostom was Bishop of Constantinople, and that great prelate was persecuted by the Courtfi, and

by the Arians.

"You must not think," said Bishop Hedley, "that he stirred up the populace to violence or resistance. We know him well—and nothing could be further from his spirit. But he spoke in his cathedral A new view of Catholic Congresses is that brought out by the Right Rev. Dr. Hedley, Bishop of Newport, Eugland in a sermon on the occasion of the recent Catholic Congress in England.

Using as his text "Who will grant that the whole people shall prophesy and that the Lord shall give unto them His Spirit"—words of Moses to his young lieutenant, Josue, when the latter jealous of the position of the great leader has asked him to prohibit some of the Elder from prophesying, and Moses with the magnanimity of a great man and a saint, cried out that he would have the whole people to prophesy if God so willed. The Bishop asks 'is it possible that, in these our Christian times, the whole of a Christian community may be endowed with the gift of prophecy?

Again, one century later, in the land of Britain, as St. Germanus was preach-ing and baptizing a plundering band of Picts seems to have found its way from the Mersey, and was threatening the Christian people. Then Germanus, the Bishop puts himself at the head, dis-poses them for battle on the amphitheatre of hills, and as the enemy creeps up in the early dawn, gives the signal for the onset by thrice crying out "Alleluia," The whole Christian host and the very heavens, we are told, re-echo Alle!uia, and the enemy, panic-stricken, flee in disorder, leaving the Christians conquerors without striking a blow. And St. Bede says it was a victory won by the faith of the people. and in the beginnings of the Church.
They were by no means rare during the first three centuries.
Origen in the third century, the great Chrysostom, Cyril Chrysostom, Chrysler Chrysostom, Cyril Chrysostom, Chrysler Chrysler Chrysler Chrysler Chrysler Chrysler Chrysler Chrysle They were by no means rare during the first three centuries.

Origen in the third century, the great fourth-century Fathers, Sts. Augustine, Chrysostom, Cyril and others testify to the occurrence of such manifestations from time to time. And we Catholics know that miracles have never ceased, through all Christian times. Apostolic men and their disciples have renewed and for the crowds, the towns where small for the crowds, the towns where small for the crowns, the towns where he stops acclaim him like a conqueror, his journeys are a triumphal progress. On St. John's Day, December 27, he preaches before the Emperor in the Catholic view of the crush is considered and the crush is Cathedral of Spire; and the crush is greater than ever, for the Emperor has promised on that day to give his decision. St. Bernard speaks as St. Bernard could speak. Then the Emperor, without waiting for the end of the sermon, throws himself on his knees and cries out, "I am ready;" and as St. Bernard places a candle in his hand and feature the Crues when his breact the fastens the Cross upon his breast, the crowd that fills the church fling their hands to heaven and burst into a frenzy of acclamation. No one can for a mo-ment doubt that the adhesion of the Emperor and of the princes of the Em-pire to the second Crusade was the effect of the people's response to St.

effect of the people's response to St. Bernard's preaching.
Continuing, Bishop Hedley reminded his hearers that when the Albigensian plague threatened to hand over the fairest provinces of Europe to the service of the Manichean demon; that outburst of paganism, worse than Mahometanism, infected rather the barons and knights than the people. It dethroned Jesus by denying the Incarnation. The people replied by increased devotion to the Blessed Sacrament. If we examine the records of the century before the institution of Corpus Christi, we find the clearest indication of a rising tide of popular piety and reverence. It was clearest indication of a rising tide of popular piety and reverence. It was then that the great Elevation became common; that the lamp of the sanctuary was lighted; that the sacring bell began to toll, and all in church and in the streets and in the fields fell down in adoration; that the holy Viaticum began to be publicly carried forth by the vested priest with lights and the sound of the bell; that special psalms were introduced in the Mass itself before Communion.

It was the people's faith set on fire by a St. Dominic, a St. Louis, a St. Thomas, and the Holy Virgin of the visions, St. Juliana of Liege that justified the Holy See in so signally enriching the cultus of the Blessed Sacrament.

And if they ever had it, they have it still. The people, in these days means a very different force from what it meant in the past. The people are self-conscious; they can unite, and they can express themselves. We all know that, at the time in which we live, the democracy is a most formidable engine for evil and for good. The Church is fully alive to the changed situation. Kings and governments have still to be reckoned with, but it is a far more momentous matter that the Church should take hold of the people. And the most practical way—the only practical way—for the Church to make any lasting impression upon the people practical way—for the Church to make any lasting impression upon the people is for her to make sure of the people of her own faith. She will never cease to be a debtor to all the democracy of the world but it she can enlighten, train, and put fire into those who already call her their Mother, she will then have an armed camp and fortress at every point of vantage, by which she can push her way into the surging crowds outside her pale. Here we have the reason of a Congress like this. It is not a council of Bishops, or a synod of priests. It is a Congress of our Catholic people.

This Congress, then, is an assembly

This Congress, then, is an assembly of the Catholic flock, to make itself heard and felt in the interests of the heard and lett in the interests of the Kingdom of God. It comes together under the guidance of the Bishops—a condition, as the late Pope never failed to remind those to whom we wrote, with-out which the Congress can be a Catholic congress. It is gathered together in the interests of faith, of piety, of charity, and of Catholic rights. It represents our common inheritance Catholicism, of which we are proud. proves our sacrifices so willingly made for cause. It expresses our spirit of brotherly union, and the desire of every Catholic to help every other. It car those that are without our earnestness

those that are without our earnestness, our determination, and our practical work. Absolutely united in all that is essential, it is full of enthusiasm and of hope. Do we not feel that it is something more than a meeting of well-intentioned citizens?—more than a conference of men and women with views to propound for the women with views to propound for the good of mankind? Yes! The Holy Ghost is with us, the Holy Ghost peaks by our voice and works by our agency. There is no question of a miracle or of miracular transfer. Nather is according is no question of a miracie or of miraci-lous inspiration. Neither is everything that is said or done in this Congress ab-solutely true or absolutely wise. But if the Holy Spirit guides the hierarchy, so the Holy Spirit guides and moves the Catholic masses. We take the grand result, the broad effect, of a meet-ing like this and we find that edification, that consolation, that praise of God, that promotion of the Kingdom of God, which the prophets of the Israel ites, who were not priests, and the pro-phets of the early centuries, who were neither priests nor apostles had representatives of the laity, were especially endowed to spread abroad in the

Church.

It seems to me that this thought should help every one of the members of this Congress to labor with all his strength in the spirit f seriousness in the sight of Almighty God. Its success may be safely left to Him who inspires it. Now, as in other times, there are best lie governments to be resisted. hostile governments t and consoling thought for the Catholic laity that when they take pains to inform themselves, when they unite, when they speak with the voice of faith and act together, as true and genuine Catholics, the Spirit of Jesus, who ever spreads his wings over the Kingdom tof Jesus, always descends into their midst. You may not see the fire, or hear the rushing wind, or feel the trembling earth, but it is the same Holy Ghost; and the dreams that you dream will come true, and your visions of the same transport dream will come true, and your visions will be realized, and you will help to renew the face of the earth.

God has sent us the earth for our life. It is a great entail.—Ruskip.

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Unless the S, irit of God had been desorded upon the people, the Lutheran apostasy would, to all appearance, have possessed all Europe, from the Rhine to the Danube. Peter was sent by God to preach, to write and to educate. Everywhere we find him at first badly received—the Princes half Protestant, the people indifferent, but, by degrees, the aggression of the Protestant leaders is checked and finally there is a most marked Catholic reaction throughout those countries, and Protestantism disappears, killed by the freshly-kindled faith and consciousness of the population.

