FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD's appeal in behalf of Father Fraser's Chinese mission encourages us to mission encourages us to

keep the list open a little longer. It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why not dear reader, have a share in that work by contributing of your means to its maintenance and extension? The opportunity awaits you : let it not pass you by.

Previously acknowledged....
A Friend, Sudbury
Priend, St. Andrews, N. B.
A Friend, Kinkora
A Friend, London...
Friends, Cobourg... Friend T. O'Brien, Jeanne d'Arc.
Friend, Kingston.
Rev. J. C. Chisholm, St. Joseph's.
Janet M., Toronto.
For the Holy Souls.
Lubilee Aim.
B. G. Halford, Chicago
Mrs. J. S. Keane, Chicago
Mrs. P. J. Meehan, Panmure
M. and H. Casey, Glace Bay.
Three Grains of Corn. Brockville.
M. M. A. M., Cleveland
Honor of Holy Souls.
Jubisee, Ottawa. M. J. McAndrew, Montreal. Miss Gillis, New Victoria... Miss Gillis, New Victoria
W. P. Carroll, Chicago
Rortuna, Toronto
Walter Mackey, Springhill.
Oatholic, Conception Bay.
James Fleming, Hamilton
In Memory of Mother
J. C. L., Kentville, N. S.,
E. E. M., Chatham.
B. S., Smiths Falls.
J. J. Schumacher, Walkerton.
Third Grade, Gloucester St. Convent.
Ottawa. Third Grade, Gloucesteri St. Conven
Ottawa
Alf. Brown, North Bay.
Mrs. Alf. Brown, North Bay.
Agnes Brown, North Bay.
Stanislaus Brown, North Bay.
Miss Mary C. Baere, Iroquois.
For Our Dead.
Jubilee Alms, Ashton
A Friend, Douglas
A. E., Pakenham
J. W. Keating, Port-aux-Basques.
Mrs. Murphy, St. John's.
Lover of CATHOLIC RECERP, St. John's.
Friend, Bath, N. B.
P. McComiskey, Halleybury. Haileybury ...

The Catholic Record

LONDON, SATURDAY, NOVEMBER 22, 1918

THE CARNEGIE LIBRARY

Some years ago we had a few words to say about the Carnegie library. They were not attuned to the note of some public addresses. We did not notice any halo on the head of the millionaire ironmaster, and his library as the fount of universal wisdom we could not, due to our limited powers of observation, see in any satisfactory manner. We even wondered why there were so many of them. Lately, however, Mr. Carnegie said that it was Carlyle's remarks: "The true university of these days is a collection of books," that gave the idea of donating libraries to the people. We are of the opinion that if Carlyle visited some of the Carnegie libraries he would use vitriolic phrases on the amount of fiction they contain and not endorse them as his idea of a university. Any library with the right kind of books can give invaluable aid to the man who wishes to use it. But fiction, taken in immoderate doses, tends to produce a flabby fibre of mind, lowers the power of thinking and bars a conception of standards of dignity and worthiness.

FOOLISHNESS We have no patience with cynicism. It may be a pose or a habit of mind. But it is always foolishness, pathetically futile and heart corrosive. It dulls the brightness of life and consigns us to habitations of gloom. It fills the mouth with bitterness. It poisons the atmosphere and fills the veins with a virus that racks the nerves, strips us of buoyancy of spirit and marks us as contributors to the practices beloved of the narrow-minded and uncharitable We have no patience with the cynic- they seem to have no sense of their ism that leers at public men and is ever on the alert to brand them with the stigma of "graft." We cherish the belief that many of these in the public eye are of unimpeachable integrity. They give of their best to the public good. They walk their way, harassed by partisan journals, upon life with the eyes of a boy. by little mould them according to Such men are the best assets of the standards of the yellow journal. communion in a certain exaltation of

words that bite and befoul, but a man has always, however skies lower and winds blow, music in his heart. Every day is a miracle. These about him play their parts, inartistically sometimes, with many a halting line and missed cue, but he is content with his own role, leaving the verdict to the Supreme Judge. We hold to our belief that many of our public men wear the white flower of a blameless life and are guided by conscience in their safeguarding of the public interests. In Canada we have leaders of unstained honour. Their views are questioned and derided, but no one, not even the lowest "muckraker," would dare to assail integrity beyond suspicion and manhood in a word which has been tested and tried.

SENSATIONAL FICTION

We have received a letter from acorrespondent inquiring why we refrain from denouncing a work of fiction now on the market. We have refrained because other pens have scored it to the delectation, we fancy, of its publishers, and increase of their bank account.

For some people are morbidly curious and have never a scruple about what can a poor journalist do to reclaim them. If they allow their memories and imaginations and minds to be bought for a pittance they must pay the price. And the price for a mud-pie, seasoned and designated as a problem novel, is defilement of soul. Their minds bebosoms, and exulting the while in its should not be guided in this matter by "critics" who are able to inhale any kind of an odor with equanimity, and when told proclaim it as delic-

ious. They must smile at their dupes, and labor mightily to point out the lesson that lurks in sensational fiction. But any sensible parent can discourage novels of the seamy side of life. He can, and should be, the censor of family reading. When he does his duty we can at least hope not to see so many young persons, who are very broadminded and facts into the heads of their pupils. averse to degradation, questing for a book written by a long-haired, garrulous scribbler.

AN EVER-PRESENT PLAGUE

Every hamlet and town in Canada

is flooded with these Sunday news-

papers that come to us from across the border. Voluminous, decorated with crude illustrations and alleged humor, filled with chatter about things that are valueless, they find a ready market. They are seasoned with scandals and doings of those for whom this world contains all that little to denounce them. Our spiritual guides warn us against them, but to little avail. They find access to households only to wear away the edge of principles and to breathe like pestilence upon the souls of children. They pour out upon the family hearth the refuse of divorce court proceedings, the yarns of imaginative reporters and the editorials that take no account of either history or of truth. And parents who are decent and respectable handle this halfbaked stuff and allow their children to feed upon it. Blind or ignorant, responsibility. Where there should be Catholic austerity there is selfindulgence, and where there should be a sedulous protection against every contaminating influence, there is a laxness that must and does make for disintegration of the household. This kind of newspaper robs chilfollowed by sycophants and askers of dren of their dreams, and puts in gift, and yet they have a nobility of their place the sordid facts of life spirit and of patience that compels that are known to the worldling. admiration. Conscious of the ways They bring them into contact with of politics and of the men who play what is flippant and base. They beit according to no rule, they have not little purity - the most valuable parted with their ideals and look out thing this side of heaven-and little

society. Anyone can be a cynic, with They put upon them the mark of the spirit, but that when it cools they recommonplace, and send them into gret what has been done and would the world to think by proxy and to return but for very shame." "Day have a repugnance for reading that by day," he says, "the mystery has to do with eternity and their of the altar seems greater, the unimmortal souls. Parents could be a barrier against this tide of sensual. Father, our Lady more tender, the ity, but, unfortunately, too many of great company of saints more friendly. them, engrossed with the problem of If I dare use the word, my guardian getting on, and cap in hand before angel closer to my side. All human wealth, deem these things as of little relationships become holier, all importance. They regard these newspapers as trifles, forgetting that are explained and sanctified by the many epoch-making events have been founded in the most trifling occurrences of every-day life. A flight of birds, for instance, caused Columbus to change his course southward, with the result that he discovered America. Rain prevented Napol eon's cavalry and artillery from manoeuvering and left the map of Europe unchanged. And so in like manner the drippings from the Sunday newspaper may change our outlook upon life and turn the soul into a poor and tawdry thing.

A REMARK

We are far removed from the rushlight period. The days when scholars sat on straw to listen to worldfamed masters are gone. It boots making their minds the vehicles little to hark back to them, because for the insipid outpourings of we are living in an age of machinery, any writer of fiction. If adults and the praises of our generations think so little of themselves are sung in many keys. And yet as to consort with characters there is a suspicion, expressed faintly of fiction that wallow in impurity betimes, that many of our assumptions are but mere statements and some of our glory is but tinsel. Some of us, for instance, are not so sure that the curriculum of the Public schools is as perfect as its framers would have it. They look with dismay at its many subjects and wonder how teachers can inject them into come soiled and their eyes blind. the heads of their pupils. They are They are as puppets in the hands of afraid that all this matter may not writers who wish not to teach but to be assimilated and thereby induce touch their pocketbooks. And what mental indigestion that may be bea poor and contemptible thing it is youd the reach of remedy. They to see men and women looking at have an idea that the multiplication corruption, hugging it to their of ologies may, though it produce superficiality, and an acquaintance unloveliness. Catholics, however, with learned names and things, tend to retard the growth of mental energy. And business men wonder why many Public school graduates are slow to see an emergency, powerless to deal with an emergency and deficient in the fundamentals.. We are of the opinion that a more simplified curriculum would produce better results. It would be less inexpensive and might help the scholar to think instead of compelling teachers to cram, for purposes of examination, a miscellaneous assortment of

THE CATHOLIC TRUTH SOCIETY decreasing birth rate is almost alto-The Catholic Truth Society is getter confined to Protestant families." In striking contrast to this doing a work that can not be over estimated. It explains Catholic doctrine, runs down calumny, exposes godless theories and places within the reach of all well written pamphlets. In them the man in the street has an antidote for the poison that is doled out by some editors. And let us say here that the Catholic who is dumb when his faith was attacked, or when an explanation is in order, can enlist human energy. It profits is either disloyal or ignorant. He may be disloyal because he has placed himself first and God second, orb ecause he thinks that cowardice is necessary to his worldly success; but he cannot advance the pretext of ignorance with any show of reason. Right at his door he has weapons that can enable him to take his place in the ranks of a militant Church. He can acquire a knowledge of current issues and begin to understand and to be filled with enthusiasm for the Church that stands beautiful and indestructible. The Catholic layman should be on the firing line. He should not give all his time to the banalities of club life, He need not be aggressive, but a word from him when necessary will do good. It may cause thought; it may dissipate prejudices, and it will Christian Work and Evangelist certainly be more effective than super-heated addresses in our clubrooms. It will cure him of the habit of going through life with bated number of male communicants has breath. It may even encourage his sunk 50 and 60 per cent. In Cathofriends to drop the cap and baubles lic churches, on the contrary, the and to put on the vesture of manhood. Says Mr.C. Kegan Paul in the account of his conversion: "Those who are not Catholics are apt to think and

say that converts join the Roman

seen world nearer, God more a human friends dearer because they relationships and friendships of another life. Sorrows have come to me since God gave me grace to enter His Church, and I can bear them better than of old, and the blessing He has given me outweighs them all."

A RUDDERLESS SHIP

blind now I see."

The Christian Work and Evange list (New York) quotes a German pastor as authority for the statement that the Catholic Church in Germany is gaining headway at the cost of Protestantism. The one who testifies to the decline of Protestantism in the land of its birth is described as " one in whom everybody has the greatest confidence." He is quoted as summing up the situation in these words "The grave symptoms of stagnation or decline—whichever you like to call them-which affect us are not He then goes into affecting Rome." He points to the annual details. Cathelic Congress held at Metz a few weeks ago as proof of the vitality of the Catholic Church in the Fatherland. We are told that at that great representative Catholic gathering prince and peasant, cardinal and eacon, rich and poor, were alike filled with a zeal and a belief in the

destiny of their Church wholly unknown in Protestant Germany. Enumeration is then made of striking facts in support of this statement. Census returns are given as authority for the assertion that Protestantsm is on the wane, whilst Catholicism is on the increase. Or as the German pastor puts it: "The faith of Rome absorbs a greater share of the increasing population than the faith of Luther." Whilst Protestantism fails to make an impression upon Catholic Bavaria and the Catholic Rhenish province, Protestant Pomerania and Protestant Mecklenberg are witnessing a steady increase in their Catholic population. We are told that in the vast majority of the cases of mixed marriages "the Protestan man or woman becomes either wholly neutral or embraces Rome. That the children of such marriages become Catholics goes without saying."

We learn also that " race suicide is thinning the ranks of German Pro, testantism. In Berlin and other important towns social reformers are much puzzled over the decreasing birth rate. "When this phenomenon. writes the German pastor, " is more narrowly examined we find that the testant clergyman has to tell of Ger man Catholic provinces. He testifies that in these provinces families are increasing in number. Speaking of the different views of the marriage ceremony taken by Protestants and The celebration Catholics, he says: of marriages within the churches is lecreasing is Protestant Germany, the registry office taking the place of the Church ceremony. Protestants in greater number than ever confine hemselves to the civil functions, which in all cases is compulsory. It is rare for a Catholic to neglect the offices of his priest in marriage." There is a similar contrast in Catholic and Protestant burial services The German pastor tells us: " More and more the Protestant, especially among the working classes, declined to ask the service of his pastor at the graveside. be impossible."

To a Catholic this would And so the story runs. In all directions there are multiplying evidence that the spiritual influence of Protestantism is lessening rapidly in the country of its origin. Thus the numconfirmations among German Protestants does not keep pace with the increase of population. Empty Protestant churches in the great centers of population tell their own tale In them the communion rail is fast becoming deserted, which in itself is convincing evidence of the dying of We quote once more from The tian Work and Evangelist faith. churches where it is rare for a man to be seen at Communion, churches where during the last ten years the both number of communicants of exes is well maintained and the

Belief in the divine inspiration of the Bible, the Protestant rule of faith, has been weakened by criticism which has undermined the foundations of Protestantism. The results are plainly discernible not only in Germany, but in England and in our own land. In these countries Pro tantism, like a rudderless ship, is drifting hither and thither in a sea What will be the final outcome of the drifting ?-Freeman'

FOREIGN MISSIONS

LITTLE HOME MISSIONARIES.—There is a pastor in the middle west who has introduced the children of his parochial school to the missions. Under the guidance of their good Father the little ones support a dent in one of the mission seminaries And answering those who said that in China, sending every year a sum he was confident he remarks: "One of money collected from the children thing I know, that whereas I was of the school. The good Father recently received the following letter from the director of the seminary in which their student is preparing for

the priesthood: "I do not know how to thank your little apostles for their charity. Thanks to them a good young man will become a priest of Jesus Christ; thanks to them a preacher of the Gospel will win to Our Lord the souls of many Chinese who, one day, before the throne of God in heaven will

these dear children.

"I thank these loving little benefactors and I pray that our Divine Master may Himself be their reward. wish to assure them that not only their own seminarian, but all of us here pray for them frequently that God may bless them, that He may bless their studies, their families and all their prospects. The alms which they have given with such good heart will gain souls for heaven and these souls will one day be their crown.

"The young seminarian whose support is due to the charity of your students, because of his work, his conduct, and his piety gives every reason to hope that he will one day become a worthy priest of Jesus Christ. His good health also gives promise that he will not be overcome by the heavy burdens of the aposto-late. May I ask for the help of your fervent prayers for the director and for all the students of our little seminary ?"

THIRTY-SEVEN THOUSAND CHINESE ADULTS BAPTIZED IN PEKIN. - We spoke recently of the fear expressed some publications in the United States that China would become Cath olic. In fact the tide of sentiment in that country seems to be set strongly toward the doctrines of our Faith. In confirmation of this comes another report from Pekin. The writer is a Lazarist missionary, Father Blanchet:

'The hopes of reaping a good harvest expressed by me last May have not only been realized, but have exceeded my fondest dreams. I need no longer speak of my 35,000 catechumens, but boast rather of 37,000 grown persons, who have just been in this city. The importance of this event cannot fail to impress even the most unobservant.

I make haste to publish this authentic statement in order that those nterested in our mission can rejoice kingdom in China."

CATHOLICITY IN UGANDA. - The Very Rev. Father Henry, superiorgeneral of the Mill Hill Fathers, has been in Uganda, Africa, for some months past making a tour of inspection of the missions under the care of his spiritual sons. The condition of the missions under the care of Bishop Biermans and the progress made during the past few years been most encouraging. So im-pressed was Father Henry that he promised the Bishop to send him more priests from England before the end of the year. Several Franciscan Sisters will also go to the mission within the present.

OUR RELIGIOUS ORDERS IN JAPAN. The Marianist Fathers have been established in Japan since 1888. Their schools have over 800 pupils. The Trappists have been established there since 1896. They cultivate about 1,000 acres of land. The Trappists have been there since 1898 The Franciscans returned to Japan in 1906; the Fathers of the Divine Word went there in 1907. The Jesuit Fathers are in Tokio, Japan, also the religious of the Sacred Heart. The Spanish Dominicans have charge of the Island of Shikoku, Japan.

SOME RECENT CONVERSIONS

Within a recent period a number of notable conversions to the Church nave been made. Here are a few : Rev. E. F. Elkins, curate of St. Augustine's Church, Kilburn, London, graduate of Oxford and Ely Theological College, son of the late Gen. Elkins; Rev. Franz W. H. Schniewees, late curate at St. Mark's and St. Clem-The spiritual weakening of Protestantism in Germany is traceable to the cause which has produced similar results in other parts of the cause. ent's Episcopal churches, Philadelresults in other parts of the world. Lugi Colonna of Rome, born a daugh-

ter of Count Victor von Platen of Hanover, Germany, sister of the late Duchess of Devonshire (England) Lutheran. She married Prince Colonna over fifty years ago. Among recent conversions to the Church in France are to be numbered Charles Loui Morice, poet and art critic, and Emile Rochard, formerly director of the Ambigu Theatre, who has just published a "Vie de Jeus" in verse

WHY NOT TAKE INTEREST?

REV. JOHN A. RYAN OF ST. PAUL STATES FACTS THAT CATHO. LICS SHOULD CONSIDER

In the current number of the St.

calls attention to Catholic apathy. Among other things Dr. Rvan says Why is it that Catholics as a rule have such a poor representation in civic and social organizations? First because they do not in sufficient numbers go into this field in any capacity whatever. Therefore, their names do not occur to the men of influence in these organizations who have the power to select officers. This is a sober and saddening fact. Catholics have not yet developed a a social or civic sense. I happen to belong to some half dozen or more state and national organizations of proclaim that they have won eternal happiness through the generosity of the character, but, with the except tion of one, or possibly two, they do tion of one, or possibly two, they do not contain enough Catholics enable any one to know that the membership is not entirely Protestant. At none of the various conven-tions of these societies that I have attended throughout the country has the participation of Catholics been anywhere nearly commensurate with their proportion of the population. In such circumstances is inevitable that they should be passed over.

The second reason for the paucity of Catholic names in the lists of officers in organizations of this kind is the failure of those Catholics who are members to make themselves and their fellow Catholics known In all these bodies non Catholics are at present in the ascendant. When they think of names for offices they naturally think of their friends, of those whom they know, just as we should do if conditions were reversed. If the Catholic members do not check and correct this process, who is to blame?

So, there are plenty of reasons xplain the lack of prominence of Catholics in these organizations without having recourse to the ugly hypothesis of bigotry. Ordin-Christian charity would suggest that this explanation should be advanced only as a last reluctant re-sort, after all the facts had been carefully examined. And yet, too many of us adopt the uncharitable explanation immediately. This is the refuge of weaklings and men of bad will, not of manly men and Christians. It is the attitude of slaves, not of self respecting and self-reliant freemen. It springs from a mixture of indolence, incom petence, mean spiritness, and the demoralizing traditions of persecutions and ostracism. The remedy for it fair-mindedness and efficiency.

So far as my experience goes, the theory are conclusive. I have held Hudson, of Wick House, Pershore, nominating and other committees, determining the conduct of these societies. Yet I have never been able to detect more than a microscopical quantity of unfairness to Catholics. More than once I have been given a place of prominence when I did not deserve it. And the reason was simply because I was a Catholic, and there was no other person of my faith available. More than once I have felt extremely isolated and lonely in these excellent organizations. At this very moment I am chairman of the nominating com-mittee of the Minnesota State Conference of Charities and Corrections, and I am quite certain that the num ber of Catholics in attendance at the conference does not entitle them to o much influence in the choice of officers for next year.

If we must explain our lack of prominence in social and civic life, n social and civic organizationsand it is well that we should at least make the attempt,—let us face the facts bravely and honestly. Let us not take the lazy and whining atti-tude of hunted incompetents. To vary the lines of Cassius : The fault is not in our non-Catholic friends. "But in ourselves, that we are underlings."

Goodness can not be hidden very long. If a man is sincerely doing God's work, loving his neighbor, and attending faithfully to the duties of his state of life, no matter how quiet and humble his life may be, somehow or other, like the fragrance from a hidden flower, the perfume of his holiness makes itself known in the world. And weak, discouraged souls are strengthened, and evil men are rebuked and put to shame, by the good life of the least of God's

CATHOLIC NOTES

A cinematograph film depicting the ecent national Irish pilgrimage to Lourdes was taken with the permission of the organizers. All the moving incidents of the journey and the daily life and devotions of the pilgrims are shown.

What is said to have been the largest group of the colored converts baptized in the South in recent years received the sacrament in St. Anthony's Church, Memphis, Tenn., on Sunday, Oct. 19, when 35 candidates, with their respective sponsors, assembled at the regenerating fount.

In the diocese of Dijon, France, is an organization named League." This league inculcates and practices decent silence in the churches, at funerals and at the Paul Bulletin, Rev. John A. Ryan tomb, and everywhere where there should be observed reverence and silence.

Archbishop Glennon of St. Louis has announced that the new \$2,000,000 cathedral in that city will probably be opened for services soon after the new year. The immense building is without debt, cash having been paid for each portion of the work.

A movement is started already by the admirers of the late Canon Sheehan to erect a monument in Doneraile dedicated to his memory. And this is but right, for Ireland owes much to her writers who have given their talents entirely to her and her re

"During the last decade," says the Christian World of London, "Roman Catholics increased by 5,000 among the Europeans and Eurasians in India (who, with the army number 300,000,) while Anglicans decreased by 2,000, and the other Protestant bodies decreased proportionately.'

Very Rev. Canon Bray, of Leeds, England, was to have undergone a serious operation for an internal growth. Placed under fourteen days' rest preparatory to the operation, he went to Lourdes. On his return the X ray to the astonishment of the surgeon, revealed no tumor, no growth, and no trace whatever of it. He is

perfectly well. An association known as the Catholic Literature League was organized recently in Montreal at the residence of Lady Hingston, for the purpose of distributing throughout the Dominion good Catholic literature at a nominal price. The establishment of the League is the result of a visit made to Montreal by Ambrose Willis. managing director of the London Tablet.

The Anglican Bishop, Dr. Knox, in opening a conference at Manchester, last month spoke of England's national religious unrest, and prophesied a great change as imminent. He said, the cardinal facts of the Faith, the Incarnation and the Resurrection, are explained away in our time and the "Reformation" repudiated with a frankly expressed desire to revert to the doctrines and discipline of the Church of Rome, its liturgies and its rites.

Scannell O'Neill tells us in the Catholic Citizen that "the following persons have lately been reconciled is manly self-assertion, knowledge, to the Church at Caldey Abbey, South Wales; the Rev. W. Swinstead, curate of All Souls' Church, Clapton ; the Mr. Pickering, Mr. H. positions of honor in all the national now a monk there; Miss E. M. James and state organizations, have sat in a well known author of Carnavon, Wales, and twenty four of the island. and otherwise exercised influence in determining the conduct of these so aforementioned, we hear of the conversions elsewhere of the following persons; the Rev. Percy Frank Gately, curate of St. Saviour's Church, Bir mingham, formerly a novice at Caldey; the Rev. A Dudley, of London.

The registration at the Catholic University of America shows a notable increase in the lay student body, which has reached the figure of 310, from nearly every state of the Union. The ecclesiastics attending the university number 240, making a total of 550 male students. Trinity College, now affiliated to the university has 170 students, and Teachers' college, 50, while the summer school was attended by 383, making a total of 603 women students, and in all 1,153 students receiving instruction from the professors of the university. The Marist and Paulist preparatory schools nearby have an attendance of about

Chicago Paulist choristers are to lose their founder and director, the Rev. William J. Finn, C. S. P., of St. Mary's church, who leaves Chicago in December to found a training school for church music in St. Louis. A fund of \$200,000 will be required to found the school and it will be raised by individual contributions. Father Finn has the approval of his superior to begin the work; which will be under the auspicies of the Paulist Fathers and started in St. Louis by request of Archbishop Glennon. Father Finn's choir of boys has made an international reputation for Chicago, being the first choir of Americans to make a concert tour of Europe, and the winners of the first prize at the international music fete in Paris, in which 497 choirs from all over Europe competed, including the famous Sheffield choir, of England.

BY B. M. CROKER CHAPTER XXXIV

IN UNCLE'S BLACK BOOKS "My merry, merry, merry roundelay Concludes with Cupid'scurse: They that do change old love for new, Pray gods, they change for worse."

The news of my engagement create a profound sensation in our immediate circle, and I was considered sly clever, fortunate, or fitted to adorr any sphere, according as our friends had marriageable daughters of their own or not. On the whole I gained a very considerable accession of respect from people who already saw in me the future Lady Rodcaster. Truly, I was nobly fulfilling Mrs. Roper's I had soared even be yond her anticipations. Major Per cival was actually higher than the mark to which she had encouraged me to aspire. Nevertheless, I did not feel specially elated, nor particularly happy. Somehow, I was not in favor at home, much as I was commended

Auntie had spoken to me very ser iously the morning after the disastrous picnic. She told me that she was exceedingly pained to find that I had never told Maurice of my engage ment, but had let him think that I was free, and led him on to care for me, and to suppose that I cared for him I had behaved altogether in a deceitful. unmaidenly manner, and there was no doubt that I was a heartless flirt, prepared to sacrifice everything to my asatiable craving for admiration and Supposing, too, it should attention. come to Major Percival's ears!" This suggestion had no terrors for mewas overwhelmed by her displeasure. I could not have believed that she could have looked so austere or spoken so severely. Mrs. Vane was evidently behind the scenes and in auntie's confidence. She informed me that Maurice had gone away on two months' leave, never to return : he was about to exchange into an other battery elsewhere-"the further from Mulkapore the better," she added, in a very pointed manner. And she was now strangely cool to me; I was no longer her "dear, silly old Noah," her "pet lamb," her 'Nora Creina. She treated me with stiff, conventional politeness, and made occasional very stinging allusions to lambs in wolves' clothing, and mercenary marriages. Uncle, too, was altered. My unlucky affaires du caeur had come to a crisis all at once. Was it not bad enough that he should hear of Maurice's proposal—that a whisper of Dicky's rejection was wafted to his angry ears? but why, oh, malignant fate, did the irrespressible Globe-trotter select the enoch for waiting on him, and asking

He no longer petted me, teased me, or inveigled me into his study to listen to shikar stories, or to dust his tiger skulls. Oh, dear no! He held completely aloof, and treated me with an air of cool, almost hostile, disapproval. At length, one day I bravely bearded him in his den, and him point-blank why he was so changed to me? "Anything would be better than the way we were going

'What have you done? Why am I so different to what I used to be? You want to know, do you?" he re-You want to know, as journal plied, still pursuing his occupation oiling the lock of a pet rifle. answer your question by a question,' ded, still rubbing away with a grease oil rag. " Why did you flirt vith your cousin Maurice? did you never tell him of your engagement? Why," raising his voice sud-"did you make an utter and complete fool of him? Then layin down his rifle, and looking me straight in the face, "Here," he proceeded, within one month to my certain knowledge, you have had three proposals, and you an engaged young woman all the time! I'm ashamed of you—ashamed to think that you belong to me. You have disgraced yourself in my eyes, and fallen immeasurably in my estimation." he concluded decisively.

"Uncle, uncle, you must not say so. As far as Mr. Campbell and Mr. Dalton were concerned, I give you my word of honor that I gave them no encouragement. I did all I could to keep them at a distance, to show them that we were to be the merest friends-nothing more. And, as to Maurice-" I paused.

Maurice—"I paused.
"Yes, and as to Maurice, you did
all in your power to keep him at a
distance too. Are you going to tell
me that, eh?" he sneered, "Riding with him, walking with him, talking with him, dancing with him; and your aunt and I, like two old idiots thinking that he knew all about the other fellow the whole time, and was only—I've no patience to think of it!" he exclaimed, angrily. "Beres-ford was ten times too good for you that's the pure and unadulterated Now mark my words, we will have no more proposals, no more entanglements; you have made your deliberate choice and must stick to I would not be a bit surprised," onically, "to hear that you were ironically, thinking of getting out of yeur en gagement with Major Percival." he reading my thoughts? "But as you have given him your promise you shall certainly marry him; there will be no more playing fast and loose with any one else if I can help it, mark my words," he concluded, once more taking up his rifle and polishing away with extraordinary

zeal and energy.

Here ended uncle's lecture. I spent a very miserable time after Maurice's departure ; uncle was flint, auntie was ice, and Mrs. Vane intensely disagreeable. At length

PRETTY MISS NEVILLE | Major Percival announced his inten tion of paying a visit to Mulkapore a bachelor friend had offered him We could not take him in as Mrs. Vane occupied our only spare room, and uncle, prejudiced uncle, had delared that "he would not have that piano-playing fellow staying in the house." My fiance duly arrived, and was met by us a the station and brought home to dinner. I beheld him step out of a saloon carriage without any increased beating of the heart or change of color, although I had not seen him for more than six months.

I was sensible of no emotion as h took my hand in his, excepting that I experienced a strange chill of dis-appointment. He seemed quite dif-ferent to what I had pictured him in my mental vision, quite different to the recollections I had brought away from the hills; and yet six months really appreciable alteration in his appearance. Had the rarefied hill air lent a halo to its aspect?

No, it had not. The change was in myself. He was no longer, in my eyes, an aristocratic-looking man in the prime of life: but a portly, elderly gentleman, traveling with a enormous amount of impediments, and as solicitous about his small parcels as any old maid. His belongings included an elaborate dressing-bag, tiffin-basket, pillows, French novels, umbrellas and sticks a flask of eau-de-Cologne, and a large fan. When his mind length perfectly at rest about their safety, and his two servants had been reduced to the verge of imbecility, Major Percival found time to turn to me, and utter a few ster-eotyped phrases on the pleasure it gave him to see me again, keeping all the time a sharp lookout on the accumulating pile in front of him. His conversation was rather spasmodic, and his attention divided be tween his baggage and his betrothed.

"Nora, my dear girl! I have been looking forward to—Chinasawmy," excitedly, "where is my traveling clock?" His anxiety allayed by the prompt production of that article, he resumed—" to this meeting for months, and—" To his servant: Where are you going to with that white portmanteau, you fool!"

At last he was really under way, and we took our seats in the car riage with a sense of relief; my intended waving a bland but empty hand toward the crowd of clamoring coolies who had helped to carry his luggage, saying, as he leaned back luxuriously, "I never asked those fellows for their services. My own two boys were sufficient for all my requirements; and if they liked to work for the pleasure of the thirg, ant mieux.

I thought such a speech savored of ntense meanness; and if he was not shamed of himself, at any rate blushed for him when I encountered

Mrs. Vane's mischievous dark eyes. Dinner that evening was a stiff affair; and, after a conversation in the drawing room auntie and Mrs. Vane deserted apartment with vague or bare excuses, and left me to enjoy (?) a tete à tete with my lover. Lover! the word was a gross missit for the gentleman opposite to me, who lolled back in his arm-chair, the very embodiment of luxurious self-satisfac tion, pleased with himself, with his

dinner, and his surroundings. I sat at the center-table some distance from him, pretending to work by the light of a reading-lamp, and discussing of the weather and his journey in a very half-hearted way for all the time I was saying to my self: "Why did I ever become engaged to Major Percival?" He seemed so old, so natronizing, so pompous. Afear for the future and its unknown difficulties, a dawning of doubt, struck a chill to my very heart. Then, again, I would angrily rebuke myself and try to conjure up all the rosiest rem-iniscences I had carried away from the Blue Mountains; but it was all in vain—it was useless. I could no longer idealize him-awful discov -Maurice stood between us!

No wonder that with these cor flicting feelings in my mind my conversation was a little distrait and jerky." I glanced over at my comanion once or twice, and each time found him critically scanning mescanning me as one would look at a picture or a valuable work of art. t length he said querulously :

"Do you know that you are no looking at all well, Nora? much thinner than you were; the lines of your face have lost that nice soft contour, and are quite thin and sharpened, and your color is gone!"
"Is it?" I answered, indifferently, electing as I spoke a needleful of

"It is, indeed," he replied, with unusual animation, and in a tone of voice that showed me that he regarded my loss of looks as a distinctly personal grievance.

"Suppose you go and sing some-ing," he added, with the air of a three tailed bashaw; "you have not lost your voice, I hope?'

I had not lost my voice, but I wa ery near losing my temper as I walked to the piano, and singled out my last new song. It gave me a very disagreeable sensation to fine that I was valued for my looks and my accomplishments, and not for my elf. How different to one's accepted idea of a lover! If Maurice had thought that I looked ill and thin, would he have grumbled at my

altered appearance?
"What business had I to think of him? How dared I contrast him with Major Percival?" was my remorseful reflection, as in vain I endeavored to woo the fickle goddess

Sleep. All night long I lay awake, tumbling and tossing, revolving many things in my excited brain. The more my thoughts dwelt on the future, the more wretched and miserable I felt. A pretty state of mind for the young lady who was about to make the best match of the season in her majesty's Indian

I did not love Major Percival. Alas, never could love him now! I did now know if I even liked my future husband. How, then, could I marry him? I asked myself this question over and over again, and toward dawn fell into a restless slumber, with the query still un-answered. Major Percival established himself speedily in Mulkapore, lost no time in calling on the resi-dents, and arranged his day so that

a generous portion of it fell to my

Every morning he walked over to chotah-hazree; and every afternoon I went out driving with him in his smart high stanhope—the envy, and let us hope, admiration of all the maids and matrons in the place. Major Percival's friend had placed is turn-out at his disposal, with its high stepping horses and gaudy syces; and every evening, as I have said before, we drove about Mulka-pore in state—that highly interesting spectacle, an "engaged couple." We did not indulge in much conversation, as my partner was a wretched whip, and mortally afraid of our

borrowed steeds.

All his mind was on the stretch on their behalf; all his thoughts anxiously bent on steering them triumphantly in and out among the various vehicles we met, and they were many. Only for the swagger of the thing, he would have infinitely preferred taking me for a walk; but to be seen on foot in Mulkapore neans social extinction, no more and no less. At least three times a week we embellished the band-stand in the public gardens. Our carriage safely inchored, with a syce squatting in front of either horse, my companion temporarily relieved from the mental agony his coaching efforts entailed, would, so to speak, preen himself, adjust his glass, and look leisurely round, discharging magnificent bows in various directions. He was un doubtedly a great man at Mulkapore; a far more brilliant star than on the hills, where his light had been only one of a large constellation. Her he had the hemisphere entirely to nimself, and was complacently aware of the fact.

He generally sauntered over to Mrs. St. Ube's landau, and exchanged few ideas with her. Sometimes h lingered for a considerable time, and did not grudge his society to Mrs St. Ubes. On the contrary, I was glad to see him so well amused. I was not always a very brilliant com panion; and somehow, our conver-sation was often a laborious, up-hill task—to me, at any rate. In spite of our mutual taste for botany and music we had no tender confi dences nor reciprocal outpourings to make to each other, like other happy lovers. Our present feelings and futur hopes we never touched upon eople's dress and looks, society anecdotes, the weather, the shape of my new hat, and the state of Major Percival's liver, formed our most usual topics. I could see that Mrs St. Ubes used all her fascinations to teep my cavalier literally at her chariot-wheels. Often, when he was on the eve of taking his leave, she letained him with one more little scandal, just one more piquant jest. Each evening his visits were imperceptibly prolonged, till at last they reached to half an hour; and, as my companion returned to his cant seat, he was often accom panied by a look of open, malicious triumph from the lady, who was evidently pleased to consider herself my rival. But I was not the least bit jealous; I did not care for my flance sufficiently to be a prey to the agonizing attacks of the green eyed one. Major Percival did dance at the various "afternoons and small dances we attended. He was an invariable wall-flower, not ounging in doorways, not enthroned among the chaperons, but a very pleasantly planted flower, sharing a sofa with Mrs. St. Ubes, sunning himself in her smiles, and making pungent remarks on the company be the wide expanse of her gigantic black fan. And here again I was not in the least jealous; his companion searched in vain for a trace of vexa tion in my countenance when I occa sionally came up to talk to them be tween the dances, escorted by a re cent partner. Major Percival sometimes say, half apologetically You do your share of dancing and mine too. Nora: it really does me good to see you enjoying yourself so much." But I imagine that he had even a nearer source of enjoyment than my dancing, in Mrs. St. Ube's

low murmurs and eloquent dark eyes. TO BE CONTINUED

ORANGE NOTIONS OF EQUALITY

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

It was at the close of 1776, Washington, compelled to abandon Fort Lee, was retreating through New Jersey, with Corwallis in hot pursuit. The god of battles appeared to have definitely sided with the biggest battalions. Disaster had succeeded disaster in rapid succession and des pondency prevailed among the patri ots everywhere.

The American commander in chief had been balked at every turn, his best laid plans had been frustrated, nis most audacious coups anticipated It was evident that the British were kept informed of the plans and move ents of the little army. But how By whom? The strictest investiga tion, the utmost vigilance had failed to show. The fact, as was inevitable was gradually causing a demoralizing effect upon the force. Comrades began to regard each other with suspi cion. Enthusiasm had been succeeded uneasiness, which in turn was given place to vague terror.

Edward Dayton, one of the chief's trustiest and most zealous officers, had been specially charged to elucidate the mystery and had set about the task with the thoroughness that characterized all his actions He had devised all manner of ingeni ous but futile schemes to entrai traitor and had sworp to make terrible example of him if he ever

Col. Dayton was a stern man. martinet in all matters pertaining to military discipline, but of a kindly nature at heart. Of old Colonial stock, he had served with Washington against the Indians and was intensely patriotic. When the struggle for reedom began he had at once issued from the retirement in which he had been living in New York and hurried to the field, accompanied by his son George and Ernest Travers, a distant relative. Young Travers, who was about the same age as George, had when a little child. Mrs. Dayton had uggested that they could do no less than take the boy and bring him up with their own children. Her husand had readily acquiesced and had never had reason to regret his kindness. Ernest, in fact, was engaged to marry Priscilla Dayton the colonel's only other child.