Instances like these suffice to illustrate what certainly appears to happen in God's dealings with the flock that He loves. The people, as a community, seem at times to have that gift of exalting the Kingdom of God which is called in Scripture "prophesying." And if they ever had it, they have it still. The people, in these days means a very different force from what it If we can in this instance trust press reports, Bishop J. P. Berry, of Buffalo, N. Y., at the weekly meeting of the Methodist Episcopal ministers in Chicago on December 18, warned his confreres that "the Methodist Episcopal Church needs to fear to-day the influence of Unitarianism, magnified, advertised and clothed with respectability under the administration of Mr. Tatt, our President." The bishop declared that the Methodist Church was at a standstill and that "subtle attacks made upon the divinity of Christ" and the influence of Unitarianism were the principal factors which menaced the Church. Alas for our President amid the responsibilities of his high office! The capitalist of the country are arrayed sgainst him because of his immoderate anti-trust activity; the "Progressives," because he is not active enough, erate anti-trust activity; the "Progressives," because he is not active enough, and now a Methodist overseer beholds in the respectability that encompasses him a bird of ill omen for the followers of Wesley and Whitefield. As to what extent respectability may be blamed for the comparative losses of Methodism in the last decade no one, perhaps, is better qualified to speak than a Methodist bishop. But if respectability is a danger threatening the very existence of a Christian body, then "there's something rotten in Denmark." Such danger would be of comparatively recent origin. There is no record that church membership in early times was cent origin. There is no record that church membership in early times was thus affected. Stoicism was magnified, advertised and clothed with respecta-bility in the person of Marcus Aurelius, the Roman emperor, yet among Christians there was no noticeable drift towards Stoicism during the twenty eventful years of his reign. On the contrary, the Church increased and prospered. The other danger, and we believe the true one, is that arising from the "subtile attacks made upon the divinity of Christ," made, be it remembered, on the admission of a Methomembered, on the admission of a Methomembered. membered, on the admission of a Methodist bishop, by Methodists themselves. But the poor Methodists are in no position to check the evil. Their barque, without sails, without captain or helmsman, is pearing the edge of the cataract, and, though some aboard realize the im-pending catastrophe, they are powerless to stem the torrent that sweeps them on. But the Methodists are not alone in their predicament. This arch-heresy which dethrones the Christ is comm among all the sects. Nor is there any authoritative voice to give warning of lurking error or to proclaim the truth, except the voice of him who pilots the Barque of Peter.—America.

ALBERT PIKE

THE HERO OF AMERICAN FREE-MASONRY. HIS PART IN THE CIVIL WAR

From the Catholic Bulletin, St. Paul An Associated Press dispatch October 22 gave to the country the fol-

lowing bit of news:
"More than a hundred Scottish Rite Masons, who attended the meeting in Washington of the Supreme Council for the southern jurisdiction of the order, made a pilgrimage to Glenwood Cemetery to-day to decorate the grave of General Albert Pike, one of the founders of Masonry in the United

Albert Pike is still the hero of American Freemasonry. The pilgrimage to Glenwood Cemetery is the proof. An-other proof is the installation some years ago of a statue to him in front of the Masonic Temple in the city of Washington. Still another is the continued reverence with which his name is bailed whenever it is mentioned in Masonic lodge rooms and the authority as that of an oracle which is accorded to his writings. Undoubtedly Albert Pike ranks high among the highest i American Freemasonry. In view of all this it may not be amiss to recall his military record at a time when America was in peril of death, when the civil and political liberities of the world, dependent upon the survival of the Stars and Stripes, were menaced with ruin and long oblivion. The part of Albert P.ke in the Civil War is such that Americans, Freemasons no less than others, should

loyal, but he did this through means disgraceful to civilized warfare, enlist-ing under his flag the semi-barbarous Indians of the South-western plains and letting loose their savage instincts in wild conflict against the forces of the

wild conflict against the forces of the Union.

In the battle of Pea Ridge, or Elk Horn Tavern, in Missouri, Albert Pike, as brigadier general, commanded two regiments of Cherokees and one of Creeks, whom he had, through his personal influence and efforts, induced to join the Confederate army. General John W. Noble, of St. Louis, Secretary of the Interior under President Cleveland, was a combatant at Pea Ridge. Reading a paper before the Companions of the Loyal Legion in St. Louis he describes the behavior of those regiments in the battle.

Together with Texan regiments, the Cherokees charged upon the Third Iowa Cavalry and the artillery supporting them. The charge was at the outset successful; the guns of the artillery were captured, but not the caissons. A considerable part of the Indian forces stopped with the captured "shooting wagons" falling into confusion, laughing, talking, riding this way or that, wholly regardless of orders (see Pike's own official report?) Here

or that, wholly regardless of orders (see Pike's own official report?) Here and there "a ward of the nation" might be seen with the harness of an artillery horse on his neck, the trace chains clamoring at his beels, exclaiment "the big Ludin bless here." onains clamoring at ins neels, exclaiming "Me big Indian, big as horse."
General Pike led a feeble band, the following day, to the heights of Big Mountain, near Eik Horn, where he was of no use in the battle, and whence he fied,

American Li Solid 72

BEFORE THE YEAR **CLOSES**

It would be advisable for you to carry out some of those good intentions which have remained so long unfulfilled.

If the matter of insuring your life has been one of these, it would be well

to remember that delays, besides being dangerous, only add to the cost of procuring a policy of life insurance.

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between roads, through the woods, "disliked" says General Noble, "by the Confederates and detested by the Union

General Noble sums up Pike's record as that of one "to be known in history as a son of Massachusetts, born in Bos-ton—who, in the middle of the nineton—who, in the middle of the nine-teenth century, led a merciless, scalp-ing, murdering uncontrollable horde of half-tame savages, in defense of slavery, themselves slaveholders against that Union, his own native State was then supporting, and against the flag of lib-erty. He scarcely struck a blow in open fight. His service was service and erty. He scarcely struck a blow in open fight. His service was servile and corrupt; his flight was abject and his reward disgraced."

And Albert Pike is the terrestrial And Albert Fike is the terresonal deity of American Freemsonry! And in the capital city of America more than a hundred Scottish Rite Masons go in solemn pilgrimage to decorate his grave to draw thence inspiration to foster brotherhood, liberty and patriot-

A CHURCH OF ENGLAND "SAINT"

Church of England has ever made a saint has often been asked. It would seem as if that Church were henceforth to have a saint of its own. At least we find in the last issue of the Church Times a letter in which the Hon. Mrs. Ermengarda Grenville - Nugent, of Clonyn Castle, Devlin, Ireland, states for the benefit of all whom it may interest that the Society of King Charles the Martyr, of which she is foundress the Martyr, of which she is foundress and president, will have pleasure in sup-plying them with a list of the very num-erous churches in England, Scotland and America, "where it has secured the due observance of the feast of St. Charles, K. M. (January 30th.)" It is she adds, a matter for rejoicing to see how fast each year shows a decrease in the ranks of those who ignore their obliga-tion in this respect." Obligation! Then St. Charles, King and Martyr, must have been duly canonized. Pity that the process was carried through so quietly. We should like to know something of the grounds upon which were rejected the pleadings of the "advo-cates diaboli," who must have urged

USE ABSORBINE JR. FOR IT Corns, Bunions, Callous Bu Tired, Aching, Swollen F iess: "No doubt you remember ing two bottles of your Alson for a bunion on my foot. My mell." Also valuable for any painful affliction, Coitre, Enlarged ricose Veins, Milk Leg, Strains, S als Cuts, Bruises, Lacerations, P & 100 at all druggets of collygred. Box Heals Cuts, Bruises, Lacerations, Price \$1.00 and \$2.00 at all druggists or delivered. Book 4 G Free W. F. YOUNG, P.D.F., 299 Lymans Bidg., Montreal, Ca

that the acts of tyranny by which

Charles forfeited the confidence and affection of his subjects were scarcely qualifications for saintship.—The Catholic Times, London.

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CHATS WITH YOUNG MEN

When a person has taken an overdose of morphine, a doctor knows that sleep would be fatal, and every effort is made to keep the patient awake. He is sometimes/obliged to resort to what seems to be most oruel treatment, pinching and pounding the patient, to keep off that slumber from which there would be no awakening. So it is with ambition; if it once goes to sleep, it is almost impossible to arouse it.

It is astonishing how many people there are who have no definite alm or ambition, but just exist from one day to

CHATS WITH YOUNG MEN

AMBITION

When a person has taken an overdose of morphine, a doctor knows that sleep would be fatal, and every effort is made to keep the patient, to keep off that slumber from which there would be no awakening. So it is with ambition; if it once goes to sleep, it is almost impossible to arouse it.

It is astonishing how many people there are who have no definite aim or ambition, but just exist from one day to another with no well-defined life we see young men and women aimleasly drifting without rudder or port, throwing away time, without serious purpose or method in anything they do. They simply drift with the tide. If you ask one of them what he is going to do, what his ambition is, he will tell you be does not exactly know as yet what he will do. He is simply waiting for a chance.

How can a man who lives without a How can a man who lives without as How can a man who lives without as How can a man who lives without a little better to-day than yesterday, to do wereything we attempt a little better to-day than yesterday, to do wereything we attempt a little better to-day than yesterday, to do verything we attempt a little better to-day than yesterday, to do verything we attempt a little better to-day than yesterday, to do verything we attempt a little better to-day than yesterday, to do verything we attempt a little better to-day than yesterday, to do verything we attempt a little better to-day than yesterday, to do verything we attempt a little better to-day than yesterday, to do verything we attempt a little better to-day than yesterday, to do verything we attempt a little better to-day than yesterday, to do verything we attempt a little better to-day than yesterday, to do verything we attempt a little better to-day than yesterday, to do verything we attempt a little better to-day than yesterday, to do verything we attempt a little better to-day than yesterday, to do verything we attempt a little better to-day than yesterday, to do verything we attempt a little better to-day than yeste

activ know as yes what he was its simply waiting for a chance.

How can a man who lives without a program ever expect to arrive anywhere but in chaos, confusion? A clear cut purpose has a powerful influence upon the life. It unifies our efforts and gives

Every man should be a stern schoolmaster to himself. He cannot sit and take it easy every time he has the opportunity; he cannot lie abed until he feels like getting up in the morning and work only when he is in the mood, and yet

mount to anything.

He must learn to master his moods and

he feels.

Most of the ambitionless people who fail are too lazy to succeed. They are not willing to put themselves out, to pay the price, to make the necessary effort. They want to have a good time. Why should they struggle and strive and strain? Why not enjoy life, take it

Everywhere we see human watches with splendid equipment, apparently all ready to run, and we wonder why they are silent, why they do not keep good time. The reason is, they have no main-spring, no ambition.

A watch may have perfect wheels, it may have a very costly jeweled setting, but if it lacks a mainspring, it is useless. So a youth may have a college education, excellent health, but if he lacks ambition, all his other equipments, no matter how superb, will not amount to

If there is a pitiable sight in the world, it is a person in whom ambition is dead—the man who has denied and denied that inward voice which bids him up and on, the man in whom ambition's fires have cooled from the lack of fuel

or encouragement.

There is always hope for a person, no matter how bad he is, as long as his ambition is alive; but when that is dead beyond resuscitation, the great life-spur, the impelling motive is gone.

One of the most difficult things a human being can do is to keep his ambition from fading out, his aspirations sharp and fresh, his ideals clear and elegance.

slean-cut.

Ambition requires a great deal and a great variety of food to keep it vigorous.

A namby-pamby ambition does not amount to anything. It must be backed by a robust will-power, stern resolve, physical energy, powers of endurance to

The fact that you have an almost uncontrollable impulse, a great absorbing ambition to do a thing which meets with the approval of your judgment and your better self, is a notice served upon you that you can do the thing, and should do

ds of the Israelites in the de They had to use it at once. When their faith was weak they tried to store it up, but they found it would never keep un-

til the next day.

The time to do a thing is when the The time to do a thing is when the spirit is upon us, when it makes a sharp, clean-cut impression upou us. Resolution fades and becomes dimmer at every postponement. When the desire, the ambition, comes fresh and strong with the zeal and enthusiasm, it is easy; but after we have postponed it a few times, we find ourselves less and less inclined to make the necessary effort or sacrifice to attain it, because it does not appeal to us with the same sharp emphasis as at first.

at first.

Do not allow the ambition to cool.

Make up your mind that you cannot and
will not spend your life being half satisfied.

You cannot do much with a young You cannot do much with a young man who is apparently content to drift along in a hundrum way, satisfied with his accomplishments, undisturbed by the fact that he has used but a very small part of himself, a very small percentage of his real ability; that his energies are running to waste in all sorts of ways. running to waste in all sorts or You cannot do much with a young man You cannot do much with a young man who lacks ambition, life, energy vigor—who is willing to slide along vigor—who is willing to slide along the line of least resistance, and who exerts himself as little as possible. There is no foundation to build upon. It is the young man who is not satis-fied with what he does and who is deter-

fied with what he does and who is determined to better it every day, who struggles to express the ideal, to make the possible in him a reality, that wins.

Suppose everyone was in the condition of the sons and daughters of many rich

parents whose sole object is to have a good time, to enjoy all the pleasant things and to avoid all the work and disagreeable experience possible-how long would it take a world so peopled to retrograde to barbarism?

We owe everything to the climbing faculty. The struggle of man to rise a little higher, to get into a little more comfortable position, to secure a little better education, a little better home, The struggle of man to rise a better education, a little better home, to gain a little more culture and refinement, to acquire that power which comes from being in a position of broader and wider influence through the acquirement of property, is what has developed the character and the stamina of our highest types of manhood to-day. This upward life-trend gives others confidence in us.

must result.

It is a very difficult thing to succeed in life under the most favorable conditions, but to love your work is a tremendous help, a great tonic. Enthusiasm seems to make us unconscious of danger and obstacles. If you find your ambition dying out, if you do not feel the same zeal for your work, if you are not so interested that you long to go to it in the morning and hate to leave it at night, there is something wrong somewhere. Perhaps you have not found your right place, discouragement may have killed your enthusiasm and diminished your zest.

to spur on a lagging ambition, if you set about it as you do about the task you are determined to accomplish. You cannot keep up your friendships without constant cultivation, and the same thing is true of ambition.

Everywhere It is not difficult to increase enthusiasn

is true of ambition.

Everywhere we see people side-tracked, with their fires banked, the water in their boilers cooled down, and yet they are wondering why express trains fly past them, while they creep along like snails. They cannot under-stand why banked fires and lukewarm water will not pull their trains at ex-

se people never renew their rails, These people never renew their rails, do not keep the water in their engines at the boiling point, yet they complain if they fall to reach their destination. They cannot understand why they are so much slower than their neighbor's train which flies past them on perfectly ballasted roads, and with up-to-date engines and cars. If they run off their wretched tracks, they attribute it to hard luck.

The fact that you nave an aimoscult controllable impulse, a great absorbing ambition to do a thing which meets with the approval of your judgment and your better self, is a notice served upon you that you can do the thing, and should do it as soon as possible.

Some people seem to think that the ambition to do a certain thing in life is a permanent quality which will remain with them. It is not. It is like the daily manna which fell for the daily needs of the Israelites in the desert. struggles up through the sod by persis-tent pushing.

There is something in the atmospere

of every person which predicts his future; for the way he does things, the energy, the degree of enterprise which he puts into his work, his manner—everything is a telltale of what is awaiting

him.
"If you are only swabbing a deck, swab it as if old Davy Jones were after you," says, Dickens.—O. S. M. in Success.

OUR BOYS AND GIRLS

A RUBBISH ALLEY THAT WAS MADE TO BLOSSOM

It was along in February that Gerry's tendency toward gardening was first noticed. An old time, midwinter, you think? But it was this way:

The spring before he had had the measles, and he had not recovered from them so quickly and completely as had Tom and Will and John Henry. Indeed he had continued so "no account," as his mother said that when soring opened his mother said that when spring opened he was taken from school and sent to an aunt in the country. It was his first

But this February afternoon, all the old animation and enthusiasm were glowing in his face as he burst into the room where his mother and John Henry

were ironing.

"O, mother," he began, "Mr. Tefft is planting seeds."

"Sh-er-wsh! sh-wsh!" sang the hot irons, as they slipped across the innummerable wrinkles of the wet cloth, crushing them out into smooth glossy surfaces.

"Well, who is Mr. Tefft? and what if he is planting seeds?" asked the mother indifferently. Then, seeing the grieved look on the child's face, she added, more kindly. "What do you want, Gerry?"

"Why, I—I thought I might be planting something, mother," a little doubtfully. "I have the fifteen cents I've saved since Christmas, and ten more that Mr. Tefft gave me. I could buy some seeds with that."

"Yes, but where would you plant them, child? And if you raised plants, where would? We haven't any place."

Gerry's face fell. Of course, he had thought of that, but had hoped there might be some way. He lingered a few moments, then turned slowly and went out into the back yard. He had already examined it many times since his return in the fall, and always in the same hopeless shaking of his head. But now he must be less exacting, for it same hopeless shaking of his head. But now he must be less exacting, for it

But now he must be less exacting, for it was his last chance.

The house fronted directly upon the sidewalk; but in the rear there was a space forty feet wide and about twenty in depth. Here was the family coal box, the refuse, and an accumulation of tin cans and odds and ends, and the poles and lines for drying clothes.

tin cans and odds and ends, and the poles and lines for drying clothes. Gerry's examination was minute, but futile; there was not a square foot but what would be trampled on daily.

Then he went to the narrow alleys en the sides of the house. One was seven or eight feet wide, but the path went through that to the side gate. On the other side, the space between the house and the fence was scarcely four feet, and here the ground was entirely concealed by the accumulation of refuse. Gerry had turned away from this forbidding space many times before, but now his face suddenly lighted—no one went round this way, for there was a high board fence at the street end; and moreover—a fact which he had not noticed before—it was on the sunny end of the house.

of the house.

A few moments he was back by his mother's ironing board, his face again

"O, mother," he cried, "can I have the little strip south of the house, if I clear it up nicely?"

"Yes, but—"

"And can I have the corner in the

wretched tracks, they attribute it to hard luck.

The great majority of people who do not amount to anything in the world, those who are side-tracked, the idle, the indolent, the mediocre, have failed from the lack of ambition.