The retreating army, by a series of rapid marches, had finally succeeded in baffling their pursuers and found hemselves at nightfall on the out skirts of a wood. The commander in chief decided to call a brief halt As a precaution no fires were allowed; but despite the bitter cold the exhausted soldiers, with the exception of those told off to guard th camp, threw themselves on the snow

overed ground and soon forgot their troubles and hardships in sleep. Ernest Travers was among the un fortunate men detailed for outpost He found himself station the edge of the wood, out of sight of the camp and of every other sentry. It was dreadfully lonely. The moon was at the full, but veiled by clouds and in the dim light the tall bare trees looked like spectres. He was as brave as any other man of his inexperience, but there was something wesome in the knowledge that the lives of his slumbering comrades, perhaps the success of his country' cause, might depend upon his alert ness and sagacity, and then the soli-tude and obscurity impressed him. hours of forced marching, and his nervous system was shaken by weeks of fighting, excitement and fatigue.

catch the slightest sight or sound of anything portending danger. He started at every rustle, every moving adow caused by the swaving of a branch in the wind, and could scarcely restrain himself from firing off his nusket and running back to camp where confidence could alone be re gained by mingling with his fellows Under the strain of physical exhaustion, supplemented by the freez ing temperature, he at length became drowsy and numb. His legs began to give way. He felt that he was slowsurely losing consciousnes notwithstanding his efforts to fight it off. He staggered against a tree and sliding to the ground in the shadow rolled over on his face. The snow that melted upon his lips and lain there a few minutes, and he gathered his wits together sufficiently to realize the danger in which the army stood of being surprised by the enemy and his own peril if found in his present position by the round. No explanation would be listened to Accused of sleeping at his post, he would be summarily courtmartialed

This thought galvanized him into activity again, and be bent his stiff ened limbs in an effort to struggle to his feet. As he did so he thought he saw something moving among the trees, and his heart came into his mouth as he made that something out to be a man. His first impulse was to secure his musket, which was lying where he had dropped in a few yards away, and challenge the prow ler. He checked himself, bowever for he reflected that if he moved ou of the shadow of the tree he would certainly be seen and the man would get clear away in the wood before he could fire at him. At the same time it occurred to him that he might be watching the spy whose identity his uncle, everybody, had vainly sought the guard came up." to discover. His surmise was strengthened by the fact that the man was coming from the direction of the you do that?" camp, not going toward it.

However this might be, the man was plainly ignorant of the sentry's previously and dropped my musket proximity. He advanced to the edge some paces from where I fell. when of the wood, peered rapidly in every I recovered I saw the man coming He advanced to the edge

A SOLDIER'S SACRIFICE direction and, running along in the shadow, entered the wood again a few yards from where Travers was crouching. Leaping out upon him Ernest grabbed him with both hands. The man uttered a low, startled yell and struggled desperately to free himself. Back and forth they swayed the sentry shouting for help until h was borne against a tree with such

Suddenly the man ceased struggl

'I am lost! Here comes the guard Don't shout. For God's sake, have mercy upon me and let me go," he supplicated, hoarsely. Travers started as though he had

been shot. Dragging the man into a clearing, where it was light enough for him to see his face, he pushed him away from him after a moment' nesitation and said: Run !"

The man needed no second bidding As he disappeared in the darkness Travers trying to calm his violen agitation, hurried back toward his post, but ere he had taken many steps a stern voice ordered him to halt, and he found himself surrounded by the guard. One of the soldiers was "What are you doing off post and without your musket?" demanded

the sergeant.
"I—I—nothing," stammered Trav-

ers, confusedly.
"I saw something run into yonder thicket. Here, Putnan, Van Zandt, Holloway, quick, after him. Get him, alive or dead. Shoot at anything you see moving. You others arrest this fellow and fill him full of slugs if he

attempts to break away."

The three men named darted away into the wood, while the others seized Travers, who offered no resistance The sergeant struck a light with inder box and fiint and explored the ground round about.

I thought I was not mistaken," exclaimed. "Another man has he exclaimed. been here. The footmarks are different. Oh, if it were only daylight, so that we could follow his trail. Ah what is this ?"

He picked up a slip of folded paper It bore a number of figures and tal letters.

"A ciper message! Oh, ho! We're on a red-hot clue this time, and no

Sergeant," began Travers, " I-Silence, traitor!" commanded the sergeant. "Keep your lies for Col. Dayton and the chief. You'll need to invent a mighty plausible explanation to escape facing a firing party at daybreak.

The soldiers who had been sent in pursuit of the fugitive presently re-turned and reported that they had seen nothing of him. The guard then closed around Travers and he was marched back to the main com mand. The army was already astin and the other sentries had been called in, for Washington was very anxious o put the Delaware between him and the British. Travers' comrades looked wonderingly at him as he was brough

Col. Dayton listened to the ser geant's report without saying a word and taking the cipher message ex amined it long and intently. His ace waxed very pale and hard as he said shortly:

Bring the prisoner here." Travers, heavily manacled, was

brought forward. The colonel motioned to the ser geant to draw off his men, and the guard, lining up and grounding arms at a respectful distance, left uncle and nephew facing each other.

For a moment neither spoke. Trav ers, with head erect, eyed the old soldier calmly and waited to be questioned.

Ernest Travers," said the colone at last, and his voice was harsh when you joined the army of liberty you for the time being family ties and became the servant of your country, which you swore to serve faithfully and defend with your life. Remember that your are deal ing not with your uncle, but your superior officer, and that claims of relationship cannot be evoked. You are accused of a terrible crime, the punishment of which is an ignominious death. Unless you can prove to me beyond the shadow of a doubt that you are innocent, the penalty will be inflicted and pitilessly

"The charge against you is that you are a spy in the service of your country's enemies; that you have systematically kept them informed of the movements of the army of liberty; that while on outpost duty you were caught holding intercourse with some person or persons unknown emissary or emmissaries of the enemy; that in the confusion caused by the unexpected arrival of the guard you, or the person to whom you had given it, dropped a cipher message written by you, the meaning of which is not yet known to your superior officers, but which is though to betray military secrets of which you by some means yet to be discovered have obtained possession Vhat have you to say?"

That I am innocent, sir." "That is no answer. Facts and details are what I want, not empty phrases. I warn you again not to trifle with me. It is a matter of life or death to you.

" I was on outpost duty and saw man advancing through the wood. suspected that he might be a spy and tried to arrest him. He escaped as Your duty was to challenge him

and if necessary fire upon him. Did No, sir. From some cause or other I had fainted a little while

It was pitch dark in the wood." "Why did you say you did not know what you were doing off post duty when the sergeant caught you?" I was probably dazed by a blow received in the struggle, which made

through the wood and feared that if

I moved to reach my musket he would see me and get away. I sprang

out upon him as he passed me."
"You fainted! A likely story,

my head bleed, as you see." "That proves nothing. You may have struck your head against a tree in your precipitation to return on the approach of the guard. What is the eaning of this cipher ?"

I do not know, sir.' Who gave it to you?"

"No one; it must have been dropped by the man with whom I Is that the only explanation you

can offer ? That is all, sir." What you have told me is a tissue of absurd, patently absurd, false-

"I admit that circumstantial evidence is strongly against me, but I assure you on my honor, sir, that I am innocent.'

The honor of a traitor and a No, sir; the honor of an honest

man and a patriot." "I do not believe you," said the colonel, fiercely. The sergeant's account of the circumstances in which he had arrested the young man appeared to leave no room for doubt as to his guilt. He thought upon all that he had done for him. The base ingratitude with which he had apparently been requited and the fact that a member of his family had been the traitor who had so long eluded him and wrought such harm to the patriot army maddened him. For a moment he lost his head, forgot the dignity of his posi-

tion and struck the prisoner with his

clenched fist. The news of Travers' arrest and of the charge against him had spread through the camp like wildfire and caused the greatest excitement. The men, disregarding for once the authority of their officers, rushed at the prisoner as he was marched through the lines and would have torn him to pieces had they not been beaten back by the guard, who so their muskets as vigorously used clubs. As it was, when, half an hour later, he was taken before the drum head court-martial, over which Washington himself presided, he was fearfully bruised and covered with seemed to be completely crushed and returned no answer at all or responded in scarcely audible monosyllables to the questions addressed to him. It was agreed that his explanations of Col. Dayton were too weak to merit serious consideration when compared with the straightforward report of the sergeant, given with great embellishment of detail.

The deliberation of the court wa brief. Ernest Travers was sentenced to be shot in the presence of the whole army.

There was no time to lose. The safety of the force depended upon a hurried advance. Washington's hurried advance. Washington's anxiety was depicted upon his martial visage. But it was imperitive that the execution should be summary and as imposing as possible, in order to properly impress the troops with the heinousness of the offense and to serve as a warn. ing to the prisoner's accomplices, for it was not doubted that there ere other traitors in the camp It was deemed impossible for any member of the rank and file to obtain unaided the information that had been sent to the enemy, and the court had exhausted every means of inducing Travers to disclose the

names of his fellow-culprits. The army was drawn up in three sides of a square, with the com-mander-in-chief and his staff in the center space. The condemned man, after being marched along the front of the ranks, was placed against a tree. The muskets of the execution platform were leveled at his breast and the officer in command had raised his sword which, when lowered, would give the fatal signal, when a shriek was heard, there was a commotion on one side of the square and a soldier rushed forward calling wildly upon the men not to fire. The general held up his hand as a

signal to the officer commanding the firing party to wait. Col. Day-ton had immediately spurred his horse toward the man who was the cause of this sensational interruption. The soldier clasped the officer's knee and said something to him as he bent from his saddle. Suddenly Dayton shook him off, ordered a sergeant to arrest him and, ghastly pale, galloped back to the chief, who was waiting with visible impatience and annoyance at the delay. A few minutes' earnest conversation passed between them while the army looked on in breathess wonder at it all. The colonel's report resulted in the postponement of the execution and the immediate resumption of the march to the Del-Meanwhile the condemned man had fainted.

The army had safely crossed the river and was quartered in a large village. Enthusiastic recruits were pouring in from every direction, and Washington was preparing to turn back and resume the offensive in New Jersey.

somewhat from the terrible emotions through which he had passed and the ill usage to which he had been subjected, but he was haggard emaciated. He spent most of the time stretched upon his mattress. He did not know why he had been truly. At any rate, you must have seen the man's face if you struggled with him. Do you know him? Would you know him if you saw him respited. None of the men who guarded him and brought him food ever spoke to him. He lived in he expectation of being led out to die and indeed he would have welcomed death as a happy release from his sufferings.

On the afternoon of the fourth day of his incarceration the door was thrown open and Col. Dayton stalked in. Travers staggered painfully to his feet and the Colonel faced him with folded arms. The prisoner stood at attention, eyes and dogged listless mien, waiting to be questioned, but Dayton did not speak. Then the former looked up wearily, and a flush came into his white cheeks. His uncle, with heaving breast and the tears streaming down his face, was gazing at him with an expression of unspeakable tenderness and grief.

"My boy, my poor, poor boy!" he cried, clasping him to his breast. "My old heart is broken. Can you ever for give me? Could I, as I gladly would, give my life for you, I could not recompense you for your noble sacrifice and the suffering I and mine have caused you. Oh, Ernest, Ernest, I am not deserving of your caused you. Oh, Ernest, pity, yet I need it sorely.'

Don't uncle ; don't talk so ; you are killing me! This is the hardest of all to bear," sobbed Travers greatly agitated.

The old man sank into the only chair in the room, and his nephew, kneeling beside him and clasping his hand, learned what had happened.

God could not permit the perpetuation of such a crime as ignoble snuffing out of your life,' said the colonel. "He has surely "He marked you for a higher destiny. In His infinite mercy He maddened with remorse him in whose stead you had suffered and would have died, forced him at the supreme moment to confess his infamy, and I, my pride justly humbled, thank Him reverently on my bended knees for having saved my wretched son from

the additional guilt of murder.
"The story of George's undoing is an old one-none the less pitiable for the retelling. Unknown to me he had been living a fast life with debauched and wealthier young fools than himself. To procure the money wherewith to gratify his vicious tastes and pose as their equal, he took to gambling, got heavily, hopelessly into debt, and was shown the only way to save himself and me from ruin by a boon companion, rich and in the service of the king. He succumbed to the temptation.

In whom can a father have confidence if not in his son? When I became attached to the general staff employed George to do clerical work for me, and in this way he was able to obtain from confidential dispatches and otherwise information valuable to the enemy. Of course I never doubted him for a minute. He feigned to second me zealously in my efforts to discover the traitor who was betraying us. The improbability of your story, the suspicious circumstances of your arrest, compelled me to judge you guilty. George confessed that agents of the king's government are posted in every hamlet. He had the list and was seeking the nearest agent, whom he supposed was stationed at no great distance from where we were encamped that night, when he lost his way in the wood and was captured by you. He did not know who you were till you dragged him into the light after his appeal to you to let him go. You were misguided, my

poor boy, in releasing him."

"How so, uncle? What else could I do? It was not for his sake. Had he been my own brother I would have had no pity. But could I, by delivering him up to justice, wreck the lives, break the hear's of you and my aunt, who have been more than father and mother to me, and of my gentle little Priscilla, my affianced wife? Surely not. I had intended on returning to camp to arouse him to a sense of the enormity of his conduct, force him to quit the army, and to prove in some way, on pain of exposure, his devo-tedness to the cause for which we are fighting. I felt that this threat, held over his head, would keep him in the right path. But when I found myself in the unfortunate position in which I was placed, there remained only one way of repaying you—if it is ever possible to repay you—for all your kindness to me, and that was by hiding the truth. Anybody in my place would have done the

"I fear not, my dear Ernest Nevertheless, when George had confessed I divined your generous motives, understood the full extent of your sacrifice, and I have come with your pardon and an officer's commission conferred upon you by the commander-in-chief, who was greatly impressed when I acquainted him with the circumstances of the case. and orders you to report to him per sonally when you are in condition to

return to service."
"And George?" faltered Travers. making a mighty effort to control his emotion at finding himself thus suddenly raised from the lowest depths of degradation and despair to

love and honor.

"George," said the old man brokenly, "blew out his brains last night. unknown friend smuggled a pistol to him. As for me, my Travers, imprisoned in an upper alas! is not mine to take. It be room of a farmhouse, and recovered longs to my country. But I beseed

try's foes. He will grant my prayer if He judge best, and thus I may in a measure atone for my son's sins."— John W. Harding, in New York

THE CATHOLIC TRUTH SOCIETY

MR. BELLOC ON THE CHURCH AND THE WORLD

The eleventh annual Conference of the Catholic Truth Society of Ireland was held in the Round Room of the Dublin Mansion House on Wednesday in last week, Cardinal Logue presiding. The prelates present were the Archbishop of Tuam President of the Society, and the Bishops of Raphoe, Cloyne, Clonfert, Meath, Ross, Ossory, Elphin, Kil-laloe, Achonry, Kilmore, and Rich-

mond, U. S. A. Cardinal Logue, in a brief intro ductory address, spoke of the good work which the Society was doing work which the Society was uting, and of the great appreciation of it shown by people in the country. He wished that the leading laity would show more interest in the work. The gatherings of the Society were the only meetings they had in the country for the purpose of concert-ing and taking measures for the justification of religion and for the welfare of our Catholic people, and he assured them that they stood in bad need of Catholic action at the present day. "I do not," His Eminence explained, "mean offensive action or anything that would interfere with the rights of others. I would not even point a wooden gun at one of my own countrymen, no matter what his religion or his politics are I do not mean aggressive action. I mean action taken for instructing our people, and helping them, and making them more comfortable and taking measures for improving their conditions, and especially for point-ing out to them and endeavoring to guard them against the many snare that are set for them at the present day. That is what I understand by Catholic action. There is a good deal of that action in other countries. Perhaps we might have more of it here in Ireland. We may not

was spoken his writings were known and appreciated.
A telegram conveying the blessing of the Pope was read in answer to message of loyalty to His Holiness.

helpless without the active co opera

MR. BELLOC'S ADDRESS Mr. Hilaire Belloc, who was given an enthusiastic reception, then livered the inaugural address of the Conference. He took for his subject "The Church and the Modern World," reports the Freeman's Journal, and in the course of an inquiry into what he said might be called European civilization, he distinguished the Catholic Church as an institut on differing altogether from anything around it, permeating the whole, yet by no manner of means identical with the whole-an institution commonly actually in antagonism with its environment precisely where that environment was one of high vigour." This said, could claim in its membership some of the citizens of every nation, and yet not all the citizens of any. Paradoxically enough this cosmopolitan thing car-Paradoxically ried, in more than one society, the banner of nationality, and where it was in conflict with nationality and with patriotism, appeared to suffer. Though spread throughout the world it was an institution so amenable to so strict a discipline that a short, open, and not minatory letter addressed from the Pope to the very wealthiest of its sections—the French Church—caused all the members of that body at once to abandor property worth many millions of pounds, and yet on the other hand intelligence was nowhere more acutely alive nor intellectual discussion more spontaneous and logically ordered than within this apparently too obedient army. It possessed no power of physical constraint, and so far from relying upon the vulgar and ephemeral tricks of a secret society, all that was done was open. With-out police as without lodges, without armies as without initiation or pass words, it preserved a very strong, and surely majestic, unity. Turning to the history of the Church the impartial observer, Mr. Belloc would discover two things, the first of which might seem to ex plain its modern position, the second of which would prove as inexplicable and as arousing to his curiosity as the unique discipline and character to which reference had been made. He would learn that this institution was historically at the root of all that expanded civilization about him, but that there had broken out some centuries ago a successful revolt against it. This first point might help to explain its peculiar mission to day, though it would not wholly explain it. But he would next learn an inexplicable thing, to wit, that for century after century this association, this Catholic Church, had maintained a highly personal life, and that not after the fashion of a social tradition or as a

God to send me a soldier's death in that heat of battle against my country's foes. He will grant my prayer if He judge best, and thus I may in a vividly possessed of all the marks vividly possessed of which mark a person.