The youth who hungers for an education, who longs for improvement, no matter how poor, generally finds a way. But there is little hope for the ambitional less, there is no way of firing, of stirring up, of stiumlating those who lack the ambition to get on in the world.

It is not an easy matter to keep back a boy with an ambition to do something and to be somebody in the world. No matter what his surroundings, no matter who badly he is handicapped, he will find a way out, he will forge ahead. You could not keep back a Lincoln, a Wilson, or a Greeley; if too poor to buy books, they would borrow them and pick up an education.

You may think your life is very common, that your opportunity of amounting to much is very small. But it does not to much is very small. But it does not to much is very small. But it does not to much is very small. But it does not to much is very small. But it does not the world and receiving the strength of the world and receiving many useful bits of information in return. By his advice he planted cabalage and lettuce seeds, and later to-match to much is very small. But it does not to much is very small. But it does not the world and receiving the matter than the world and receiving many useful bits of information in return by the suburbs of a city such the world and receiving many useful bits of information in adding, "But don't litter the floor with dirt."

That is how Gerry commenced his garden, with several shallow boxes of dirt in the corner and twenty-five cents worth of seeds. But he visited the florist more frequently now, helping him whenever the could, and receiving many useful bits of information in return. By his advice he planted cabbage and lettuce seeds, and later tomatoes and peppers; for the man said that even in the suburbs of a city such plants sold for good prices in the spring.

spring.
Now and then, in return for cleaning flower pots and running errands, he was given cuttings and seeds, and, occasion-ally, discarded flower pots. All of these went to swell the stock in the corner of the room; and later, of the ribbon-like bit of ground south of the out there, for the cat followed him about contently, purring and watching as though very much interested in the

work.

Along in April he sold \$3 worth of vegetable plants to the neighbors, and with the proceeds bought a pretty standl for the window, and some hardy vines, which he intended to train up over the house.

When the weather grew warm and

When the weather grew warm and settled, instead of being an unsightly place for rubbish, the tiny space south of the house became ablaze with flowers and green and luxuriantly growing veg-etables.—H. S. in Sunday Companion. THE KIND OF BOY THE WORLD

WANTS Boys are always in demand, because they are the material out of which men are made, and, as first class material is are made, and, as are class material is always at a premium in every line of trade, so the boys who give promise of making first-class men are most eagerly sought after.
The boy the world wants to-day, says

The boy the world wants to day, the Tacoma Catholic Citizen, is the one who can be trusted to handle money without any of it sticking to his fingers without any or its are into his pockets. He an aunt in the country. It was his first experience away from signs of "keep off the grass;" and when he returned, late in the fall, his glowing accounts of great fields and woods, and of the planting of seeds and growing things, were put down as natural enthusiasm that would wear off in a few weeks.

Apparently this was the case, for he Apparently this was the case, for he will be able to write a business letter will be able to write a business letter and woods. down as natural enthusiasm that would wear off in a few weeks.

Apparently this was the case, for he alluded to it less and less. His mother work," which came in response to a home lettered advertisement outside the door; Tom had recently been deteted captain of the street baseball nine; Will was feverishly collecting to postage stamps; and John Hearry, though but just past his eleventh birthday, was becoming almost as handy as a girl at his mother's ironing board. None of them had time to listen to little Gerry.

Tom had noticed him one day after school, however, standing in front of a small greenhouse, absorbed in contemplation of the florist who was working within; and on another occasion Will had reported that he was helping to transfer a lot of empty flower pots from a delivery wagon to the same greenhouse. That night he had not returned until nearly dark.

Out being asked to whistle blows, and the work after the whistle blows, and the work of he whils be low, and the will be able to write a business letter and spell the works correctly, and to add up a column of figures promptly and accurately. He will lift his cap as suredily to his sister when he meets her on the street as he would were she the sister of some other boy; and he will not be ashamed to walk to church with his mother's ironing board. None of them had time to listen to little Gerry.

Tom had noticed him one day after school, however, standing in front of a small greenhouse, absorbed in contemplation of the florist who was working plation of the florist who was working the will have sufficient moral backbone to say "No!" to those who would lead thim astray, and he will have enough to was a man of himself. This is the kind of a boy so many are on the look-out for.

They are truly peaceful who, in all that they suffer in this world for the love of Our Lord Jesus Christ, preserve peace of mind and heart. — St. Francis.

SHORT SERMON

RESOLUTIONS FOR THE NEW YEAR

The beginning of the New Year is a time of good resolutions. We look backward on the past and forward to the future. As we look back on the past year we have perhaps many regrets over wasted opportunities, faults and infidelity of the graces received. St. Paul says: "What fruit have you in those things of which you are now ashamed?" The blush of shame mantles our cheeks when we think of our hidden faults and sins. If we have lost self-control and given way to anger or other sins we see the fally of it all now and how much better we could have done in responding to God's grace.

Of the many means of sanctifying the New Year I mention only several. Like all the great and good gifts of God, they are simple and easy for all to use. God is mere ful to our sins. As a great writer says, "He writes our sins on sand and our virtues on stone." He has established penance or confession for the forgiv?ness of sin. First, then, practice frequent confession. It blots out our sins and is a preventive of falling again. It causes us to see our faults and to try to avoid them.

out our sins and is a preventive of falling again. It causes us to see our faults and to try to avoid them.

A second great means of sanctifying the New Year and living a better and more perfect and Christian life is frequent communion. Confession in the ordinary Catholic life is preparatory for Holy Communion to be better prepared to receive the Author of all grace and life. The effect of Holy Communion, the Catechism tells us, is to unite us to Christ and to nourish the divine life in the soul. What better help to a holy life than to strongly recommend these two means, frequent confession and holy communion to all who desire to sanctify their lives during the present year and their lives during the present year and to have in them somewhat of the spirit

of our Lord?

A third means of helping us to sanctify the New Year is spiritual reading A great English poet who was not even a professed Christian, but a religious-minded and good man, the poet Tennyson, says: "If it is not given thought and care, the spiritual life dies in the soul of man." This is very true. One will lose the faith if it is not nourished and fostered by care and reflection and of our Lord?

soul of man." This is very true. One will lose the faith if it is not nourished and fostered by care and reflection and practice. It is, I think, the great reason why so many Catholics, especially men, fall away from their religious duties. They are brought up Catholics, but they are entirely given up to worldly cares, business matters, their pleasures and amusements. The world claims all their attention. They give religious things, the affairs of the spiritual life, no care or thought and, as the poet says, the spiritual life dies. They love their hold on spiritual things and their faith is gone.

So I would advise you all to set apart now and again a little time for spiritual reading. We read newspapers, novels and magazines and give little time to serious reading. Or, we may read for instruction, information, knowledge, literary improvement. This is good, but what we need is now and then some thought and care to nourish the spiritual life, to keep us in touch with God. If we spend a little time occasionally in spiritual reading it will profit our lives greatly, it will keep the spiritual life and faith burning in our souls and help us to sanctify the New Year.—True Voice.

A MARTYR OF THE SEAL OF CONFESSION

After the battle of Ayacucho in Peru, on December 9, 1824, the royal governor, Ramon Rodil, shut himself up in the fortress which was closely besieged by the revolutionists. Father Marielux, of the Order of St. Camillus of Lellis, had voluntarily cast his lot with the governor, for he did not wish to leave the troops deprived of all spiritual ministrations at a time when the activity of After the battle of Ayacucho in Peru,

the revolutionists might furnish many calls for his services.

The result of the siege and the part that Father Marielux took in the events are thus related in A Revista Matto-Grosso, which the Salesian Fathers conduct at Cuiaba, Brazil:

After nine months of close confinement in the fortress, during which they were harried night and day by the revolutionists, the soldiers of the royal army began to lose heart, for the rations were almost exhausted and no relief was expected. Then it was that some of the soldiers formed a plot against the governor. But, on the day before the revolt was to have been attempted, a revolt was to have been attempted, a knowledge of it came to some of the subalterns, who communicated the in-formation to Rodil.

formation to Rodll.

The suspected soldiers were seized at once. On his side, the governor spared neither wheedling nor promises nor threats to secure every detail of the contemplated revolt; but all he could contemplated revolt; but all he could extort was a flat denial that there was any plot. Not to be balked in this way, Governor Rodil ordered that all the accused should be shot at 9 o'clock in the evening, the very day and hour which had been fixed upon by the conspirators to seize him and put an end to his rule. Thus would he deliver himself from the danger of mutiny. What mattered the danger of mutiny. What mattered if some who were innocent suffered with

if some who were innocent suffered with
the guilty?
At 6 o'clock in the evening, Rodil
summoned Father Marielux, the chaplain. "Father," he said, "go and hear
the confessions of the prisoners; but be
sure to finish at 9 o'clock, for at that
hour they are to be shot."
At 9 o'clock, the governor's command
was put into execution: but in spite of
this quick and terrible display of his
power, Rodil was not at ease. "What
if all the culprits were not seized and
executed? What if the leaders, the
most guilty, are still large in the executed? What if the leaders, the most guilty, are still large in the fortress. Only the priest who heard their confessions can tell!" Thus soliloquizing, an evil thought came to him. At first he was startled; then a strange, At first he was startled; then a strange, hard look settled on his countenance. "Call the chaplain," he said to his orderly, and he smiled grimly, fiercely, as he spoke. Father Marielux entered. Rodil closed and locked the door. "Father," said the governor, "those revolutionists undoubtedly disclosed the plot when they made their confessions



to you; you know the whole plan; you know who and how many were implicated. In the name of the King, I command you to tell me all, every name, every faci, every detail."

The chaplain was astounded. He could hardly believe his ears. "General," he said, "what you ask is impossible; I will never forfeit heaven by breaking the sacramental seal. I would say the same to the King himself were he to command me. May God save me from such an act."

Purple with rage, Rodil seized the

from such an act."
Purple with rage, Rodil seized the priest by the arm. "Friar, you tell me or you die! Your are a traitor to your King, to your flag, to your commanding "I am as loyal to my King and to my

flag as any man, but let none try to make me a traitor to my God." Rodil then ordered Captain Iturrade to summon four soldiers with loaded muskets. "Friar, kneel down; once more I command you in the name of the King to reveal those confessions." "In the Name of God," said the priest, "I

must remain stlent."

A few gruff words of command, a flash, the loud report of the muskets. Father Marielux fell prone, a corpse.—America.

"PROTESTANT"

HOW LUTHER'S FOLLOWERS AC-OUIRED THE NAME

How did Luther's followers come to be thow as "Protestants." Most Protestants will say that it was because they "protested against the errors of Rome." That is the usual explanation. It is not the true one. The actual story far different.

And it is interesting to observe that

And it is interesting to observe that at its very commencement Protestantism, which parades its own "tolerance" and denounces the "intolerance" of Catholicity, got the very name and title it bears from its fierce opposition to a policy of mutual toleration in religious matters suggested as a basis for setting the religious feuds that were then tearing Germany asunder, and laying in ruins morals, education, science, art, learning, as well as social peace, political stability and national prosperity.

On March, 15, 1520, a Diet was opened at Spires for the consideration of vari-

at Spires for the consideration of various matters affecting the Empire, but ous matters affecting the Empire, out especially the religious dissensions. The Diet was a general assembly of Estates of the Empire, a Parliament in fact: On April 19, in full assembly of the Diet, the Imperial Commissioners announced that in their own and in the Emperor's name, they accepted the de-cision of the majority of the notables on the religious question, and were willing to have it adopted in the form of an Imperial Recess. They looked to the minority no longer to oppose the Recess which had been carried by a majority in accordance with all laudable ancient

usages and in the name of the Emperor.
This resolution of the Diet granted
to the Lutheran States the right of maintaining the new religion and Church service within their domains, and the only stipulation made in favor of the Catholics who remained true to the old faith and form of church worship was that they should be treated with toler-

"But it was by intolerance alone," says Janssen, "that the Lutheran towns and princes had been able to establish their new State religion, and by intoler-ance they were determined to maintain

"They protested against the terms of the recess, which enjoined tolerance on them as a duty and from this protest they received the name of 'Protest-ants.'"

PRIVATE OWNERSHIP AND SOCIALISM

John A. Ryan, S. T. D., in the January Catholic Father Kelleher is right in declaring

Father Kelleher is right in declaring that state control must not be exercised along the lines or in the spirit of moderate socialism. How ever they may agree in the recommendation of specific projects, such as, public ownership of public utilities, compulsory insurance, a legal minimum wage, and others, the Individualist and the moderate socialist differ in principle and in the end. And the difference is sooner or later bound to have practical results. The individualist adopts only those measures of ualist adopts only those measures of state action which are clearly preferable to individual control, organizes them in state action which are clearly percentile to individual control, organizes them in such a way as to conserve private ownership wherever the latter is as effective as state control, and expects that private ownership will be the predominant system even in the distant future. On all these points these moderate socialist takes the contrary postion. The former believes in private ownership tempered by social control, the latter in collective ownership tempered by private property. In practice they must disagree at least on two points: first, with regard to the adoption of a social means to attain an immediate end which both believe could be as well attained by private control; and, second, as to the relative value of the two courses in many particular situand, second, as to the testate value of the two courses in many particular situ-ations. Dr. McDonald seems to over-look this aspect of the problem when he suggests, in his view of the book, that

the difference between the two views not very practical. It is not merely a matter of prophesying differently about final ends, but of interpreting, choosing, and organizing differently the present processes of reform. Nevertheless, these differences, theoretical and practhese differences, theoretical and practical, constitute no valid reason for re-fusing to adopt, or to co-operate with other agencies in adopting, any project of reform that commends itself to the judgment of the Individualist. And the practice of discouraging such measures by calling them "socialistic" is not only unfair but illogical and stupid.

THE MONKS OF ST. BERNARD

Winter and its icy barriers always bring forth stories of heroic endeavor, and there are none that so takes the fancy as that of the Monks of St. Ber-

With the month of October sets in the dreary nine month of october sets in the neighborhood of the famous hospice of St. Bernard, in the Alps, when all the travelers are poor, the cold is intense and the snowstorms frequent. The monastery is in charge of fifteen Augnstine monks, who, in accordance with monastery is in charge of fifteen Augustine monks, who, in accordance with the rules of their order, receive and minister to the wants of all comers. Although there have been summer seasons when not a week passed without fresh snow, it is in the winter that the usefulness of the famous does is most in usefulness of the famous dogs is most in evidence. During times of storm and evidence. During times of storm and snow parties of monks, with servants and dogs, descend daily on the Swiss and Italian side of the pass in search of possible way-farers weakened by exposure or confused by the drifts, and the keen sense of smell of these noble animals has been instrumental in saving the lives of numberless travelers who had falleu exhausted in the snow.

No animals employed in the service of man have a more arduous and trying task during the winter months than the dogs of the famous St. Bernard hospice. The mission of these animals, of course, is to seek for lost travelers in the snow

is to seek for lost travelers in the snow they commence their work in earnest at the end of September and continue bard at it till the middle of June, and sometimes later. "There is no question as to the val-

"There is no question as to the val-uable service these noble beasts perform every winter said M. Bourgeois, the present provost of the St. Bernard hos-pice, during a recent trip he made to Geneva. "You must remember that the hospice is situated some 8,000 feet above scalevel and is the second highest inhospice is situated some 8,000 feet above sea-level and is the second highest inhabited building on the globe. The mountain pass, on which the monastery stands, is one of the principle highways between Switzerland and Italy. Over 20,000 persons traverse the road every year, nearly two-thirds of this number accomplishing the journey during the year, nearly two-thirds of this number accomplishing the journey during the winter. Those that make the journey then are invariably poor laborers, either going to or returning from their work on the other side of the mountain.

"We, of course, get a lot of Tourists in the summer but I imagine many of

intense and the pass is seldom free from snowstorms. These latter are terrible things to face. The wind often rises to a hurricane, and sometimes fierce blizzards come on that last many hours and

even days. I must say that our work has been considerably alleviated by the introduction of the telephone. We are now in telephonic communication with St. Remy, the Italian side of the Alps, and Cantine de Proz., a small inn, on the Swiss slope. The number of travelers starting up the pass from either side is duly telephoned to us, and thus it is possible for us to keep an accurate register of arrivals and departures and to know approximately the whereabouts of the travelers we are expecting.

"At the moment we have some 16

whereabours of the travelers we are expecting.

"At the moment we have some 16 trained dogs in the kennels, there are also about a dozen younger ones. There is certainly no nonsense about the able work they perform and the many lives they save every winter. The stories told of their wonderful sagacity and remarkable intelligence are not exaggerated. Last winter was a very trying one with us, and on one occasion the hospice was crowded with 1,000 weatherbound travelers. The dogs had a very busy time and frequently remained out in the bitter weather for twelve, fourteen and sixteen hours at a stretch. During these long hours, they took little food and no sleep. They often auffer from severe rheumatism as a result of the exposure and have to be sent down to the vallers helms there is the relief of the exposure and have to be sent down to the vallers helms to the sent down to the vallers helms to the sent down to the vallers helm to the exposure and have to be sent down to the vallers helms to the sent down to the vallers helm to the exposure and have to be sent down to the vallers helm to the exposure and have to be sent down to the vallers helm to the exposure and have to be sent down to the vallers helm to the exposure and have to be sent down to the vallers helm to the property than the a result of the exposure and have to be sent down to the valleys below to

"Before the advent of the telephone the dogs carried a flagon of wine tied to their collars and food strapped to a saddle on their backs. Now they only carry the wine, because it has been found that the weight of the food hinders found that the weight of the food hinders their progress through the snow. Since the telephone has been erected not a single life has been lost on the pass, yet I think it would be right to say that the dogs work equally as hard. You see we now know how many people are on the road, the approximate whereabouts, and can thus send the dogs out to escort them to the monatter."