FUTURE OF THE CHURCH

The future of the Catholic Church in the modern world, judged upon temporal indices alone, seems to me, said Mr. Belloc, "to depend upon three factors—(a) the political factors of numbers and equality, (b) the intellectual factor of recognition, and (c) what I may call the practical factor of culture." In this connection he discussed three types of Catholic society. There was first the type of Catholic society represented by France, and what he found there he would find in any other sovereign (i. e., wholly independent) country, the Catholic tradition of was not broken in the sixteenth century. There was next the type of Catholic nations which were nore or less subject to non-Catholic Governments. There was lastly the type of Catholic societies existing without any natural bond to cement them

ANTICLERICALISM In some countries (and besides

rance they had the Catholic Netherlands, now called Belgium; all Latin America, all Spain and Portugal, Italy, the nations of the Iberian Peninsula, and to some extent the Catholic cantons of Switzerland) the Catholi Church and its atmosphere were the groundwork of the whole picture. ocial memory extended to a time when an unreformed state of hier archy, or the alliance of the hierarchy at some moment with some unpopular party in the State, was patent to all. Therefore, in such countries, where they had no inducement of patriotism, no example what came in the absence of faith to make Catholics close their ranks. they always had—even within the Catholic body—what was called 'Anticlericalism." Again, in these countries the Catholic Church being everywhere morally predominant reaction against her was general clear cut, and the structure of it admitted and open. In such countries the Masonic organization, which was still, though declining in power, the great world-wide opponent of the Catholic Church, came out into the have felt the need of it more, but the need will be felt before long. We open, stated its programme, and re-ceived the active support of every bishops and priests would be simply anti-Catholic force, from the Jewis financier to the Protestant historian, tion of the laity. We could not carry on our works of charity, or build from the alien colony of tourists to the anarchic and alien refugee. churches, or have our schools as they should be." His Eminence this first set of countries," said Mr. Belloc, "you may safely take it that in spite of phases of indifference, in Belloc, who, he said, was one of the spite of the most violent anti-Cathmost distinguished literary men in olic legislation, the mass of the England and the British Empire, bepopulation set down in statistics as cause wherever the English tongue nominally Catholic, will remain on the roll call of the Faith. The test that you are right in so doing is twofold. First, that the actual numbers of those who rigorously practise their religion has been upon the increase for now more than a generation. Secondly, by the test that the moment anti Catholic forces appear to be winning, all national begins to run again towards the

Catholic side.

NATIONALITY AND FAITH The second category is category of those Catholic nations some of them at some times he subject of gross oppression, others at other times treated with comparative leniency, or even left wholly alone—which have in common a technical or legal subservience, often an actual subservience, at the best a social subservience to a non-Catholic power. Of such a sort are those parts of the Polish nation Irish nation, in so far as it remains at home; the Bavarians since 1870, the other Catholic or partially Catholic states of the Germanies, and in some measure the Catholic canton of Switzerland. With every Pole, and with most Irishmen, those two sentiments of nationality and of religion combine. The third category is that state of affairs peculiar to Pro-testant Germany, England, the United States, and the English colonies. Oddly enough, this very partial, ephemeral state of affairs, only to be found in one section of the world is often treated of in the English language-both in the New world and here—as though it included the whole problem of the Church and its future. That, of course, is nonsense. The future of Catholicism is being fought out, as every cultivated man knows in the countries where Catholicism is really free and in the habit of perfectly open and untrammelled expression. France is especially the arena. But still this Protestant English speaking and English writing world is so wrapped up in itself that we who stand in the midst of it must pay a particular attention to its character gory, the Catholic Church, where it is not associated with nationality in the case, for instance, of Irish emigrants to England or of Polish emigrants into Prussia) the attitude of Catholics is confined, timid, and, if I may use the word, "starved." makes converts, but not upon a large scale, or throughout the people. Its converts are drawn in comparatively small numbers from the middle classes, and it is curious to note how often the families of these converts fail in their allegiance to the Church They do things beneath the level of Catholic intelligence. I have even known some to take seriously the muddled stuff called Modernism.

COMING TRIUMPH

Summing up with regard to these

would not only certainly see the triumph of the Church amongst them. but would see that triumph very quickly. Of these countries France was the leader and the type, and with every day that passes the undermining of every force opposed to the Church in France was more and more clear. Freemasonry had grown old and become ridiculous; Jewish finance, for many generations a secret enemy, had been dragged out into the a friend as it chose. Protestantism was hopelessly dead, and had left nothing but a fossil difficult of digestion, but still more incapable of propa gation. In the second category, that of the subject nationalities, it seemed to him still more certain that Catho licism would prevail in the near future. As to the third category, he saw very little immediate prospect of their advance where they were not bound by a national bond.

There were, however, other considerations besides the numerical There was the intellectual factor of recognition, and there was the prac tical factor of culture. The intellectual recognition of the Catholic Church was proceeding at a very great pace amongst those whom anti-Catholic obscurantism had till re-cently blinded. They had only to consider those who spoke and wrote to day and compared them with those who spoke and wrote fifty years ago in Protestant countries, to know what he meant, and if they turned to the atheist or indifferent middle classes in Catholic coun tries, they found just the same thing It was in the last factor, however—that of practical culture—that the heavy artillery of the Catholic position was placed.

HEIRS OF ALL THE ARTS We. Catholics." the speaker said are not only the heirs of all the

arts, we are also the guardians of all

of things that men setting out once

count problems which are as old as

the race will come to regard, next to

tradition; and it is in the very nature

again to solve upon their own ac

be moulded by, and, at last, to accept the old solutions which alone can de termine the permanent happiness of mankind-in so far as happiness is possible to the wasted procession of men. Of these solutions we, Catholics, are the possessors. To take two fundamental institutions upon which all men's eyes are now turned— property and marriage. It is clearly apparent that the first negations have come at last to disappoint the first generation of sceptics. Only the old men, the valiant fathers of the cause, still preach the economic salvation of mankind through the despoiling of ownership and the placing f land and machinery into the hands of professional politicians. Collectivsm has burst. And while generous minds of a younger generation are hurrying here and then to find a solution for our econthere mic troubles, the Church will persistently present the normal nstitution of property widely estab lished throughout the Christian state as the natural economic habitat of mankind, and to that doctrine, by an inevitable process of exhaustion, sincere men, in revolt against that hide ous capitalism which is a direct and demonstrable product of the sixteenth century schism, must at last return. The same thing may be observed with the institution of marriage. practice, every act, private or public, which wounds the family, so jars the human nerve that the toleration of such acts is very brief, and, here again, men are brought back inevit and which happens also to be the only culture that has ever satisfied man kind. One may take higher intances," the lecturer said, how the first perceptions of philos phy will by a natural gravitation turn to the Catholic postulates of an intelligent and personal Creator of an immortal soul, of free will, and of shall not prevail against her." If a consequence following upon good One may descend to the lesser manifestations of truth, and show how the Catholic humor is found, at last, to be human, where the Puritan lack of it is inhuman; Catholic feasting and fasting the same, and the Catholic finesse with mysteries and the Catholic devotion to the dead. Better still, one may rely upon that ultimate factor, the Catholic love of arms, and be certain that sooner or later the Catholic tem perament must be physically victorious in the field. For myself, I find that my chief consolation. I say again, we are the heirs of all the arts; ve are the guardians of all tradition Using a purely temporal argument, that is the pull which should, or must, drag back to us the world which we made."—London Tablet.

REVILED SOUTH AMERICA

" Americans have but a vague idea of the conditions in South America," said Dr. Rosalie S. Morton, of the Polyclinic Hospital staff, New York, on her recent return from a fourmonths' tour of the Latin-American Republics.

I was very pleasantly surprised," she continued," to find such excellent work being done in the hospitals of the countries I visited. Most of us have an idea that if we were in South Faith to such as these! Is it poswould have to come to this country, but this is not so. . . . I was particularly anxious to see what

exist here, where mothers who work during the day may leave their babies knowing that they will receive

The light is spreading. If such disclosures go on, the average American citizen will actually begin to believe that those benighted, papistical South Americans are occupied now siestas, bull fights and revolutions. die hard.-America.

WHY I AM A CATHOLIC

I can not answer as an old-time Democrat did, and say I am one be cause my father and grandfather were, says W. G. Hume in the current number of Extension Magazine, for my paternal ancestors were Pres byterians and my great grandfather was a Presbyterian minister.

I am a Catholic, first, because could not be anything else. By the process of elimination after investi-gating all other creeds the Catholic Church is the only existing relig on that possesses the mark or attributes of the one true Church founded by Christ.

Every earnest Christian must ad-First-That Jesus Christ founded

ome Church.

Second—That the Church of which He was, and is, the head was to last for all time and therefore must exist

on earth to day.

Now, accepting my premises, the
One Church of Christ can not be divided into many branches teaching different doctrines. Many good Protestants say that if we believe in Christ and keep His commandments, it matters not with what denomination we affiliate-unless-Oh, shades of logic-we are Catholics! If Presbyterians are right, then Baptists and Lutherans are wrong, for each sect teaches different things; and Unitarians certainly cannot be in-cluded in a Church of which Baptists and Episcopalians claim to be

The usual arguments of many non-Catholics is something like this:
"Yes, we admit that during the seven or eight centuries after Christ there was a Church which was founded by Him and which taught truly the things He told His apostles to preach. But in the course of time errors crept in and a large part of the Church became corrupt. the good members of this Church withdrew and united together to continue the early Christian Church and perpetuate Christ's original comnandments as laid down in the

Without admitting the accusation, I will acknowledge that if all Pro-testants had united together and formed one Church, and if all the members of this Church believed the same things, their positions would at least be more tenable. In this respect the Greek Church has an ad-

vantage over Protestants. Following their argument, how ever, there is on earth to-day one Church, one form of divine worship founded by our Lord Jesus Christ and only one. Which is it? If it is the Catholic Church, which Church did He found? the many creeds and "isms" is the one true branch that perpetuates the early Church which is to continue until the end of time? Unless a Protestant can answer this question positively and at least to his own satisfaction, he had no excuse for re-

maining what he is. The Episcopalians, I believe, are the only Protestants who seriously even claim a direct succession from the apostles, but they are obliged to race through the "Roman Catholic Church," and they themselves in so doing admit that during a certain period the Catholic Church was the true Church. "The gates of hell once the true Church, she is bound to be so still, otherwise hell has pre-vailed. If Episcopalians could show a true succession (which they cannot), how can they reconcile and low church, one claiming to acknowledge the Real Presence, and the other denying it. Can Christ's

Church be divided against itself? The direct apostolic succession has always seemed to me the simplest and at the same time the most vital test of any Church's claiming divine authority. Strange to say, most Protestants admit the claims of the Catholic Church in this regard.

One thing has always impressed tions, but in almost every case of which I have had personal knowledge this rule will apply. Lukewarm or bad Catholics are the ones who leave the Church, but our converts are good, earnest Protestants who are seeking truth and their eternal salva-

Again, "By their fruits you shall know them." Look back through the pages of history and count, if you can, the mighty names upon the roll of the Catholic Church—just to mention a few-St. Vincent ide Paul, St. Francis Xavier, St. Ignatius Loyola, Thomas A Kempis, Fenelon, Michelangelo, Raphael, Dante, Dryden, Newman, Manning, Spaulding. America and needed an operation we sible for such men to have been wrong in their method of serving God ? 2880 8

Protestants sometimes say: "I can philanthropic work was being done for the blind, deaf and dumb, and orphans. Naturally I could not visit every city, but in Buenos Aires I they would become Catholic. Right found some very excellent treatment of the blind, and in Lima splendid Faith is not understanding, but bethree types, the lecturer said that those of the blind, and in Lima splendid independent countries which survived the storm of the sixteenth century there they have nurseries such as Help Thou our unbelief,

And give us grace to say Like the repentant thief, "Have mercy, Lord, to day." Yes, help us to believe And hope—to love Thee, too; Lest we at last ourselves deceive,

Our failing faith renew. We do not ask to see, Enough that we may know The path that leads to Thee, The way that we should go Enough that Thou hast said

Believe, believe in Me, And yet shall even raise the dead, Cast mountains in the sea.

As a rule, non Catholics do no seem to realize that if one acknowledges a Church of God through which He still speaks and teaches, that whatever His Church teaches is divine truth and, even if certain doc trines cannot be entirely understoo by men's finite minds, they must accept them, and Faith says "I be-On the other hand, however many of the devotions and practices of the Catholic Church help to strengthen our belief in her divine institution. I have always found that, even from a human standpoint, the more we study and investigate the Church the more we see how logical are her teachings. What is more natural and beautiful than to believe that the Mother of God was the ever Virgin Mary? The mind revolts at the non Catholic attitude oward the Blessed Virgin. Again, how can Christians dislike the crucifix emblem of Christ's death for sin ners? What a consolation to man-kind is the Sign of the Cross, the pledge of our salvation. Or take the sacraments, viewed merely as tem-poral benefits. Like a loving mother he Church takes us in infancy, and from the day the waters of baptism are poured over us she never relaxes her watchful care. She leads us gently along the path of life, ever ready with a shield in each emergency, and a balm for every pain.

Are we wounded? She offers us the sacrament of penance, in which we may be healed. Then she strengthens us with confirmation and the Holy Eucharist. When we are grown and choose our state in life, there, awaiting our coming are holy orders or the sacrament of matrimony. And at the end, when the light begins to fade, when the weary spirit falters and we long at last for rest; then, when death approaches and the demon of discouragement strives to claim us for his own, does our mother forsake us then? Nay, she stands by our side gives us the Bread of Life, anoints us with holy oil, and she has led us from the cradle to manhood, and from youth to old age. she now leads us to the gates of that heavenly city which she has taught us to seek. Believing, therefore, that our divine Lord established a Church which exists to-day, I must either believe in and accept her teachings, or doubt the truth of Christ's own words.

So if you ask me why I am a Cath-lic, I answer: "Because I must olic, I answer: "Because I mu be either a Catholic or an atheist."

A FATHER FABER MEMORIAL

There are two tributes-no, there are three—to Father Faber, which many of those who love him must have pigeon-holed. "Father Faber was a great loss to the whole Church but he is still doing a great work by his writings." That tribute from Pius IX, carries with it a hint of a man untimely dead. Great men, the greatest, may have lived so long that their passing cannot be considered great loss-they have said their say, they have done their deeds, their night had already come before they the tomb. Faber, to dying at not much more than half the age of some of his contemporaries, might still, had he lived, had lived to great purpose. But of him it might truly be said that into a short time he crowded the emotion, the industry, the love of a far longer span of life. Hour for hour, nobody perhaps did quite so much-cer tainly nobody did more. For his was pre-eminently the gift of facility. If Newman said that "he never knocked anything off," Faber might have made a very different boast and with no disparagement to the use of his amazing powers. Had he begun to erase, he would have left a blank—with him mending would have meant no ending. That the resulting want of form here, or failure of exact taste there, has not less ened the right understanding of him, that the pinch of salt which we occasionally have to take the "obi-ter dicta" of "Father Fable," as he once sweetly called himself, is proved by the second testimony which comes to mind for quotation I know no man who has done more to make the men of his day love God and aspire to a higher path of the interior life." That is the testimony of Cardinal Manning, who knew of what he spoke. Praise from him may rank to a Catholic Englishman as the most precious that could come from any of his fellows. Lastly, the very informal tribute of Mother Margaret Mary O'Halloran cries out to us with a note of human sympathy, What a man you are, what a man vou are!

And it is as a man no less than as an author that we hold Frederick William Faber in memory. He was so great and so Catholic a man that we hardly class him by his county as we do almost all others. There something almost incongruous in calling this familiar of the heavens a Yorkshireman. It was the Civilita Cattolica that once noted "the ease with which he moves in the invisible world of grace, as if it were the tan-gible world of Nature." His Hugue-

not descent, like that of Newman and many more of the Victorian converts, is noteworthy enough; but we cease to think of Faber as the habitant of a parsonage—the son of an Anglican minister and an Anglisomething so much less local. He stands for something so much He stands for a largeness

has hardly any bounds. The most spacious of oratories could not contain him. Hundreds of thousands of copies of his works have sold in French, German, Russian, Italian, Spanish and Flemish trans-lations. "None but a doctor of the Church could have written them. cried an Italian missioner, anticipa-ting indeed. "What wisdom, what cience, what elevation of mind!" It is this elevation - of heart rather than of mind—this essential spirituality which has raised the level of modern spiritual literature in England and in all the world. Nor is that influence on the wane. Manning, with a caution so little like aber, but so characteristic of himself, conditioned his praise when he spoke of Faber as affecting "the men of his day." The men of the day after have followed their fathers to the feet of Faber; and gratuitous form of human error as prophecy has been declared to be, we are surely not too bold in picturing a great future multitude of readers for Faber's spiritual works. His hymns, whatever their defects, will be sung and said as long as that form of literature prevails, and we cannot imagine a nursery of the future in which they will not stir feelings as keen and as aspiring as those with which they were written. The political outlook of Faber, which was that of the Young England Party, has been justified by all recent legislation. Of his poems, apart from hi hymns, it was interesting to note when not long ago, Sir Montstuart Grant-Duff made an anthology, that aber has a full presentation. do not cite his place in the "Oxford Book of Victorian Verse," for the simple reason that the inclusion of utterly worthless pieces in that collection robs of any signifi-cance a position, however, important in its pages. The fiftieth anniversary of Faber's

June next year the centenary of his birth offers an opportunity, which is to be taken, for making some visible memorial in association with his name. We do not think that to this wish to take a part in the celebra-tion. In the United States many a man, out of his own experience, re-echoes the words of Father Hecker. "Not for several ages," declared the illustrious founder of the Paulists of New York, "has God given to His Church a teacher whose thoughts of ove and light will fall, like Heaven's dew, on a wider extent of that field in which the Son of God Himself labored." And though the Catholic ardours of Faber took him out of an environment in which he was born making him as much a denizen of the skies as the prophet who was charloted thither, we shall not lack the sympathy of many an outsider Dogmatic Dean Stanley it was who said of him (ridiculously) that he was the only one of the Oxford converts who gained in force and character by his conversion. Even Bishop Samuel Wilberforce in a frivolous setting out to curse staved to bless

The greatest liar that ever lived but a perfect saint,—" they who speak the language of exaltation will ever speak to incredulous ears 'clay-shuttered." In the because houses of Nonconformists such and vmns as 'O Paradise'

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CURE that BUNION

vainly sung. All sorts of popular hymn books contain these and other specimens of Faber's religious muse. and the publishers who have encour aged by free permissions thus uncov enanted circulation have also tried and with large success, to see that Father Faber's treatises bear mut ! ation as ill as his hymns. right to be listened to till the end of his sentence-to be read with full context. That is surely the least return we can make to an author who has taken pains never to weary us. He never fails in his unction—a word on which Isaac D'Israeli twitted the "Romanis s" as a preservation of their own. And it is unction from on high, it is the need of the time, and the sure foe to formalism. Because Faber stands for the law, yet knows that the law kills unless the Spirit make it alive he too lives. That is the secret of his abiding strength and his abiding charm. He lets out the secret him self when he says of the readers of that most alluring of all spiritual treatises, "All for Jesus:"—"I am putting before them things which tend to raise their fervour, and to in crease their sensible sweetness in practical religion and its duties. I want to make piety bright and happy to those who need such helps as I do myself."-Tablet.

Such lives as these are living prayers by which, as Tennyton says, the whole wide world is every where bound by gold chains around the feet of God," God sees and knows. Daily graces are showered upon the world thorough these hidden channels. You and I are con-stantly helped and strengthened by the good lives of people whom we do not know. Similarly, our lives, if we are earnestly striving to make them worthy of our Divine Master, are helping others.

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Mr. Thomas Coffey

My Dear Sir—Since coming to Canada I have seen a reader of your paper. I have noted with satisfaction that it is directed with intelligence arbifity, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the reachings and authority of the Church, at the same these promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will de more and more, as its wholesome influence reaches more Catholic homes. I therefore, earn-satiy recommend it to Catholic families. With my bicesing on your work, and best wishes for its contends access.

Yours very sincerely in Christ, Dorayus, Archbishop of Ephesus, Apostolic Delegat University of Ottawa. Ottawa, Canada, March 7th, 1900.