ULTIMATE RESULTS

The merits of any doctrine, principle or theory must be judged by the ultimate results when worked out to the logical conclusion, and not by the promises or predictions of its enthusiastic advocates. Wherever socialism has prevailed to the evaluation of a safe and sane vocates. Wherever socialism has prevailed to the exclusion of a safe and sane government, the result has been social disorder, anarchy, atheism and free love. That the American brand of this imported parasite will be of no higher an order in its ultimate results is forecast in the trackings of its avowed and order in its ultimate results is forecast in the teachings of its avowed and acknowledged leaders. Individual rights are ignored and the majority rule. The leader who can muster the biggest fol-lowing becomes the dictator of all gov-ernment.

Here is an excerpt from the Appeal to Reason (a misnomer, by the way) under date of March, 28, 1903, in reply to an inquiry if parochial schools would be abolished under socialism. Here's

the answer.
"Under socialism the majority will decide the same as it does to-day. If the majority decide that parcohial schools shall be abolished that will settle it. So much is certain that every child will have to attend the public school before it attends any other school. school before it attends any other school. At the same time, since religion is regarded as a private matter by socialists, parcohial schools would not necessarily disappear under socialism. The people who believe in them would be free to support them, if they wanted them, and the children, after their regular hours could attend the parochial schools. But of course, if it impossible to-day to say

oound attend the parochial schools. But
of course, if it impossible to-day to say
what the majority will do when we shall
have established socialism."

"The majority" in that case would
mean the high-handed dictator in authority intent to the record in Proceedings. ity, just as it has meant in France, Portugal, Italy and elsewhere that socialism has fastened its clutches on the people.

—San Francisco Monitor.

on the other side of the mountain.

"We, of course, get a lot of Tourists in the summer, but I imagine many of them would be surprised if they attempted the road in mid winter. The cold is intense and the pass is golden food is lives remain always of a poor form.

Judge

Quaker Oats by the flavor. Taste tells you the difference when you get the cream of the oats.

Choice oats are sifted 62 times to pick out the rich, plump grains. We get but 10 pounds of Quaker Oats from a bushel. These choice grains, when prepared by our process, supply the utmost in oatmeal.

This richness and flavor, found in no other brand, has made

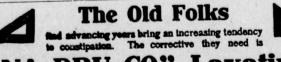
Quaker Oats the world's breakfast.

It is worth your getting. For Quaker Oats, despite this quality, costs but one-half cent per dish.

Family size, with a piece of china beautifully decorated, 25c.

Regular size for city trade, 10c.

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Zee, c lock. If your druggest has not yet stocked them, need Zee, and we will mail them.

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DIOCESE OF REGINA

LETTER OF BISHOP MATHIEU TO HIS CLERGY

My dear Coadjutors .- We are at the eve of a new year. Allow us to offer our most sincere wishes for your hap-piness, and if they materialize, this year piness, and if they materialize, this year will be for you a succession of cloudless days. Let us not forget to ask ourselves how we have passed the year which is ending. Has it been a good and happy year? More than other people, we should know that a good year is not the year during which we have made a fortune, but the year during which we have earned many favors from God, a happy year is not the year during the state of the year during the state of the year during which we have earned many favors from God, a happy year is not the year during the state of the year during the year dur God, a happy year is not the year dur-ing which we have advanced on the road to fame and honor, but the year during which we have advanced on the road to perfection which leads to heaven.

To assure the nappiness of the year which is about to begin, resolve to pend it in sowing Jesus Christ in souls, in oultivating His presence there, and if human weakness has expelled Him from His throne, in trying to replace Him. Beg of God to give you the grace to understand what is a soul — that breath of God which was estimated to be

worth the life of a God. Let daily trials form your soul, be cause your aim is not to make of every action a masterpiece, but every night may you be able to write at the foot of your daily work, the words of the great painter who decorated the Shrine of Saint Ursular "I have done my best."

Understand better than ever that your work in the service of God can be summed up in two words—to acquire virtue for ourselves and happiness for others; to be good and saintly yourselves and to make others happy. Do not be afraid to suffer

the day of suffering passes; but its re-ward will last forever. You know that all your earthly sufferings will give you a right to glory and happiness in the Kingdom of Our Lord.

It is the will of God that, to do good to man, it is necessary to love him, in consequence, to enlighten the souls confided to your care, love them. May your hearts then be full of charity to the confidence of the the faithful to your hearts by delicate but strong ties. Be fatherly, and your days shall pass in happiness.

Follow this advice and we may ex-

pect of you what Saint Jerome expected of his dear disciple: "That you may be in all the best, the most perfect, "totum summum, totum perfectum, in te desidero."

We have already told you that when, unexpectedly and without worthiness on our part, we heard the voice of God calling us, we experienced inexpressible anguish. We had passed the age when rears appear long and numerous be-ore us, the age which hesitates at noth-

We knew the difficulties which awaited us inevitably, but we knew also that God would come to our help, that holy priests would assist us in the work con-fided to our care, and that the Holy Ghost would help us to find among them those who would be our prinipal lieutenants in helping us to fight unto

the end the good fight.
Obedient to a law which the Church, wisely imposes upon bishops, we have chosen three advisers who kindly consented to take upon themselves part of the burden which God has placed on our shoulders. We think it our duty to consult them about the choice of other advisors who, we hope, will charitably give us the help of their experience and

of their knowledge.

These three first advisers of your Bishop are the Rev. Father D. Gillies, parish priest of Saint Andrew's; Rev. Father Suffa, O. M. I., parish priest of Regina, and the Rev. Father Charles Maillard, parish priest of Wolseley. You know them better than we do; they have the experience of long years they have the experience of long years devoted entirely to the service of God in this diocese and evidently they will be a great help to us. You will then, we hope, have greater confidence in our direction, and you will understand better our most sincere desire to work

for the good of the souls confided to We wish to repeat that all the ordinances of our Venerable Metropolitan remain in vigor in the diocese: We remain in vigor in the diocest. We wish specially to call your attention on the collections which should be taken up at fixed days, also on the "Cathedratioum" which should be remitted to the Bursar of the Palace, Rev. Father

Be so kind as to send us the list of missions which you visit, their geographical position, and the number of the faithful in each mission.

Me need not tell you, all our priests shall be welcome in the house of their Bishop where they are at home; most sincerely we say to them as Abraham

unto the heavenly visitors of Mambre:
"Declinate in domum, et manete hic."
Please accept, dear fellow-workers,
the assurance of our sincere and entire

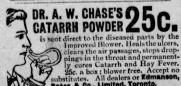
devotedness in Oar Lord.
OLIVIER ELZEAR,

Bishop of Regina. Dec. 28, 1911.

Individual Interpretation The street preacher was enlarging up The street preacher was enlarging up-on the impossibility of a rich man enter-ing into the kingdom of heaven, quoting the familiar words of our Lord in ad-dressing His disciples. "it is easier for a camel to go through the eye of a needle, than for a rich man to enter into

the kingdom of God." (St. Matthew xix, 24. Protestant Version.) 24. Protestant Version.)
To make the point clear, the street preacher held up a steel sewing needle and asked his listeners what possibility a camel had of going through its eye, which was so small that none could distinguish it.

Our reference library says: "Steel needles were first made in Nuremberg in 1370, but the manufacture was not of so much importance until 1650.



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Individual interpretation of the Holy Bible sometimes descends to the ridio lous.—Intermountain Catholic.

RELIGIOUS RECEPTION AT "THE PINES," CHATHAM

On Tuesday, January 2ad, in the Holy Family chapel of the Ursuline Monas-tery, "The Pines," Chatham, Oat., six tery, "The Pines," Chatham, Oat., six, young ladies were received into the Order of St. Ursula, His Lordship Right Rev. M. F. Fallon, D. D., O. M. I., Bishop of London, officiating.

The ceremony took place at 3 o'clock in the afternoon, and, at the appointed the order of the control of the

in the afternoon, and, at the appointed hour a procession of clergy, postulants, white-reiled novices, and professed religious filed into the chapel, where, before the altar, artistically decorated in the chapel, where the contract of complete flowers. with a profusion of exquisite flowers, palms and colored lights, the young ladies knelt to receive their cardles then, as wise virgins, took their places to await the time to make their solemn demands.

A very appropriate and strikingly impressive address was delivered by Rev. Father Stanley, of Woodstock, Ont., who in his usual oratorical style, elequently extelled the exalted mission of one called by God to labor in the field of Catholic education under the banner of St. Ursula. Taking as his text these words from the Gospel of St. Matthew: "Whosoever shall leave father and mother, sister and brother, houses and lands for My sake shall re-ceive a hundred fold in this ife and eternal happiness in the next." the reverend lecturer congratulated the young postulants on their religious vocation and exhorted them to ever cherish and hold sacred the call from Christ Himself, which is reserved for the chosen few. He also congratulated His Lordship and the clergy of the diocese on obtaining additional service n an order so illustrious in the annals of history for its pioneer educational work—an order so dear to the Church, and so untiring in its indomitable efforts for the preservation of faith and morals

among the youth of to-day—as is the order of the Ursulines.

In conclusion the rev. Father asked them to carry with them throughout their religious careers these, his parting injunctions, viz., that they cultivate a spirit of persevering prayer,

a spirit of persevering prayer, a spirit of charity, and lastly a spirit of unswerving and indefatigable loyalty to the community to which they were soon to be admitted, for, he concluded, in terms most lucid and em phatic: "It is a truism admitting of no refutation that there never would have been a heresy, there never would have been a schism, or any falling away in the true Church, in its course down the ages, had there not been a lack of fidelity and loyalty on the parts of some of her once devoted children."

After these words of soul-stirring elo-Rev. Father Kehoe, of Gananoque, Oat, and the hush which pervaded the chapel, as the clergy, religious and a large gathering of relatives and friends be considered in determining its bias, beyond their heads to receive Banadia. tion, testified substantially that all present fully appreciated the sublimity and grandeur of this deeply significant cere-

mony.

After Benediction the six privileged aspirants, dressed in beautiful white satin gowns with wreath and veil, ad-vanced to the altar rail for the customary catechisation, each responding in clear and distinct tones heard throughout the sacred edifice. They then withdrew to lay aside their bridal robes and soon rearned clothed in the dark habitiments of the order to receive from the hands of the Reverend Mother the cincture, white

veil and cloak of a novice of St. Ursula.

The young novices then prostrated before the altar while six dainty little maids of honor strewed flowers over them, symbolizing in a touchingly im-pressive manner their entire and volunpressive manner their entire and votan-tary renunciation of the pleasures and goods of the world together with their willingness to carry until the term of their lives the sweet yoke of their Lord

their lives the sweet yoke of their Lord Jesus Christ.

The young ladies who received the habit were: Miss Genevieve Lochance, D'Arcy, Ont., in religion, Sister M. Baptiste; Miss Stella Korea Le Pain, Old Castle, Ont., Sister M. Amelia; Miss Marie Rose Pinsonneault, Southbridge, Mass., Sister M. Rosary; Miss Agnes C. Heenan, Campbellford, Ont., Sister M. Callista; Miss Madeline Goudreau, Detroit, Mich., Sister M. Blanche; Miss Grace Murphy, formerly of Kingston, Oat., Sister M. Grace. Present in the sanctuary besides His

of Kingston, Oat., Sister M. Grace.
Present in the sanctuary besides His
Lordship Bishop Fallon, were Rt. Rev.
Monsignor Aylward, London, Very Rev.
Father James, O. F. M., Chatham, and
Rev Father Kehoe, Gananoque, who
acted as deacon of honor to His Lordship; Rev. Father Tobin, London, who acted as cross-bearer; Rev. D. J. Downey, Windsor, who performed the duties of master-of-ceremonies. Rev. P. J. McKeon, London; Rev. Father Stanley, McKeon, London; Rev. Father Stanley, Woodstock; Rev. Father Hermingeld, O. F. M., Chatham; Rev. Father Brady, Wallaceburg; Rev. Father Loiselle, Canard River; Rev. Father Loiselle, Canard River; Rev. Father Nicholas, O. F. M., Chatham; Rev. Father Robert, Windsor; Rev. Father Cote, Sandwich; Rev. Father McCabe, Maidstone; Rev. Father Scanlon, St. Joseph's Hospital, Chatham; Rev. Father Pitre, Tecumseh.

MT. ST. JOSEPH, PETERBORO CEREMONY OF RECEPTION AND

PROFESSION

The community of Mount St. Joseph, Peterborough, motherhouse for the dioceses of Peterborough, Sault Ste. Marie, and Pembroke, received a further accession of strength on Wednesday, Jan. 10, when His Lordship, Right Rev. Bishop O'Connor, presented the holy habit to five young postulants, and received the young ladies who were privileged to receive the habit of the sisterhood were:

Miss Bridget Enright. Douglas, in religion Sister Mary St. Leonard. Miss Adeline Agnew, Douglas, in religion Sister Mary St. Edna. Miss Adele O'Neil, Douglas, in religion Sister Mary St. Adele.
Miss Marie Markle, Thessalon, in religion Siste
Mary St. Wilbert. Mary St. Wilbert.
Miss Elizabeth O'Hara, St. Columban, in religion fr. Mary St. Editha.
The novices who made their vows were Sr. M. Forth St. M. Lotter St. M. Lotter St. M. Adelaide St. M. En

The ceremony marked the closing of a seven dey retreat preached by the Rev. Father Jones, C. S. S. R., of Tor-Rev. Father Jones, C. S. S. K., of Tor-onto, who recently conducted the very successful mission at St. Peter's Cathe-dral. The convent chapel, always "a thing of beauty," looked prettier than ever under the artistic decorations of the Sisters, filled as it was by an un-usually large number of visiting clergy and laity. Mass was celebrated, and the ceremony of reception and profession and laity. Mass was celebrated, and the ceremony of reception and profession conducted by His Lordship Bishop O'Connor. Ven. Archdeacon Casey, Lindsay; Rev. Father Dowdall, Eganville; Rev. Father Quilty, Douglas, and most of the diocesan clergy were present in the sanctuary. Rev. Father Jones preached an appropriate and eloquent sermon on the religious life.

The frequency with which ceremonies of this kind are held at "the Mount" is the best evidence that God has set the seal of His approval upon

has set the seal of His approval upon the various works of the Sisters. The community at Mount St. Joseph has been especially blessed in the matter of vocations. Still there is always room for more-now, as in the Saviour's time, the harvest is great and the laborers all too few. May it be our pleasing in school, and hospital ward, and in the homes for old and young there may ever be an abundance of the holy Sisters of St. Joseph who, without trumpet-blare or newspaper headlines, are doing the will of God.

COLUMBA.

"THE SHAME OF IT"

DISGRACEFUL METHODS OF BIGOTS SCORNED BY A NON-RELIGIOUS MAGAZINE, SOME EXAMPLES OF BIGOTRY RUN MAD

The Bellman, a non-religious maga-zine of Minneapolis, in its issue of December 23 contains a notable arraignment of that bigotry which would stop at nothing in its attempts to injure the Catholic church. The Bellman's article is so fair, so broadminded, that we publish it in full, says this magazine:

"The Rev. Lucian Johnston, a priest of Baltimore, son of a distinguished citizen of Georgia, Richard Malcolm Johnston, the scholar, author and educator, makes an appeal to the 'sense of decency of southern Protestants', which might as well be extended to all Protestants, everywhere, for all are equally blameworthy in their failure to publicly protest against, denounce and repudiate the most scurrilous, indecent and horrible attacks that are being made upon the Catholic religion by certain publica-tions which must be sustained by Protestant readers, otherwise they

not exist. then it is necessary to say that it is Protestant, rather than Catholic, in its personal character. He who writes this is a Protestant, and as such he is amezed and ashamed to admit that the indictment of Father Johnston, a gentleman as well as a priest, is warranted by the

"One of these infamous publications loathsome beyond the power of words, this journal has already referred to in language as plain as it is possible to print. It is called The Menace, and it is published at Aurora, Mo. The anony-mous coward who sent the Bellman the marked copies which provoked the first reference to it, continues to send the n reference to it, continues to send the n occasionally. He is afraid to put his name on the copies, lest he be called to account as a disseminator of indecent literature; he is afraid to put the name of the publication on the outside wrapper lest the fifth contained in its bestial pages he consigned to the fire without pages be consigned to the fire without closer examination. There is no way, closer examination. There is no way, apparently, of preventing the receipt of this printed cesspool, but the anonymous sender is wasting his postage, because, as soon as the name of the paper is disclosed, the copy is promptly burned, albeit a decent man feels like taking a bath and getting himself fumigated after having touched it.

"The other is the one to which Father

"The other is the one to which Father Johnston calls especial attention in his appeal, entitled 'The Shame of It.'
This is Watson's Jeffersonian magazine, published monthly at Thomson, Ga.
The Bellman is thankful that he has never seen a copy of this disreputable publication; the many extracts publish-ed in the pamphlet are quite sufficient to justify the description given of it; that for vile vituperation, lying misrepresentation and indecent personal attack it leads the many polemical sheets that disgrace southern Protestantism.