Ms. Thomas Coffey:

Dear Sir: For some time past I have read your setimable paper the Carnotte Record, and congravatimable paper the Carnotte Record, and congravalate you upon the manner in which it is published. The matter and form are both good; and a truly fee matter and form are both good; and a truly fee matter and form are both good; and a truly fee matter and form are both good; and a truly fee matter and form are both good; and a truly fee matter and feeling you success, believe me to remre, I can recommend it to the faithful. Bless you and wishing you success, believe me to Your faithfully in Jesus Christ.

† D. Falconio, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, NOVEMBER 22, 1913

THE "RITUAL MURDER" TRIAL

For some time past every reader of the newspapers has been kept in touch with a famous trial for murder which has just concluded in Russia. It is difficult for us to realize that with regard to the Jewish race conditions depicted by Sir Walter Scott in Ivanhoe, and Shakespeare in the Merchant of Venice, still obtain in some counties in the twentieth century. In Russia, however, and to some extent in France, anti-Jewish feeling runs so high that credence is given to the atrocious accusation that the Jews, the people chosen of God to be the depositories of His revelation up to the coming of Messias, actually murder Christians in order to use their blood in their religious rites! Unfortunately some French Catholics are so obsessed by anti Semitism that they have helped to keep alive this baseless and cruel

Fifteen years ago Father Thurston, S. J., in an article in the Month, protested against such extravagance and prejudice. In the current number of the same magazine he returns to the subject and discusses the recent ritual murder trial, which at the time of his writing was in actual progress and claiming the attention of the civilized world. While he admits and deplores the existence of such works as Pére S. Coubè's Ames Juives "in which without a shadow of justification he asserts that ritual murders continue to the present day, and 'prove that the Moloch of the Talmud, which is nothing else than Satan Christian blood," he thus comments on it: "Such a disgracebook as the Ames Juives Stephen Coubè is not representative of, but in flat contradiction to, the true spirit of Catholic scholarship and Catholic piety." And he adds in a footnote, " If the temper of Father Coube's writings were really representative of the ames chrétiennes, we confess we would prefer to take our chances in the next world with the ames juives whom he reviles." To accept this book as an authority on the subject is not only to libel the Jews but also French Catholic scholarship as well. Nevertheless it seems to be the vade mecum of some of our own French ritual murder trial. Such writings may explain why all the press despatches mention the fact that a Catholic priest was one of the expert witevidence did not enchance his reto the comments in certain of the English newspapers Father Thurston "We are grateful to The Jewish Chronicle for pointing out that the Metropolitan Archbishop of the Catholics in Russia, Mgr. Klutchinsky, has made a statement condemning the boycott in Poland and the blood libel agitation."

Seeking to elicit an expression of opinion on the odious charge of ritual murder, chief Rabbi J. H. Hertz wrote His Eminence Cardinal Bourne a letter, which indicates in this particular at least, a more familiar acquaintance with Catholic Church writers, or for that matter, some of our own ultra - orthodox Cath-

olics can boast of. It is, therefore, well worth while reproducing an extract or two : " I venture to approach Your Emi-

nence on a matter in which leading Catholic prelates have for centuries taken the side of truth, justice and humanity. This monstrous fable of child-murder, so effectively used gainst the early Christians by

eathen prosecutors, and a genera ion ago by the Chinese against Chris tian missionaries, has never failed to inflame a world of fathers and mothers against the unpopular minority to whom this hideous crime was imputed. "Foremost among the champions

who have authoritatively defended Jews and Judaism against this foul and Satanic falsehood, have been the greatest and most learned dignitaries of your Church The Bulls against this ritual murder charge issued by Popes Innocent IV., Gregory X., Martin V., Paul III., as well as the fa-mous rescript of Cardinal Ganganelli later Pope Clement XIV.) have only recently been reprinted in a separate pamphlet. And in our day the Bishop of Fulda, Cardinal Manning, and the editor of the Catholic Encyclopædia ave, among others, worthily continued this Church tradition.'

It is, perhaps, unnecessary to add that Cardinal Bourne acceded to the request. It is interesting to note that in 1840, when this hoary old calumny was responsible for a terrible persecution of the Jews in Damascus, Daniel O'Connell took part in an English meeting of protest. In the particular "ritual murder" trial of that date the victim was a Capuchin monk, but the great Irish lawyer scouted the evidence as utterly unreliable. Speaking to the general charge and referring to a book of reasons for disbelieving it which had been promised him, he said :

"Could there be any necessity for reasons? He believed it to decidedly and manifestly false. He thought the case was weak ened by argument. Every feel-ing of nature, every feeling of humanity contradicted the foul, the murderous charge. . . Was there a human be graded as to believe that they made

human blood a part of the prepara

tion for their ceremonies.' Catholics, and especially English speaking Catholics, have suffered too long and too keenly from similar baseless charges to refuse to the Jewish race their heartfelt sympathy in their efforts to cast off the unmerited stigma of so foul a calumny as that contained in the term "ritual murder."

A PRESSING EDUCATIONAL PROBLEM

Education is a much abused word. Its use in the loose sense of what is learned in school or college will probably continue to be the popular meaning of the term. It is regrettable that this should be so, for the popular conception of education resulting from the misuse of the word is bound to be inadequate and misleading, with serious practical consequences flowing therefrom. A generation or two ago it was confidently predicted that the provision of school facilities for all the children of the land would usher in an era of education and enlightenment hitherto unknown in the history of the world. We live in an age and a country where the free school has flourished long enough to bring disillusionment. That the school alone can educate is not now the sober conviction of thinking men. The home is much more important than the school. The Catholic ideal is that both should be permeated by definite religious teaching. Relig ion should be the dominant influence in both. Here, however, as with everything else, the actual often falls

sadly short of the ideal. There is a deep truth in Emerson's saying that you send your child to writers in their discussion of this the school-master but it is his companions that educate him. In the crowded homes of the city poor, whose struggle for existence absorbs all their energies, there is often but nesses for the prosecution. His little time or opportunity for real home life. Then the influence of putation as an "expert." Referring the companions of the street, of amusements and environment is intensified. Hence the shocking and alarming increase of juvenile crime in our cities. In Montreal the other day a lad shot and killed a companion. If that were an isolated or exceptional occurrence its significance would be small. But the Montreal Star of Nov. 8th gave us a picture of Judge Choquet and the officials of the Juvenile Court over which he presides. Below was a photograph of "a bristling array of artillery, including small and large firearms, which have been found in the possession of offenders under history, than popular Protestant sixteen taken into custody." Then

been committed by juvenile offenders during the last two years."

A couple of weeks ago, ten girls ranging in age from twelve to fifteen years, were in one day brought before this same court for serious offences against morality. They told their stories in a matter of fact way. without shame, without embarrassment; and the group chatted, amused themselves and acted altogether like normal children of their age, seeming not to realize at all their sad condi tion. Five hundred such girls have appeared in the Juvenile Court with-

in the year. In its account of the trial of the boy who recently shot a companion the Telegraph says: "But Judge Choquet was not greatly interested in the details of the actual occur rence. He wanted to discover what was behind it all, the recondite influences which have formed the boy's life." Here is indicated a great sphere of usefulness for the Juvenile Court. Apart altogether from the desirability of keeping wayward children away from contact with adult criminals, and the necessity for their own sakes of special treatment look. ing to their reformation, the knowledge gained of the causes of juvenile delinquency must be of incalculable benefit to society in general, and to

conscientious parents in particular. The greatest weight, therefore, should be given to the deliberate judgment of one so well qualified by his experience in the discharge of his special duties as judge in a juvenile court. Judge Choquet recently said

"There are three influences which are undermining the morality of the young in the city. picture show is one, the attraction of the automobile is another, and the third is the cigarette habit.'

They have in Montreal an intelligent and efficient Board of Censors for the moving picture films. The evil lies not in the immoral shows, but in the craving for the excite ment that even the censored plays afford. An unhealthy appetite is formed which is demoralizing and insatiable. While the occasional attendance at moving picture shows in company with parents or other adult friends may be harmless or even useful, the habitual indulgence

is pernicious in the extreme. According to Constable Bernard who is attached to the Juvenile Court, the attendance of young chil dren, unaccompanied, is very large. I could go along St. Lawrence Boulevard this afternoon between 2 and 4 o'clock,' and find two hun dred boys in picture shows without any parent or guardian. They are

razy about them. Judge Choquet urging the enforcement of the law which prohibits the admittance of children unaccompanied by parents or guardians, thus expressed himself :

"I am convinced that not a little of the petty pilfering which has become so alarming among young children is the outgrowth of this fondness for the 'movies,'" said His The children become infatuated with the dramas, and under is strong influence think it but a small thing to steal ten cents and

stay away from school to go.
"That is where the evil is. The films themselves, now that they are ensored, are of a high order, and nothing immoral can be shown The youngsters do not learn crime at these theatres, but they practice it to attend them."

The petty pilfering, bad as it is in itself, and worse as initiating children into habits of dishonesty and crime, is in our opinion not so serious an evil as that condition which justifies His Honor's statement that the children become infatuated with the dramas," and Constable Bernard's remark, "They are crazy about them."

That automobile rides with strangers are taken even by young girls who consider themselves respectable is a sad commentary on the upbringing they receive from their fool mothers.

The demoralizing influence of cigarette-smoking on children may be inferred from Judge Choquet's observation of the little unfortunates who appear before him :

"Practically all the boys, from nine years of age up, who come here smoke cigarettes, and in many cases the habit is strong. The evil lies not only in the effects of the habit on the growth and mentality, but the youngsters steal in order to buy the cigar ettes, just as they do to go to the moving picture shows."

We do not record the opinions of Judge Choquet merely as an interesting explanation of juvenile crime. We believe they are full of helpful suggestiveness to intelligent and conscientious fathers and mothers. If these realize that there are important educational influences outside the home and the school, formative we have the laconic statement, "Six influences which they should deem shootings, some of them fatal, have it a duty to supervise, then the bene-

fit of juvenile courts will reach far and away beyond the children summoned before them. The great need of the time is a deepening of the sense of parental responsibility.

A HOT HEAD IN SYDNEY

It is unpleasant to have to refer to the coarse utterances of some of our non Catholic clerical friends. The Sydney, N. S., Daily Post tells us that Rev. Dr. Pringle delivered an interesting and instructive sermon on the school question in St. Andrew's Church in that city. The reporter adds that the rev. doctor was in fine fettle and dealt with his subject in an exhaustive manner. He is en tirely in favor of educating all the children together and thinks it is detrimental to the welfare of the State to have them segregated. In this he takes issue with some of his clerical brethren in other parts of the country, who are working with might and main to restore religion to the schools. But let us see how in one respect this grand conception of Rev. Mr. Pringle works out. Up to within about fifteen years ago all the children, Catholic and Protestant, in Woodstock, Ont., attended the Public schools. Margaret Shepherd came from Rev. Mr. Pringle's province and lectured in the city. This lady was characterized by Rev. Mr. MacDonald, now editor of the Globe, then pastor of St. Thomas, as a creature morally rotten. But, notwithstanding, she was acclaimed by thousands in the city of Woodstock. The Protestant children in the Public schools then made it very uncomfortable for the Catholic little ones. Margaret Shepherd's savings were quoted and flung in their faces, and, in consequence the Catholics were obliged to establish Separate schools. But what we want to draw particular attention to in Dr. Pringle's address is the following: "When the Catholics attempt to have Separate schools they are breaking the laws of Canada, Just as much I say as do the men who run rum shops." The comparison betrays a coarse-grained person upon whom the clerical garb is illfitting. Evidently he is devoid of the intelligence of the average Canadian, as he is weighted with a type of bigotry which tends to promote discord in the community. Did the rev. doctor ever hear that there was such a thing as the British North America Act? We extend our sympathy to the congregation of St.

> REV. C. E. AMARON, D. D., PROSELYTISER

Andrew's, Sydney.

A subscriber sends us a clipping from a Presbyterian book entitled the Intermediate Quarterly, the author of which is the gentleman above named. As in all anti-Catholic literature of this sort he is brilliantly indefinite. Names, places and dates are studiously discarded. Well, here is the story. The Rev. Mr. Amaron states that some years ago one of "our missionaries" ed through a French Roman Catholic parish for the purpose of scattering the gospel seed. He saw a man working in the potato field, but at sight of the missionary this poor fellow straightway proceeded to hide. Finally he came out of his hiding place quite frightened. The "messenger of truth" spoke to him about the weather, the prospects of the crops and similar matters, and the poor man soon became convinced that he was speaking to a fellowbeing. This gave him encourage ment and the hair that stood straight upon his head began to fall again. The honest habitant then queried Is it true that you are the emissary of the devil? Our priest said so last Sunday from the pulpit and declared that the proof of it was that your left foot was cloven." In such a sad plight what could the poor missionary do but take off his shoes and stockings, and, behold! the two feet were found perfect. Rev. Mr. Amaron says the effect was magical. The scales fell from the habitant's eyes and the "messenger of God" was invited to the home of the potato digger. The man, we are told is still alive, in his ninety-sixth year, and pores over his Bible praising God for sending him God's servant. And

so on and so on. Not a name, not a place, not a date. This reminds us of the late Father Chiniquy's mode of doing business We heard him telling a most pathetic story, carefully composed in novelistic form, about a poor widow woman in the province of Quebec who was unable to pay her tithes to the priest. The cure would have his pound of flesh, or, rather, his pound of pork, so he seized and carried away a little pig belonging to the widow woman.

consequence the collections were always generous. Rev. Mr. Amaron is apparently following in his wake. The surprise is not so much that the rev. gentleman would write such nonsense, but that a reputable publication would print it. The rev. gentleman has a comfortable berth as missionary to the French Canadians. He wishes no doubt to retain his liberal allowance, and it is not after all surprising, from the business point of view, that he would give the world such fairy tales that his position might be secured. If, even by the greatest stretch of imagination, we were to admit that his story is literally true, and that there existed such an nincompoop as the potato digger referred to, he would not be whit worse than many so called in telligent non Catholics in the province of Ontario who hold firmly to the belief that there is something uncanny in the physical makeup of the Pope. As to the priest having told his flock about the deformity of colporteurs we simply do not believe it.

"FATHER RALPH" Michael MacCarthy and F. Hugh O'Donnell are threatened with an invasion of their vested rights. They have for long constituted themselves Chief Advisers and Lord High Protectors of the Catholics of Ireland, but now they had better look to their deeds and credentials, for a new prophet has arisen in Israel. In spite of all the Chief Advisers' efforts the Catholic Church in general, and the Irish portion of it in particular, still kept on going to the dogs. But the cause eventually finds the man, and we may now possess our souls in peace, for where MacCarthy and D'Donnell failed the Great Reformer is going to succeed. And Gerald O'Donovan is the great Reformer.

Now don't expect us to tell you all about Gerald O'Donovan-indeed, bearing in mind our shortcomings. don't expect us to tell you anything about him. Please remember we were educated in one of those places where the said Gerald says they treat scholarship as a joke, so if you think we are inclined to treat Gerald as a joke, the fault is not ours. It is due to our intellectual training-or lack of such. And how can you expect blood out of a turnip?

For all our ignorance of him Gerald must be a great man, else how could he write a great book? And Gerald has written "Father Ralph," and the reviewers say 'Father Ralph" is a great book, ergo Gerald is a great man. If there is anything wrong with that syllogism we ask Gerald's pardon. That is how we were taught to reason in that place where they treat scholar-

ship as a joke. "Father Ralph" is the story of a young man dedicated to they will sometimes make mistakes the Church from his very birth, who becomes a priest O'Donovan "doth protest too much," to please his mother, and because his idealistic soul has had visions of the sented in "Father Ralph" as typical greatness of that vocation. His ideals get many a jar during the years of his preparation in the diocesan seminary and in Maynooth, and a few years "on the mission" complete his disillusionment. The Church was merely a "monstrous organization, self-seeking, material, thinking only of itself-an iron-bound autocrazy drunk with power, wedded to a theology and a philosophy divorced from religion as well as from life.' At first he had hopes it might be reformed. This thing men called the Church was but the husk, but the soul must be there if only the veil could be pierced. Then the decree Lamentabile Sane, the syllabus of Modernist errors, finished everything. "Religion, as he understood and felt it, was condemned as heresy. Life and growth, and development were anathema." He refused to accept the Church's judgment-and so exit "Father Ralph," but not before he had broken his father's heart, and made a raving lunatic of his mother.

"Father Ralph" is hailed by the reviewers as a "sane and convincing" contribution to religious controversy. But if we be allowed to venture an opinion we would say it is the most utterly ridiculous 494 pages of halderdash that has ever been put together outside of a lunatic asylum. besides being the most brazen caricature of things Irish and Catholic "Father Ralph" ever existed outside the imagination of the writer of this book we don't wonder at his becoming a Modernist. A person of that

Wherever the unfortunate apostate and Vocations in the way young went he told the story and as a Ralph O'Brien does should be placed on exhibition. And he becomes less convincing, if possible, as he grows excessive church building, and unup. Young Irish ecclesiastics do not go around gazing at sunsets after the manner of lovesick maidens, and evolving new religions out of the clouds. Neither do they think scholarship a joke unless the college library is stocked with Hall Caine and Marie Corelli (?) Ralph's father. an educated gentleman, is as impossible as Ralph. He sets his face against Ralph becoming a priest, but he waits until Ralph has entered the ministry, and until he himself is on his death-bed, to express his disapproval of it. But Ralph's mother is the author's masterpiece. With a mother like that Ralph couldn't very well help making a fool of himself We happen to know very many Irish mothers with priestly sons, but we must confess Mrs. O'Brien is a new experience. Indeed, the entire book is a new experience to ng. We lived the greater part of our years in Ireland, we were edu cated in an Irish seminary, we mixed with the professors and the priests. and even met a Bishop or two, and yet we never met bishop, priest, or layman that bears the slightest resemblance to Gerald O'Donovan's collection of curiosities. Gerald has unearthed some rare specimens. If he could only prevail upon them to go on tour with him he would make a fortune. "Ex-priests" and "escaped nuns" are a drug on the market, but a real live Bishop like his lordship of Bunnahone and his precious diocesans, a few nuns like Sister Veronica, rounded out with a selection of the Bunnahone laity, would be sure to make a hit. We make no charge for the suggestion.

> Reformer," as the reviewers hail him is going to do wonders for the Irish Church. Previous attempts at reform have failed because the reformers' zeal ran away with their discretion. But Gerald has profited by their mistakes. In his "sane and very convincing" book he has set about his task "in a manner that should make all except the most fanatical stop and think." Now who that knows the head of the Irish Church, the dear old Cardinal Logue, would accuse him of being a fanatic? So 'Father Ralph" is sure to make him stop and think. And of course if he once thinks he must agree with Gerald O'Donovan, and then the reformation" is bound to come. It is all so delightfully simple when you come to think of it. We do not claim anything like im-

Gerald O'Donovan, " Prophet and

peccability for the Catholic Church, much less for individuals, be they bishops, priests or laymen. "It must needs be that scandals come," and since Catholics, whether in orders or out of them, are but human like other people. But Gerald to put it mildly. Conditions repreofethe Church have never been du plicated outside the author's imagination. His picture of seminary life is "There is among us a certain sense so obviously grotesque that it of respectability which largely deterscarcely calls for comment. We have been educated in an Irish ecclesiastical seminary, and we would never recognize the portrait. The calibre of the Irish priesthood is the best refutation of Gerald O'Dono van's caricature. The educational system of Maynooth is not modern enough for the author of "Father Ralph." But is he himself so very modern? Is there anything new about his brand of religious thought? His groping after a new religion is as old as the world. The only thing modern about "the synthesis of all the heresies" is its name. There have always been Gerald O'Donovan's who have been led astray by its will o the wisp. But, thank God. there have always been old-fashioned people like the Maynooth professors who preferred the "True Light" that shineth in the darkness.

Not one whit less grotesque is the author's description of life "on the mission." Here again Gerald O'Donovan has over-shot the mark. It is too palpably exaggerated to deceive even the most bigoted. We never in all our experience met a body of priests, or even an individual priest, that in any way resembled the Bunnahone diocesans. Fancy the Administrator of the Cathe we have ever happened upon. If dral giving a dance in the rectory during the bishop's absence? And if they had any other object in life except collecting " the dues" and angling for Mass stipends build would become anything from a it would seem to be making love to Baptist to a Buddhist. A child of the nuns. And this in Ireland where nine years who could talk of God the people will throw the mantle of morality in religion."—True Voice.

Charity over any fault save the viola tion of priestly chastity? Of course there is the usual condemnation of necessary ecclesiastical foundations, against which the people are represented as being in a state of veiled rebellion. Of this and some other matters touched on in this "sane and very convincing " book we may have something to say later.

"Father Ralph" is simply a glorification of Modernism in the guise of an attack on the supposed abuses of the Irish Church. No one out of bedlam will be deceived by it into thinking conditions are as therein represented. Nevertheless it may be well to take measures, each in our own locality, to have it excluded from the public libraries. We may say, in passing, that at least one publishing house, the Macmillan Co. of New York, positively refused to have anything to do with it.

COLUMBA.

MODERN MORAL

LAXITY

ABANDONMENT OF CHRISTIAN STANDARD OF MORALITY DE-PLORED BY RISHOP GARRI. GAN

In his sermon at the Cathedral of the Epiphany recently Bishop Garrigan of Sioux City declared that modern man as judged by the gross vices in which he indulges is not un notorious for their licentiousness and degradation.

Bishop Garrigan, in comparing the ancient pagan and many called respectable people of to-day, said that the latter were rotten to the core, and "filled with dead men's bones." Men in their outraging of the sexual laws were largely blamed for present day conditions.

SHOULD RESIST TEMPTATION

"St. Paul in his epistle to the Philippians warns them against the dangers that surround them and implores them to resist the temptations enemies of Christ," Bishop Garrigan said. "Words fail to express the depths of moral degradation which society had reached in those first days of Christianity. St. Paul speaks of these in the first chapters of his epistle to the Romans. The worst of vices were sheltered in the temples ledicated to the worship of their gods. Vice and crime in every form vent unchecked and even became

fashionable in society.
"Amusements and activities of various kinds were given over to the cruel and depraved, and all human passions opposed the spread of the cospel of Christ and endangered the aith of its converts. As a result of this vast bulk of opposition to this new religion, there ensued 400 years of galling trials and cruelties and the persecution of the early church.

No wonder St. Paul was solicitous for his Philippian converts, and no wonder that he warns them against the bad example of pagan neighbors.

IN MIDST OF PAGANISM

We are in the midst of paganism which strongly resembles the ism of the ancient Romans. Morals are lax, family ties are loosened and often broken, the stage is largely immoral. Modern pleasures develop licentiousness, and the mad rush is toward the accumulation of Ve are worshipping mammon because it indulges the passions.

mines the external conduct of men and women. But even this externa conduct cannot conceal the depths of immorality which float under the surface of so-called respectable

society.
"The world is still proud to call itself Christian, but Christianity in very many instances to day means good dress, polished manners and an air of patronage toward the poor and the oppressed. The private lives of many people would not bear investigation, and unfortunately there are many men and women double lives. These have a ghastly skeleton in their closets. They are trying to balance themselves between what they call two standards of

" WHITENED SEPULCHERS'

"There are thousands of men who throw their wives plenty of pin money with which to buy clothes and indulge in riotous living and who think that therefore the wife should have no objection to his bestowing his affection upon other women Men of this stamp are whitened sepulchers. They are often respected and prominent in the progress of the community, but internally they are rotten and filled with 'dead men's

This is a species of paganism which is very much akin to that indulged in by the Romans. And because of this indulgence many are not Christians and are not going to Church. As St. Paul said of the ancient Latins, they have no excuse for their unbelief except that they do not like a God in their creed.

There are no two standards of morality in the Bible, and there are no two standards in Christianity. There is but one God and Father who gave us the Ten Commandments, and so there are fixed and eternal princi-ples of truth and but one standard of THE POLICY OF HUSH

Now, it is a mistake to imagine that the people approve of the policy of hush. When the faith they cherish so dearly is maligned or ridiculed in way, they naturally expect some to "take up the cudgels" for the Catholic Church. They are proud of the man who ably and openly defends the cause of country and religion.

How slow we are to speak How cautiously we write! How blind we are to what is going on around us! How many misdeeds and falsehoods we allow to pass unoticed, or at the very most refer to only indirectly and in polished lan-We are inclined to attach more importance to expediency and to certain false notions of etiquette than to duty even of a sacred kind. We try to justify our silence hy holding that the best way to treat pres ent day opponents is to ignore them that to be continually rushing into at the beck of every bigot or carping religion and to magnify petty diffi-culties. "Virtus stat in medio."— Irish Ecclesiastical Record.

THE PROSELYTIZERS

HOW CATHOLIC DUBLIN CARED FOR ITS CHILDREN

The blessings promised to the peacemaker may be fairly claimed this week for the Archbishop of Dublin, whose energetic intervention in the great strike now seems certain to bring peace to a distracted city. the moment the economic issue has been overshadowed by a consideration which is essentially re ligious. Public opinion in this coun try has been puzzled and bewildered by the way in which all questions of wages and conditions of labor have anddenly been overshadowed by an issue which has nothing at all to do with material well-being. It seemed a happy thought to some of the trade-union leaders when some one proposed to help the strikers by an offer to transport three hundred Irish and Catholic children, and to plant them out for a time in Social-ist homes in England. The proposal was made as attractive as possible. The children were to be taken and clothed and treated to a holiday, and eventually returned with sovereigns their hands. The question of religion had been apparently over-looked. Catholic children were to be taken from Irish homes, and given into the care of benevolent English Socialists. The advantages were s obvious that the consent of the was apparently taken for Children with the light of hunger in their eyes were so evident ly the proper prey of benevolent orists that it seemed unnecessary to go through the formality of con sulting their parents. The new clothes and the guinea and the full meals told their own tale, and all the rest was taken for granted. But Catholic Ireland is not built that way. To the vast astonishment of benevolent British philanthropists Irish mothers explained that they would rather see their little ones dead in their arms than sent t homes where their faith would be imperilled. The Archbishop Dublin did but voice the feeling of his flock when he wrote these word The Dublin women now subjected to this cruel temptation to part with their helpless offspring are, in the majority of cases, Catholics. Have ndoned their faith? Surely not. Well, if they have not, they ed no words of mine to remind them of the plain duty of every mind them of the plain duty of every Catholic mother in such a case. I a disposition to foster and perpetuate case only put it to them that they can those creed hatreds which have can only put it to them that they can be no longer held worthy of the name of Catholic mothers if they so far forget that duty as to send away their little children to be cared for in a strange land without security of kind that those to whom the poor children are to be handed over are Catholics, or indeed, are persons of any faith at all." That was deci-Catholic Dublin rose to the occasion. Priests and people were in arms, the stations and docks were picketed by willing watchers, and in ours the kidnappers were baffled and beaten, and little ones brought back to the safety of Irish and Catholic homes. English trade unionists are dumb with astonishment, but their silence is the measure of their homage to the supreme and dominating vitality of Irish Catholicism. Ease and plenty were set in the balance against the poverty and want which are sweetened by the national faith of Ireland and ease and plenty go by the board—and Mrs. Monteflore is very much surprised. We are sorry for the lady, but it had to be. When she

But, splendid as was the vigilance ch the Catholic volunteers watched the ports of Ireland, it seems that about a score of children were carried off to England. Happily, the loud alarm which rang out from the Irish coasts found long echoes in England, and instant steps were taken to safeguard the spiritual interests of the little exiles from the their landing. Father Leach, of Holy Cross, Liverpool, tells how last Sunday sixteen out of eighteen children known to him were taken to Mass. The other two were in a Protestant home. Father Leach 'From information received in the last day or two from Catholic laymen, I am more convinced than ever that it was an unfortunate hour they left Ireland. I ask the parents in the name of God to take back their children at once." What would

knows more about Catholicism she

will be a wiser and, we hope, a hap-

have been the fate of these children if the words of the Archbishop of Dublin had not aroused the whole ountryside may be easily imagined. And here it becomes necessary to note the unscrupulous methods by which these benevolent kidnappers tried to capture the little victims of their scheme of transportation. As two of the ladies are awaiting trial on a charge of abduction, we refrain rom saying a word which could pre judice their case. It is permissib lowever, to note that in case after case during the preliminary inquiry others and fathers swore that their children had been enticed away without their knowledge. No one wishes to deal hardly with these neddlesome and mistaken philanthropists, but it is necessary tha they should be made to understand that for a Catholic child its religion is the sacred birthright, of which no stranger shall rob it with impunity. Happily, the public lesson given by the Catholics of Dublin has been witnessed by all the world, and is likely to have happy and lasting results. Certainly Catholics in other lands who have never been exposed to the terrible temptations which have been so heroically resisted in the hour of their worst distress by the Catholic workers in Dublin, may well rise from the reading of the stories with some new resolutions for

the future.

But it would be a great injustice to the Archbishop of Dublin if we left it to be supposed that he had been content to advise the starving strikers to go on suffering. He is opposed on principle to any remedy which tears Catholic children from their homes. But if sufficient relief cannot be brought to the cottage door, he is ready to pledge all the re sources of Catholic Ireland to make any necessary provision for Catholic children within the walls of Catholic institutions. He points out that already splendid efforts are being made to meet the distress through voluntary agencies. At this moment three parishes are providing free breakfasts for 2,450 children every day. The Christian Brothers have offered to take in 80 Catholic boys; while Countess Plunkett and other ladies have made themselve responsible for a large number of girls. And as we write comes news that the Committee of the Irish National Pilgrimage to Lourdes have given £2,000 from their surplus funds for the relief of the children. But apart from the distress of the moment the great object of desire is the ending of the strike. With this object in view the Archbishop has offered his services to the Lord Mayor of Dublin, and in a forcible has urged the immediate hold ing of a conference between the ders of both sides in the indusquarrel. The tone of the trial speeches at the public meeting held at the Mansion House early in the week makes it pretty certain that public opinion will very soon enforce a settlement. Meanwhile the whole Catholic world will unite in congratulating the Catholics of Dublin on the way in which they have borne themselves in a hour of great trial. London Tablet.

A CARSONITE

CLERGYMAN

CRITICIZED BY MR. T. J. MURPHY The following clever letter written by Mr. T. J. Murphy, Barrister, of this city, appeared in the London Advertiser of the 13th. It deals with a clergyman who has lately come to us from Ireland bringing with his made Northeast Ulster a byword. This is bad work in Canada and we hope that Mr. McKegney will take thought and mend his ways. Making appropriate speeches at Orange gatherings does not add to the estim ation in which a man is held by our best citizens of all denominations: To the Editor of The Advertiser :

The letter of Rev. Samuel E. McKegney, published in your issue of the 10th inst., is hardly what one would expect from a gentleman of the cloth. Mr. McKegney is a young Irishman whose ability as an orato I much admire. I had the honor of being one of the judges at an orator ical contest in which Mr. McKegney was one of the contestants and with out question my best judgment awarded him first place among all the competitors. I regret that his letter indicates prejudice and bigotry, qualities that Canadians generally do ot admire.

I had the pleasure of presiding at a meeting in this city when Lady Aberdeen addressed the women of London, and I still cherish the color which she pinned to my coat on that occasion. Her husband, Lord Aberdeen, was then representative of King Edward the Peace Maker, as governor-general of Canada. He was then and is now democratic and a friend of the common people. When I was one of the representa tives of Canada on the Bisley team in 1901, he took me by the arm and escorted me into the House of Lords to hear the famous debate on th coronation oath. Now when this great, good, democratic nobleman and former governor general of Canada is called by Mr. McKegney the opprobrious name of a "hench-man," a "chum" of a law-breaker, it hurts my feelings, as I believe it does the feelings of all true Canadians, who are loyal to the sovereigns of the British Empire and

to the thing possessed. Capital represents money value. It seems a unique idea that a dollar in his pocket would be Protestant money while if transferred to mine it would be Catholic money, and if I donate it to the Protestant Orphans' Home it would again be Protestant money This method of reasoning would lead to the absurd conclusion that there is Catholic arithmetic, and Protest-

ant arithmetic; the same as to algebra, geometry, chemistry, economics and the other departments of acquired knowledge as well as to money, automobiles and horses. I have heard that there is such a beast as a Protestant horse, but I did not expect it would kick respectable inoffensive Protestants.

It is still more painful that his letter reflects upon the character of his own countrymen, identical with himself in race and creed. A relatively large number of respectable law-abiding, highly-esteemed Pro-testants in Ireland are Nationalists He condemns the whole Nationalist party without exception and attrib-utes to it murder and other crimes. If Mr. McKegney had one bad man in his congregation it would be bad reasoning, besides being unfair and unjust, to say that his whole congregation was bad. There was one man among the twelve apostles, and, if I apply his reasoning, they were all bad, a conclusion which I think Mr. McKegney himself would hesi-

The general tenor of Mr. McKegney's letter does not appear to be tolerant of the opinions of others who may differ from him, nor to foster loyalty to the King and Empire, nor to teach obedience to law fully-constituted authority, which is the bulwark of the British throne nor to teach men to fear God and honor the King, nor to teach the Golden Rule, nor to give peace on earth to men of good will, nor to hasten the time when all things shall be restored in Christ.

T. J. MURPHY. London, Nov. 13.

THE EPISCOPALIAN CONVENTION

The meeting of the General Conven tion of the Protestant Episcopa Church is always interesting. It is the supreme authority of that denomination, it is made up of bishops ministers and laymen from all parts of the country; and so one expects to find in it the true spirit of Episcopalianism. There have been more striking conventions than the one just closed in New York; but even this could not lose the essential interest coming from the reasons we have mentioned.

The Episcopalian spirit, that which

nimates it as a sect, is an abnorma nterest in the mere externals of Christianity, joined with practica agnosticism regarding essentials One may deny absolutely any object ence of our Lord in the Holy Eucharist, and declare Catholic doctrine a blasphemous fable. So do Calvinists and Zwinglians; and so did the Church of England in its beginnings, under the influence of its Calvinistic and Zwinglian fathers. This was a sad position for any Christian to take; yet in one way it is better than the modern Protestant Episcopalian position. It was at least positive, it recognized that the Mass was something, a something that mattered a great deal. Now, Protestant Episcopalianism has grown ashamed of its originators and of their teaching; and so the Mass personal view. One may hold tranconsubstantiation substantiation, mpanation, any opinion at all down to the most defiant real absence, but he is not by reason of his opinion in the matter either a better Episcopal ian, or a worse. The holder of the transubstantiation view will grasp the hand of the holder of the real ab sence view and communicate with him in the Lord's Supper. Its all a matter of view, and the low view has rights as good as those of the high. It is becoming much the same with the Incarnation. Episcopalians, as a rule, have always been more or less touched with Nestorianism.
Now things growing worse.
Nestorianism, Arianism, Semi arianism and the Catholic doctrine are mere views. No one is to be chastised for his heresy, unless it be

grossly offensive.

A burning question, exemplifying perfectly the Episcopalian agnosticism is that of the name of the Church. Is it the Catholic Church. or is it one of the sects of the Reformation? Tell me that there is no such thing as the Catholic Church, as conceive it, and that there is no uch thing as a sect; though I will pity the fate that makes you heir of those who dragged Christianity down so low, I will understand your indif ference to the question so much to the front during the convention. But to say the Catholic Church is a reality and Protestantism is the denial of all that reality, and then to say that it is practically immaterial whether the Episcopal Church be called Protestant or Catholic, is explicable only on the grounds that the whole business has no real objective value, but is a mere matter of view. Those who call themselves Catholic would like to work the term somehow or other into the name of their denomination. But it is not of vital importance. They will wait until they have a majority in the convention; and, in the meantime, their representatives in Canada.

His letter also speaks of Catholic capital and Protestant capital. He attaches the creed of the possessale attaches the possessale attaches the possessale attaches the possessale attaches the possess

faith, or of its denial, of believing Our Lord, or of giving Him the lie. No, only a matter of resolutions, of voting, of majority, bare or two-thirds, of constitutional amendment. The Protestant wing is more sincere It recognizes the meaning of the change proposed and refuses to be robbed of the name it has received as an inheritance from its fathers. Marriage came up in the conven tion in a rather contradictory way. One resolution urged that the rights

of Americans and Protestant Episco the late marriage legislation of the It did not tell us that an American inasmuch as he is an American, and a Protestant Episcopalian, inasmuch as he is a Protestant Episcopaliar have the inherent right to marry Catholics, nor that even, had they such a right, they would have the right to marry Catholics in their own way. Indeed, such argumentation would defeat itself; for there is no reason why the Catholic should not have the same rights in the matter and so an imposse would result. Hence the resolution asked the convention to affirm "that the marriage tie should not be dealt with other wise than the Holy Scriptures cand the laws of the land, based thereon, The resolution is, of course vague. It may mean that the mar riage laws of the States of the Union are based on &Holy Scripture. But we think not even a Protestant Episcopalian would be so foolhardy commit himself to that It therefore reserves to Protestant Episcopalian sect the the right to judge those laws, to select for approval those it holds to be based on Holy Scripture, and to re probate those which have no Scrip tural foundation. In a word, it claims for Protestant Episcopalians the right to legislate concerning marriage they will not grant the Catholic Church : it goes beyond any claim of the Catholic Church, since

it requires the State to recognize its authority in the matter. Another resolution demanded an ecclesiastical law requiring ministers to refuse to marry couples who do not produce physicians' certificates that they are free from any disease that renders marriage unadvisable. Perhaps some deputies voted for both these resolutions: we are sure that many were quite capable of doing so. It rests with such to show the Scriptural foundation for the forbidding of marriage to those whose union is dvisable," and the exaltation of the physician to such high functions in

Characteristic of the convention was its eagerness to make friends with the Jews. On Good Friday the Catholic Church has a special prayer for the Jews. It makes this prayer ecause Our Lord Jesus Christ prayed specially on the Cross fo His Jewish persecutors. He pleaded for their pardon because of their The Church prays God in the spirit, almost in the words of St. Paul, to remove the evil from their hearts, that they may know Jesus Christ, the true Light en-lighening their blindness. The founders of the Church of England, when they cut themselves off from the Catholic Church carried with them this, among other Catholic practices; and the Protestant Episcopalians in establishing their denominations left it in the Book of Common prayer. The House of Deputies was tired of the practice It seemed to have no concept of the stitude of the Church towards the has become nothing. It is the matter, not of Christian dogma, but of retain, as by a single thread, the birthright of their fathers and looks forward to the day when al Israel shall be saved. Anyhow, such high considerations seem to have had no place in the discussion of a resolution calling for the abandon nent of the practice as offensive to Jewish susceptibilities. The resolu tions passed the House of Deputies which had its reward in the good humored persiflage of a Jewish correspondent in one of the New York papers, who declared that so far were Jews from feeling hurt in the matter, that they were quite un aware that they had been the object of Christian prayers. The Deputies would have been wiser had they left untouched this time honored practice of Christian charity Another resolution called on the authorities of the Russian Greek Church to denounce the accusations of ritual murder brought against the Jews from time to time. Such a demand is not likely to conciliat those to whom it is addressed They will say, we suspect, that such accusations are the proper object of

indicial investigations, that they have no reason to doubt the fairness of the Russian courts with all the evidence before them, but that they have every reason to consider im pertinent the demand of the Protest ant Episcopal Convention resting upon no evidence, but only upon the partisan reports of the daily press Under the circumstances suspension of judgment would have been a more reasonable course.