"It is charged that some of these vile

"It is charged that some of these vile publications are actually issued with the sanction of important Protestant de nominations; that they are sold at a low price and distributed gratis and find their way into hundreds of thousands of homes from British Columbia to Texas. It seems incredible, impossible, that men calling themselves Christians, even teachers of Christ's word, would be so moved by hatred and malice as to disseminate such outrageous, beastly and altogether contemptible slanders against the religion of their neighbors; that

they should seek by such utterly false Who dealt, not in cowardly and vile and vile evidence to prejudice the should be be should be to be should be s slander, but spoke of love, and bade us live together in peace and harmony.'

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and vile evidence to prejudice the minds of the ignorant and debased (for

living according to Catholic standards.
"The shame of it; indeed! The hor-

ror of charging crimes against the saint

ly women who live devoted lives as nuns, and the self-sarificing and sincere

men who are doing their duty as priests!

men who are doing their duty as priests:

The Belfman is a secular publication,
but it would not pollute its pages with
even a quotation from the indecent and
bestial libels published in the Jefferson-

ian magazine. The insinuations made therein are a gross insult, not alone to the Catholic Church, but to the millions

of pure and innocent women and honor

able straightforward men who are its

friends, we have known and observed them for years; judging them by their lives and by their works, clergy and laity, which of us, Protestants though we be, dare say that they have failed in

sught where we have measured our effort with them? Which of us dare al-

lege that they have not lived up to the highest standards of their belief? Yet we Protestants, clergymen and laymen,

while we may mildly deprecate such horrible attacks, fail to justify the good faith and confidence in our sense of fairness shown by our Catholic brethren, by collecting to vice require the deposition of the confidence with

neglecting to vigorously denounce, with

Fatner Johnston is right when he lay the responsibility for the existence of

this form of intolerant, fanatical and un-

zines are the members of your own

you, you who preach, broad-mindedn

he factors in the case were a Catholic

Bourbon persecuting Huguenots or a Protestant Tudor persecuting an Eng-lish or Irish Catholic, and it is because I

lish or Irish Catholic, and it is because i can never blot from memory these horrible events that I do deeply regret the manifestations of the same intolerant spirit here in our own country."

" This is the season of the year when

all mankind for a moment stands silent,

all mankind for a moment stands silent, humble and reverent, to listen for the recurrence of that tremendous message which for nearly twenty centuries has thrilled humanity; "Peace on Earth, Good Will Toward Men." Are we to receive it with hearts filled with hatred and malice against one heathers when

and malice against our brethren who differ in faith? Can we affect to accept

it while we insult their religion and tolerate base libels against their Church?

"Men and women of the Protestant Church, clergy and laymen, men who speak from the Church and those who write with the pen, in the name of Christianity, of decency, honor and fair-ness, make that message something more than an idleecho, by using everypos-sible endeavor to disown, discredit, de-revince and forever destroy such litera-

nounce and forever destroy such litera-ture as this, which, from behind the shield of Protestantism, seeks to defame

They and their money and

utterly filthy allegations.

"These are our neighbors and our

no intelligent person would even read such horrible stuff) against those who are preaching the Catholic faith and THE CATHOLIC TEMPERANCE MOVEMENT

Almost every family pays tribute to the tyrannical king whose name is Al-cohol. Few families there are in this wide land of ours that have not among their members somebody who is wasting bein members somebody who is wasting soul rest in peace! their members somebody who is wasting his years and destroying the peace and happiness of those who love him, by happiness of those who love him, by constant or periodic indulgence in liquor. Total abstainers though ourselves may be, we are very lucky indeed if we are not troubled with some relative—some son or brother, or even daughter—who has fallen a victim to the curre of dains.

the curse of drink.

This therefore is a matter that comes home to almost everyone of us. It is a matter that concerns us all, rich and poor, high and low. The menace of in-temperance strikes at us all. It raises its hand against the best and most carefully reared children as against the families of the uncared-for and the wretched. Because of the universality of the curse, we should all be interested in move ments to abolish it or at least its encroachments and mitigate its evil. Many men and women do not need the temperance pledge for themselves, it is true. They do not need to join societies of temperance for their own sake. They can and do remain sober under all cirall the vehemence possible, from the pulpit, in the press, and by word of mouth, these false, cruel, slanderous and cumstances and in all surroundings. But such people, if they feel drawn to enter into societies of total abstinence do a great deal of good to others who are not fortunate enough to be as strong - willed as they. They this form of intolerant, tanatical and un-fair religious warfare upon Protestants, and especially upon Protestant clergy-men. He says, truly, "the subscribers and buyers of these outrageous magashow an excellent example to young boys growing up who, misled by the usual custom will surely deem it a manly thing to drink and carouse as they see others doing, if they have not

their moral support keep them on their before their eyes the object lesson of total abstinence in men whom they adfeet financially. At a word from you such publications would go out of exis-tence. Your very silence lends approval For busy men it is, of course, a sacrifice to give time and thought to temperance societies; and often the temptation comes to think the whole total absti-What is the reason for the sepulchral in general, but wink at anti-Catholic nence movement a very weak and inef-fective way of battling with an evil so in general, but wink at anti-Catholic bigotry in particular? You are respon-sible, because you do not educate your people up to a higher standard of mental decency, and honesty and manliness and love of fair fight." widespread and so strongly intrenched in the habits, customs and commerce of the country; but if a man's life only touches one other life to the bettermen love of fair fight."

"'Is it not just as well for all of us to live in concord, even though we cannot live in ecclesiastical unity? I look back with shuddering horror at the cruelties and billingsgate method of controversy during the Refor nation. The persecutions and wars of that dreadful period are all horrible to me, whether lived in vain; and surely more than one young life will be kept from disaster and will be led toward a higher and nobler way of living here and to eternal happiness hereafter, by every decent man who gives the example of total abstin-

Of course, no Catholic needs to be Of course, no Catholic needs to be told that keeping from drink is not the whole battle. Temperance is only one virtue, and he is a very ill-instructed Catholic indeed who imagines that if he keeps from drink he is therefore saved. Catholic advocates of temper-ance make no such mistake. They only say that the evils of drink being say that the evils of drink being what they are acknowledged to be by all, and the temptations to drink being so many, and the sins that drunkenness lead to being so deadly, it is the safest and san-est method of life to keep from drinking

est nethod of the to keep from drinking intoxicants altogether.

This movement of Catholic total abstinence is a Catholic movement. It has been approved and blessed by the Church; and we know of no more efficacious way for a man to work for God and his fellow-men than by interesting himself in a movement so salutary.— Sacred Heart Review.

Money builds the churches, but faith makes them the temples of God.

Live intimately with God by medita-tion. From that quarter of an hour's daily converse with God you will return filled with strength, with joyous activity and energy. "Nothing," says Fenelon, "is so tender, so frank, so earnest, so gentle, so amiable, so loving as a pious heart."

THE IMPOSSIBLE VAGARIES OF SOCIALISM"

Prince Rupert, B. C., Jan. 2, 1912. Mr. R. Lamour, Stratford, Ont. Dear Sir,—I saw in the CATHOLIC RECORD some time ago that you wrote a book against Socialism. The RECORD spoke very favourably of your book so I wrote to them to find your address and the price, which I enclose for a copy. I think a notice in the CATHOLIC RECORD would be a ball to you to sold your book.

ould be a help to you to sell your book.

DAN MCNEIL,

544 9th ave, Prince Rupert The book referred to in the above letter is the 'Impossible Vagaries of Socialism; Its Fallacles and Illusions," which can be procured by addressing the author and publisher, R. Larmour, Stratford, Ontario. Price 50 cents.

Every Day New Year's Day The heroes of an age are always few. And fewer still the saints; yet life goes

by
For some of us, in waiting for a high
And ever memorable deed to do.
Not thus shall dreams of noble acts come true; Each day has its own duties, and they

Here on our lowly earth-not in the sky: Each day's a King to whom we still

The little things of life, how small they Yet to be true in them is no small

thing.
There is a neroism greater far
Than that which makes the world's ap-

plauses ring. God's saints were saints of God because

The little things of life they did not miss.
—S. M. C. in Irish Monthly.

DIED

FARRELL.-At West Garafraxa, on Wednesday. 20th December, 1911, Margaret Balfe, relict of the late Stephen Farrell, sr., aged sixty-six years and nine months. May her soul rest in peace!

CONNELLY.-In Campbellford, Ont.,

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A reader wisnes to return thanks to Our Blessed Lady of Victory, and St. Anthony for several spiritual and temporal favours received through their intercession.

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