A touch of comedy was introduced into the closing days of the convention. At the Church of England Con gress, held lately at Southampton the Bishop of London preached a sermon, in which he asked for a revival in a modified way of the Cath lic practice of prayer to the saints Everybody knows that Dr. Winning ton Ingram is an erratic character His learning is no more than a smat tering; but he has the gift of capti-

a matter of life or death, of the true | at the Catholic Church, its teaching | and practice. In fact, he seemed to wish not so much for the privilege of invoking the saints as such, as of invoking some of his particular friends, leaders in the High Church movement, that is to say, the privilege of canon-izing such as he thought worthy of the distinction. He has his admirers in the Protestant Episcopal Church so it is not surprising that in the convention he had his imitators, who wanted to enlarge the calendar by admitting not only such Patrick, but also such as Bishop Seabury, George Washington, John Wesley and Bishop Hobart. A fundamental maxim in philosophy is Prius est esse quam operari. One must be in heaven before he can intercede for us, and unless one can intercede there is no use in praying to him. We do not wish to make in vidious distinctions, so we ask con cerning all suggested, what guarantee can the Protestant Episcopal Church give that they are in heaven Canonization, whatever way one takes it, whether by the modern way of judicial investigation and a Papal Bull; or by the way of cultus immen orialis, or the more ancient way still of general acceptance, supposes in-fallibility and miracles, while the Protestant Episcopal Church is certain that it is not infallible and pretends to po miracles. Moreover, what is the condition of the dead in Christ? Are they in heaven, or ar they somewhere else awaiting the general resurrection? This also has a good deal to do with the worship of the saints; and it is a point on which there is a wonderful diversity of opinion among Protestant Episco palians.— Henry Woods, S. J.

"ANGLICAN ORDERS

in America.

In a recently published booklet en titled "Leaves From My Diary (Burns and Oates), Abbott Gasque lets the reader into the secret history of one of the most remarkable Church episodes of modern times in which, it is not an exaggeration to say, an attempt was made by interested " the Vatican into ' rush declaring that the Orders of the ecclesiastics of the Church of England were as sacred and as positive in character as those of ordained priests n our own Church.

It was held by those who sought this declaration from the Pope that the effect would instantly be to bring over English Protestants en mass and in complete submission to the doctrines of the Catholic Churchclearly the scheme of a visionary who was wholly unacquainted, not only with the attitude of Protestant England toward Calholicity, but wh was also absurdly ignorant of the intrinsically political nature of the Protestant hierarchy's position in mind of Abbe Portal, it will be remem bered. This gentleman was some thing of a mystery man, and whether he was or not the instrument of schemers who were playing a broader and deeper game has always beer

debateable At one time he had acted as super ior of the Lazarist Seminary at Nice and was a priest, although when he started his agitation in 1894, and went to England to pursue it, there was considerable doubt as to his exact personal position as regards the Cardinal Vaughan complained that he had not paid the hierarchy those visits of courtesy which they might have been led to expect from one who was attempting o modify so comprehensively the whole position of the Catholic clergy in England. He was hand in-glove with the English Church Union, and spoke at many of their meetings in

Dr. Gasquet tells us that it was on Dec. 5, 1894, he received from a friend in Rome a letter in which it said that a movement promoted by Anglican and some Frenchmen was on foot for the purpose of bringing about the reunion of England with Rome. Pope Leo XIII, whose acquaintance with England was very limited, had fallen in with the ideas which were represented to him by the Abbe Portal, who had suggested that His Holiness hould write to the Archbishop of Canterbury and York, boldly propos-ing the reunion of the two bodies. Dr. Gasquet laid the matter before Cardinal Vaughan, with the result that ultimately the Abbot was comnanded to proceed to Rome to advise the Pope on the matter in question.

It is not our purpose to go into de-tailed relation of a story that is now old. Dr. Gasquet gives in his booklet, however, a series of pictures pearing on his mission to the Vatican which he transcribed at the time in liary form. Their matter of fact and familiar epistolary style tone give them a unique attraction and value in describing what was really a momentous and historic episode in the story of the Curia. It constitutes probably one of the most vivid pic-tures extant of the Curia at work upon 8" a case," and though the ac ount was not originally for publica tion, the Abbot was well advised when he allowed it to be printed.

According to his orders, Dr. Gasquet arrived in Romeon Jan. 31, 1895. whither Cardinal Vaughan had pre-ceeded him. When the Abbott called on Vaughan he was met with the objection from the domestics that the Cardinal was at home to 'neither Bishop nor Cardinal." information was conveyed to Vaughan that his visitor was Dr.

Portal) the reason why England had David, Dr. Gasquet returned to not become Catholic was that the Rome for the work of the Commishostility of the Catholics kept them

back. Vaughan (who was being received in private audience when the Pope made these remarks) replied that the authority of the Church and the Supreme Pontiff, an objection which surprised the Pope into looking at an English view of the situation. Vaughan proceeded to point out that had sounded Anglican thought on the subject and found no general As for the proposed letter to the Pro-testant Archbishops, the Cardinal pointed out that its effects would prove nugatory and that the Pope might expose himself to an indignity

Vaughan then pointed out that a self-styled emissary of the Vatican was going among the Anglicans an-nouncing that his mission was to bring about reconciliation—that it had the Pope's blessing. Naturally the Pope was much perturbed at what he heard, and began to realize for the first time that his accessibil ity and kindness had been taken advantage of. Nevertheless, the agita tion had gone so far, the secular press had diffused so much " special information" to the world as to what was going to happen next, so many prelates of high degree were convinced that the Archbishop Canterbury was on the point of make ing his submission to the Pope, that it was thought advisable to settle the matter once and for all by going down to the root of the matter and investigating the validity of Anglican Orders. Pope Leo XIII. sent again for Padre

Gasquet, who was instructed to draw up a statement as to the religious state of England at that time as far as the suggested reunion was con cerned and give an opinion after historical enquiry on the validity of Anglican Orders. In order to pursue his enquiry, Dr. Gasquet had to obtain Papal permission to search the arch-The keeper of these records practically failed to give the Abbot access by repeatedly putting him off, his reason being that the procedure was "so unusual," and after much delay and on complaints from the Abbot to the Pope, who was asking for the "statement," Leo settled the matter by sending for the required documents and giving Dr. Gasquet a special room to investigate them near his own apartments in the Vati-

In the meantime Lord Halifax had arrived in Rome, and the Abbot and the English peer had many interest ing talks on the question of the Orders. It is interesting to note that it was in the course of one of these promenades with Halifax that Dr. Gasquet realized for the first time that "his (i. e. the Anglican) belief in not Catholic belief in very essential matters." A still more interesting visitor had come with Lord Halifax namely, the Abbe Portal, or Monsieur Dalbus, as he also liked to be called In his meetings with the prelates he was (says Dr. Gasquet) "obvious ly and almost absurdly nervous; he vas painfully on his guard and had fought shy of Catholics since he had taken up the Anglican case."

Dr. Gasquet only saw him once after this in Rome where, when Portal called, he tried "to get out of him his own particular views on religious matters: also, we tried hard to understand the role he was playing and what exactly was his œuvre ('lay'). The Abbe was again very nervous and just at a critical poin jumped up, saying he was late and fled. I don't think (Dr. Gasquet writes) we shall see him again although he promised to return and continue our conversations which so much interested him."

This proved to be true; they saw him no more in Rome, and seemed much valid reason for the general attitude towards him, since was commonly known as "the chaplain of Milford Halifax, indeed, was presented as such to the Pope. Here is a little item of com nonplace human interest which is really touching in its simplicity: April 4, I saw Cardinal Vaughan off on his way to England this morning

at nine o'clock." A couple of days afterwards Archbishop Walsh of Dublin arrived, and in conversation with the Abbot "confirmed the notion given him by Cardinal Vaughan that the idea of any general inclination towards the Church was a myth." Several opinions had already been

given to the Pope regarding the "validity" question; Leo wanted the Abbot's, however, and reprovingly pointed to a heap of opinions alread; given him although their authors could not have seen the necessary documents. "I cannot say how others can give any opinion of value without knowing the facts, but I can't," he told the Pope, who where upon patted him on the head, saying: "Bravo! that is quite proper." Having about ten days afterwards finished his statement, he asked permission to return home. It was in 1896 that, with Dr. Moyes and Father

sion, which was never composed of more than eleven members, including Merry del Val, the secretary. de Every member was placed under a vow of secrecy. Cardinal Mazella presided at one end of a long table, the members facing each other, while Merry del Val sat at the right of the larger table. The Cardinal was "in the full state dress of a Cardinal and the scarlet silk table-cover with the silver inkstands set before each

of us, made me realize that we were about to hold a series of meetings of no ordinary importance." Among the members appointed after the early sessions were Father Giuseppe (who has just died as Cardinal Vives Tuto) and Father Scannell of London. Altogether there were twelve sessions of the Commission, which was dissolved on May 10, 1896.

AN EPISCOPALIAN TRIUMPH

THE "ENTIRE CONGREGATION" OF CATHOLICS RECEIVED BY BISHOP WELLER COMPRISED SEVEN FAMILIES, AND THEY ARE RETURNING

While the Episcopalian convention as in session in New York one of the delegates, Bishop Weller, of Fond du Lac, preached in the Church of St. Mary the Virgin, which is so imitative in its ritual that simple people often mistake it for a Catholic church. According to the New York Sun of October 6, Bishop Weller announced that an entire congregation of Catholics in the part of country in which he officiates had been received into the Episcopal Church.

Naturally, the Catholics of New York and elsewhere were somewhat startled by this apparently whole sale apostasy, and a mediately dispatched to the ecclesiastical authorities of Green Bay, Wis., to inquire about the facts.

The chancellor of the diocese, Rev. Joseph A. Marx, informs us that the "congregation" which Bishop Weller boasts of having received consists, all told, of "seven families." They belong to a small mission of Bohem When the Bishop of the diocese determined to unite that mission and two others, which were about a mile apart, into one central parish, these seven families, yielding to the persuasion of a saloon-keeper whose ousiness the change would injure, refused their consent to the new arrangement, although all the other families of the mission made no objection. The move was made; a common site was selected and the three missions were united into one parish, under the pastorship of the Rev. J. Rous.

The pastor of the three united churches, who also writes us, adds the further detail that two of the seven families went over were convinced that Bishop Weller was a Catholic. to believe the priest, but now that it has got into the papers they are about to rejoin their brethren.

Thus Bishop Weller's triumph consists in the capture of five poor Bohemian families under the spiritual guidance of a saloon-keeper. He might have been more candid in explaining the real state of the case to the admiring congregation of

SUGGESTING AN EXPERIMENT

From the Holy Name Journal

The amount of evil done to day by the reading of immoral literature is incalculable. We must counteract it largely by good reading. We must urge Catholic families, especially our Catholic men, to read Catholic weekly papers. It is a matter of regret that many priests do not take a larger view of the question of reading Catholic papers. Every parish and the finances of every parish are benefited by the families that read Catholic papers. We ask pastors who do not know this from experience to try this experiment.

DAILY PRESS AND MORTAL SINS

They who read the daily papers are ever in the presence of mortal sin. They take it with their morning and with their dinner, after work, and when they ride to their work in the morning, and ride home again in the evening. They thus become so familiar with mortal sin, that it becomes a common thing, and they cannot hate it as they should. Christians would not keep company with a man who committed mortal sins daily, and they would not keep company with people who were al-ways relating the mortal sins of others, then why should they take and read papers that teem with the relation of mortal sins every issue? —Catholic Citizen, Washington.

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REV. J. BURER, PRORIA. ILL LAST SUNDAY AFTER PENTECOST

FORGIVENESS OF INJURIES

Even as the Lord hath forgiven you, so you a'so (Col, iii, 13.) The spirit of Jesus Christ, the spirit that animates His Church and that animated the inspired Apostle when writing these words is a spirit of charity, a spirit of forgiveness of injuries. The spirit of the world is one of revenge. "Overcome evil by good." How many of those claiming to be Christians do it? "O the rari of Christian charity under the sun "O the rarity We profess to be Christians and we act like heathens. The hea then returned good for good and evil for evil. It is only the Christian, the true Christian, who can return good for evil, who can overcome evi good and forgive those who have

injured him.
Some of the most beautiful teach ings of our Lord are contained in the elebrated sermon on the mount He ascended a mountain in Galilee followed by a large multitude of people, and sat down to teach them. Many and important were the lessons He taught. It was on that occasion that He gave to us His own prayer which teaches among other things forgiveness. It was then He taught the eight beatitudes. There are cer-tain passages in the gospel which cannot but have attracted our notice. Among those are, no doubt, the beat-Perhaps the most practical and at the same time the most frequently neglected of the beatitudes, s the one that teaches us to be meroful. "Blessed are the merciful."
I wish to call your attention to day to a particular division of mercy, namely, forgiveness of injuries.

Almost every day we have occasion to think someone has offended us Our first thought is "I will have satisfaction;" "I will be revenged; will remember this." How often, are innocent amusements broken by the dark cloud of passion. First, perhaps, it is an accident that offends some one, and he shows that he feels it. The other stands upon his right or what he things is his If the scene does not end in right. If the scene does not end in blows, there is a coldness produced which too often leaves behind a settled hatred and feeling of revenge. Humanly speaking, it is hard to forgive. Other works of mercy are easier. But if we are treated with contempt, insulted in a crowd. it will be looked upon as cowardly not will be looked upon as cowardly not to resent the insult. Still, after all, who is the brave man? Is it not he who can conquer himself, who has control of his passions? Religion, nowever, does not command us hold our tongue and bind our arms. No; we are allowed to defend ourselves, but not through a motive of revenge. There are particularly two motives prompting us to forgiveness of injuries: one of these is the example of Jesus Christ, and the other is our dearest and eternal interests

Who can look upon the example of our Lord Jesus Christ insulted, buf feted, calumniated, spit upon, slapped in the face, dragged through the streets by a vile rabble and finally crucified on Calvary—when the sun hid his face and heaven frowned upon the horrible spectacle—who can look upon that God-man dying in agony on the Cross and forgiving His ene mies, His murderers with the words "Father forgive them for they know not what they do "—who, I repeat, can look upon that sublime spectacle and not resolve in his heart to hence forth forgive those who may injure

not mine be done.

But I say to you," says Jesus Christ, "love your enemies; do good to them that hate you, and pray for them that persecute and calumniate you."

How can you say the Lord's prayer, if you have hatred in your hearts for another? How can you say "Forgive us our trespasses as we forgive them that trespass against us," if you do not forgive them? "Over-come evil by good." Forgive your enemy no matter who he is, no matther what he may have done to you. But if you do not, neither will your heavenly Father forgive you your offences and you will go to hell instead of heaven for all eternity.

TEMPERANCE

ALLY OF DIVORCE EVIL

Divorce is undermining the social fabric in the United States, and its attendant and consequent evils of immorality and infidelity are dethroning God in the hearts of men, and like a plague, devastating society.

And it is stated on the same unquestionable authority that "alcohol was Since that report was extent that the courts are obliged to ing no authority whatsoever. create new hands to expediate the

is true of America is equally true of the Hol Scripture itself, were England. "I am firmly convinced secure only behind the bulwarks of

that if drink were eradicated this court (the divorce court) might shut its doors, at any rate for the greater part of the time. Half the suicides and two thirds of the poverty and ruin of families may be attributed to

Mr. Poyntar, for three years Under-Sheriff of London and Westminster, made the following declaration be-fore a committee of the House of

"I have long been in the habit of hearing criminals refer all their mis ery to drinking, so that I now almost cease to ask them the cause of their ruin. This evil lies at the root of all other evils of this city and elsewhere. Nearly all the convicts for murder with whom I have con versed have admitted themselves to have been under the influence of liquor at the time of the act."

By due observation for nearly twenty years," says Judge Hales, "have found that if the murders and manslaughters, the burglaries and robberies, and riots and tumults, th adulteries, fornications, rapes and other great enormities that have happened in that time, were divided into ive parts four of them have been the issues and products of excessive drinking—of tavern and ale-house

meetings."

In Sweden the connection between lcohol and crime has been the subject of state investigation, and it was found that of 24,398 prisoners who were sentenced during the decade 1887-97, 17,374 attributed their crime to drink; this number gives the pro-portion of 71.2 per cent. Similarly, in Massachusetts it was found that of 26,672 persons arrested in one year, from August, 1904, to August, 1905, 17,575 were guilty of drunkenness alone, 657 of drunkenness joined with some other offence; of the remaining 8,440, 43 per cent. were more or less intoxicated which they committed the crimes for when they were being punished.—St. Paul's Bulletin.

ALCOHOL CAUSES INSANITY According to the statement of Dr. Albert Warren Ferris, president of the New York State Commission in Lunacy, out of a total population in the state of 9,117,279 in 1910, the number of known insane persons was 32,659. Dr. Ferris added that while the increase in population since 1890 has been 47.5 per cent. the increase in the number of crazy persons has been 103.9 per cent. The doctor de-clared with the greatest emphasis hat the first great cause of insanity is alcohol. It is a matter of record hat 26.9 per cent. of the cases of lunacy in our hospitals is the result from the use of whiskey or other spirituous liquors."

ALCOHOL NOT NEEDED

The Irish Messenger of the Sacred Heart devotes a department to the temperance cause. In the September number just at hand a table is given showing the decrease of the amount of alcoholic stimulants prescribed in Dublin hospitals in the twenty five years 1884 1909.

In the former year the cost of stimulants in the twelve hospitals given in the table amounted to \$6,500, or about \$6.50 per capita, while in the latter year, 1909, the amount of alcoholic stimulants prescribed was about \$1,600 a little over

\$1 per patient. editor of the Messenger says hese figures are an eloquent refutation of the assertion that alcohol is serviceable in times of sickness.

BAD EXAMPLE AT HOME The cause of total abstinence should be dear to the hearts of all, says land; where bishops of that so called Catholic Universe. We do not need church are lords spiritual in parliato insist upon the evils that spring ment, holding double office, religious If He should appear with a crown of thorns, bleeding and disfigured from the vice of intemperance. Very and ask us to forgive our enemies, would not the worst of us be moved to tears and say "O God, Thy will customs of the home circle. Example not mine he done" ot mine be done."

Our eternal welfare prompts us to for those who have charge of the forgiveness of injuries. It is not a counsel, it is a precept. We must forgive if we would be forgiven. and customs which they first con-

tracted in the home circle. A POPE WHO BECAME A FATHER

MATHEW MAN Mgr. Augustine Egger, Bishop o St. Gall, says Pope Gregory XVI. per-ceiving the marvels worked in Ireland by Father Theobald Mathew, by neans of the total abstinence soci ties, was so rejoiced over the good accomplished that he decided to practice total abstinence himself, that he might edify the Church by his example. He further resolved to carry openly the medal that the celebrated Apostle of Temperance gave to those who had taken the pledge.—Translated from La Croix D'Or for The Catholic Abstainer.

MODERN MARKS OF CATHOLICITY

In one of his recent lectures in England Father Bernard Vaughan said he had been in districts of America where Catholic sermon were preached in twenty-five differtionable authority that alcohol was the direct cause of divorce in 36,516 ent languages, but all agreeing on cases in the twenty years covered by one faith and one authority. He the Government report, and indirecting the covered by the covered to ly, with other causes, of 54,281 districts Protestant sermons were cases." Since that report was more different faiths in one lancases. Since the street of the notice in the paper reporting Father Vaughan's lecture that the President of the English Church Union create new hands to expectation legalized adultery, and so too has increased its causation.

Cardinal Farley, in an interview Cardinal Farley, in Chicago Daily

Cardinal Farley, and so too has independent of the English Church Union told the delegates of that body at Southampton that Protestantism as with a reporter of the Chicago Daily News, recently stated that there had been about 100,000 divorces in the United States in a year. And what

RHEUMATISM KEP1 HIM IN BED

Suffered Tortures Until "Fruit-a-tives" Cured Him

McMILLAN'S CORNER, ONT.,
SEPT. 30th. 1910
"Your remedy, "Fruit-a-tives" is a
perfect panacea for Rheumatism. For
years, I suffered distressing pain from
Sciatica or Sciatic Rheumatism, being
laid up several times a year for days at a
time. I went to different doctors who told time. I went to different doctors who told me there was no use doing anything—it would pass away. They gave me mustard plasters and other remedies that did no good. Plasters took no effect on me—except to blister me and make raw spots. I took many advertised remedies without benefit, but fortunately, about two years ago, I got "Pruitatives" and they cured me.

Since then, I take "Pruita-tives" occasionally and keep free of pain. I am satisfied "Pruita-tives" cured me of Rheumatism and they will cure anyone

am satisfied "Fruit-a-tives" cured me of Rheumatism and they will cure anyone who takes them as directed. If this letter would be of value to you, publish it" JOHN B. McDONALD. Indeed, this letter is of value to us and to the thousands of sufferers from Rheumatism, Sciatica, Lumbago and Neuralgia. It points the way to a certain cure. 50c a box, 6 for \$2.50 trial size, 25c. At dealers or from Fruit-a-tives Limited, Ottawa.

Rome. In the same connection a de claration of Mr. William J. Bryan before the Knights of Columbus at

Philadelphia is pertinent:
"I am proud of what the Catholic Church has accomplished. Having traveled in many countries I have not found one that has not been reached by the missionaries of your faith.

All of which is up to date testinony that at home and abroad the Catholic Church alone is carrying out exactly the commission Christ gave it: "Go ye into the whole gave it: "Go ye into the whole world and preach the Gospel to every creature."-America.

CHURCH AND STATE

ATTEMPT TO MAKE THE TWAIN ONE IS ENTIRELY A PROTEST. ANT UNDERTAKING-HERE IS CONVINCING PROOF

The members of the anti-Catholic societies, called by them "patriotic orders" which are organized to protect American institutions from the tect American institutions from Catholic citizens, declare that the separation of Church and State is one of the principles which they are to defend

A person, ignorant of the facts in case, would suppose that the union of Church and State was a Catholic principle and that the sep aration of Church and State was a Protestant principle. But that is not the fact. On the contrary, history shows that the union of Church an State is a Protestant practice — that in every country where the Protest ant Reformation prevailed, the head the State is the head of the Church. It is so in Prussia, where the kaiser is the pope of the Lutheran Church. It is so in all the petty kingdoms of Germany, where every little sovereign has a religion of his own and is the boss of his own church. It is so in Great Britain, where King George is the head of the so called Church of Eng. church are lords spiritual in parliapeople have to pay taxes to support that established State Church. It is so in Scotland. It is so in Denmark. It is so in Norway. It is so in Sweden.

It was so in this country until after the Revolutionary War, as was proved here, and it was set aside then only because the different American colonies could not agree upor any one church to be established as the religion of the republic.

In Catholic countries there is cooperation of Church and State, but not union. Each power is separate. The king or the president is not the head of the Church. The bishops do not hold political office. The two powers are distinct. They co oper-ate for the public welfare. The ate for the public welfare. State, it is true, is Christian in its legislation, subordinate to Christ, and accepting His teachings as regards marriage, divorce and other things that affect the vital interests of the nation. The State, too-that is, the people as a rule, in their corporate capacity as a Christian nation, being one in faith—agrees to support the Church out of the public income. Religion is more necessary to the welfare of a people than book learn ing, yet the people provide by public taxation for schools and teachers. It is more necessary than armies and navies, yet the people provide by public taxes, for war. This public support of religion, while proper when the people all belong to one Church, is not essential to religion. The Catholic Church can live and does live in France, in Italy, in Mexico and in South American countries as well as in the United States and in Canada, Australia, and throughout Europe, except in Spain, on the voluntary contributions of its members. It gets along in China, Japan, and Africa, partly on offerings of its converts and partly on mission funds sent thither by Catholics in other countries.

Money is the least thing that the Catholic Church is after. It does not want money to hoard, but money

to spend for Christ-to spread His gospel, to educate His children in His service, and to shelter the sick, the aged, poor, orphans, and other persons in distress. The Catholic Church is not like Trinity church in

New York city. So that, while the Catholic Church believes in the co-operation of Church and State, it does not believe in the union of Church and State, so that the head of the State shall be the head of the Church, so that other officials of the State shall also hold office in the Church, and so that its doctrines and its practices shall be dom inated, regulated, controlled and

changed by the State.
Only in the Pontifical States before 1870, under the peculiar and excep tional circumstances of the Papacy did a union of Church and State obtain in any Catholic country, to the extent that the Pope was pontiff and king, and that some clergymen held public office, so as to be at the same time religious and political fficials.

Here and there, too, an occasional nan, like Cardinal Richelieu and Car dinal Wolsey, had arisen and served both Church and State. But in almost all cases of that kind, he has neglected either one or the other of his full duty to it.

Catholic priests unlike Protestant ministers, never run for public office in this country. As a rule, therefore Catholics do not unite Church and State. They have them work to-gether for the public weal. They have the State aid the Church in the fulfillment of its mission. But the two powers, religious and secular, are separate and independent.

If a mandoes some work in my service and I pay him for it, am I united to him? If I employ a firm to do something for me and if I provide the expense of the work, am I united to firm? No, we are still separate and independent, although co-operat ing for our mutual benefit.

If a State gets service performed for it by the Catholic Church, in edu cation, in works of charity, in labore of mercy,—at less cost than if it did the work itself directly by its own secular employes—is there a union of Church and State if the State pays for the work done for its benefit? No, certainly not.

The malevolent and hypocritical "patriotic" societies want to keep Church and State separate when the Catholic Church is to render any service to the State. They want to prevent "sectarian" appropriations, when money is to be paid to the Catholic Church. But they forget their principles when there is a union, at the pocketbook, of Protest ant churches and the State.

For instance, they do not object to paid Protestant chaplains in State penitentiaries. They do not object to paid Protestant chaplains in State legislatures, in congress, in the United States army and in the United States navy, all supported out of public taxation. That is not an objectionable union of Church and State, be cause Protestant ministers get the benefit of it. They do not object to Preacher Sheldon getting government support for his reindeer mis sionary projects in Alaska. They do not object to government aid given to the Protestant Young Men's Christian Association in Porto Rico and

the Philippines. They do not object to Protestant Indian schools being taken over by the government with their Protest ant teachers and their Protestant text-books, and maintained thence forward, just as they were as sectar ian schools, as Public schools supported by public taxation. They do not object to government appropriaholding double office, religious not object to government of the Hampton Institute or political; and where all the Gallaudet College, o versity. They do not object to Protestant religious exercises in the Public schools-the reading of the Protestant version of the Bible, the singing of Protestant hymns, and recitation of the Protestform of the Lord's Prayer. They do not object to a Protestant

minister as superintendent of the Public schools in the state of Pennsylvania.

They do not object to Protestant church property being exempt from taxation. American institutions may go to Jericho for all they care, o long as Protestantism is the ficiary of State aid. What their

natriotic" souls cannot endure is

that the Catholic Church should receive any money raised by public taxation. They are quite willing to manage State institutions as if they were Protestant institutions; they are eager to make the Public schools Protestant schools, with all Protestant ant teachers, all Protestant histories and daily Protestant religious exer cises; they are willing to either Protestantize Catholic children at tending the Public schools or make the schools so offensively Protestant that Catholic children will have to stay away from them, but they insist on Catholic citizens paying a full share of taxes for this union of the

State and Protestantism. Patriots? Protectors of American institutions? Bosh! They are bigots, pretending to be patriots.

We Catholies ask for ourselves only what we are willing that all religious test for public office. We believe that the fear of the Lord is the beginning of wisdom. We pay our share of the public taxes and we hold that we are entitled to our share of the benefit of them. We think that in a united Christian country

their corporate capacity as a nation should be obedient to Christ as well as individually. We can see no union of Church and State, if the Church instructs in the secular branches some of the children of the State and the State pays the expense of this training. We can see no union of Church and State if the Church takes care of some of the sick poor of the State, and the State pays the expense of their food and edicine.

We can see no reason why American institutions should be Protest antized.

We can see no reason why there should not be equal rights, equal privileges and equal duties for citizens of all denominations. We are unwilling to have a union

of Church and State in favor of a combination of the so called evangel ical Protestant sects under swindle of " non - sectarianism, which pretends that anything done for or by one denomination is sectar-ian, but that anything done for or by a combination of Protestant sects is

"non-sectarian."
We ask the "patriotic" orders to
protect American institutions from themselves—to prevent Protestant-ism from being treated as the established religion; to keep the errone-ous Protestant King James bible out of the Public schools, which belong to Catholics and Jews, just as well as to Protestants: to observe the constitution where it provides that there shall be no religious test for public office; and to do nothing con-

ANGLICAN BISHOPS AS TEACHERS

trary to the common right of all citi-

zens to equal civil and religious liberty.—Catholic Columbian.

In the days when he was still one of the leading figures in the University of Oxford, Newman startled the Anglican bishops by appealing to them as "our Holy Fathers, the re presentatives of the Apostles, and the Angels of the Churches." New man was then still under the illus ion that the bishops were all this though these eminent officials of the establishment did not take them selves so seriously. Later on as Catholic he expressed the that the best qualification for an Anglican prelate was to be a " moderate man," not given to committing himself to any very definite pro-nouncement on burning questions, and able to steer " a safe course be tween the Charybdis of Yea and the Scylla of Nay," when such questions were being agitated.

Many Anglican bishops are still

men who adopt the "safe" and "moderate" policy. But occasionally one or other of the Episcopal pench speaks out plainly, and then the chances are that another of his brethren flatly contradicts him. A few years ago a puzzled Anglican clergyman wrote to a Church paper to tell of his troubles. He had been taught during his studies that a bishop in the government of his diocese had a special grace and guidance of the Holy Spirit, so in his first " cure of souls " he followed the general teaching he gathered from his bishop's utterances. But then he was transferred to another diocese and found that what his first bishop blessed the other banned, and either they were guided by the Holy Spirit to utter contradictions, or were not guided at all. Apparently he solved the difficulty by deciding henceforth to be a guide to himself.

Just now it would be awkward for any logical minded cleric or layman of the Anglican Establishment to change his domicile from London to Manchester, or vice versa. For the Bishops of London and Manchester have for once spoken out on the same question, and spoken plainly, on saying "Yea" and the other "Nay."

Winnington Ingram, of London is a High Churchman. He believes he is a duly ordained priest and prelate of the Catholic Church, the successor not merely of Elizabeth's Bishops of London, but of St. Melli-tus, who was consecrated by St. Augustine and St. Erkenwald, the miracle worker of the seventh century, and as much a priest as they were. He argues that nothing particular happened at the Reformation nothing to break the line of continu ity between new and old. At the Church Congress at Southamption recently he preached a sermon advocating the invocation of the saints as a sound Catholic doctrine too long neglected by the Church of England. It was not "Romanist," he explained. The Eastern Church held it. Though the bishop calls himself a Catholic he was a sound enough Protestant by an ignorant attack on the "abuses" of Catholic devotion to our Blessed

Lady.

The Bishop of Manchester, Dr. Edmund Arbuthnott Knox, is a man of citizens and all denominations should have. We are faithful to the rights of conscience. We are true to the constitution when it forbids a cal celibacy, Dr. Knox has been twice married, the second time when he was already a bishop. This is one typical point of difference. An Anglican bishop when he wants to make an important pronouncement writes to the Times, Dr. Knox has chosen a less that in a united Christian country the State should be Christian. We think that a Christian people, in his brother of London. He writes to

An Old Age Pension



What will your circumstances be when you are 55 or 60? Have you the assurance that you will be able to live in comfort?

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HEAD OFFICE, - TORONTO, CANADA

the London Express a letter

which he says:
"The revival in the Church of England of invocation of the saints I should regard as a return to Paganism, from which source the Church adopted the practice with most disastrous re

And he ends by saying :

"We are on dangerous ground when we undertake to canonize; while popular superstition finds in the practice its most congenial soil and invents saints who can aid us find pigs or heal warts, etc."

So one Bishop says the doctrine of invocation is Christian and the other replies that it is paganism. And the two remain in brotherly communion as prelates of the same "branch of the Church Catholic." Anglicans are fond of appealing to the practice of the primitive Church. One can imagine what would have happened if two of the Bishops of Asia or Italy or Gaul thus flatly contradicted each other, say in the fourth century. It is quite certain they would not have up the pretence of being breth ren living in unity or met in synod, at some great function. And yet at the opening session of the Church Congress the Bishop of Winchester, in his inaugural address, was elo quent on the "essential unity" of the Anglican Church.—America.



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Corns, Bunions, Callous Bunches, Tired, Aching, Swollen Feet. Is allays pain and takes out soreness and inflammation promptly. Healing and soothing—causes a better circula tion of the blood through the sisting nature in building me tissue and eliminating the Ahl, Tobinsport, Ind., writting two bottles of your ABSO for a bunion on my foot. or painful affliction, Goitre, Enlarge Varicose Veins, Milk Leg, Strains, Heais Cuts, Bruises, Lacerations. and £20 at all druggists or delivered. Bod. P. F. YOUNG, P.D.F., 295 Lymans Bidg., M.

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water through the fabric, leaving it
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Study out the things that make a piano a splendid musical instrument. Find out the reasons why this piano is a permanent joy-giving in-Louis XV.-Style 80.

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Their reply will delight you, and—save you \$100—if you want to buy a really great plane. Get the facts. That places you under no

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The Choice of Generations

Sixty-two years ago your Grandmother kindled the fire with the "Eight-day" sulphur-the first EDDY product. To-day most of the nine million Canadians favor the new silent "Ses-qui" non-poisonous matches, or one of the many other brands made by EDDY. Ask your dealer.



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CHATS WITH YOUNG

THE PATH OF PAIN

Everybody must suffer. On com ing into the world, on the journey through life and before death re-lieves the final agony, we go through

we have to experience it?

Pain is a stony path. Not many human beings have the courage to choose it. But there are no human beings who do not have to traverse it at some time. Everybody has had or has to day, or will have to morrow some personal share of pain. one can possibly escape it, no matter how much and how cleverly he may try to guard against it. Therefore since pain is the universal experi ence, it is well to come to terms with it and gain what good it may lead to for each individual.

In almost every case, the traveler on the path of pain comes to the end either distinctly worse or distinctly better in character. This difference does not appear to lie in the path either, but in the individuals who tread it. The same experience of pain turns one man cynic and another saint. But there is no question that it is better to be happy than bitter. In a choice to be made between in and additional to the state of the state of

made between joy and bitterness, why not aim for joy? Pain stirs up the heart. The soul that has never known pain is shallower than the soul that has suffered —this is a truism. Joy is like the sun, and pain is like the plowshare. One without the other cannot do its best. The richest harvests of the soul require both. A heart does not know itself until pain has stirred its very depths. When Browning wrote, "Be my joys three parts pain!" he knew human nature to the bottom. A joy that has no part of pain at its roots is a poor joy, hardly worth hav-With pain, the possibility of a fuller life begins.

George Eliot says, in a fine passage: "The fuller life which a sad experience has brought us is worth our own personal share of pain. The growth of higher feeling within us is like the growth of a faculty, bringing with it a sense of added strength; we can no more wish to return to a narrower sympathy." The circle of life's horizon widens to our gaze as we climb the painful steep. Our feet may bleed, but our eyes see what they never saw before, and what they need to see with ever widening vis

The origin of pain has been a prob-lem to all philosophies. But the Christian philosophy looks to Christ, and sees in Him the Man of sorrows, bearing pain, leading His disciples on through pain, and promising no immunity from the cross to all those who follow Him. The mystery of therefore remains in the Chrisain faith-yet how transformed, how glorious is the pain of the martyrs, of the apostles, of the saints of whom the world is not worthy! When Christ was lifted up on the cross, pain received a new meaning, never to be forgotten by the Christian. Because Christ suffered, all suffering was ennobled and transfigured in its

Those who have suffered in following Christ have always understood Him better than those who sit at Out of suffering nobly taken up, nobly borne, come deep sympa-thies and wide vision. Even Goethe the self-cultured and self-centered

Who ne'er his bread in sorrow ate Who ne'er throughout the midnight

Watered his darksome couch with tears. He knows ye not, ye Heavenly Pow

The light, the careless, cannot reach the hearts of others. It takes soul wise and tender through suf-

DOCTORS AFRAID

Could Not Remove Stone From The Bladder.

Gin Pills Enabled Him To Pass It.

JOLIETTE, P. Q.

"During August last, I went to Montreal to consult a specialist as I had been suffering terribly with Stone In The Bladder. He decided on an operation and was assisted by another doctor. They said the calculus was larger than a bean and too hard to crush, and that they could not take it out.

I returned home suffering greatly, and did not know what to do, but was recommended by a friend to try GIN PILLS. I bought a box and found relief from the pain at once. I took a second and third box of GIN PILLS after which I went back to the specialist.

me of the stone, but to my great joy, I passed the stone on October 3rd, and am now a well man and very happy.

I am sending the stone to you so that you can see for yourself what a great work GIN PILLS did for me. GIN PILLS are the best medicine in the world and because they did so much for me, I will recommend them all the rest of my life".

J. ALBERT LESSARD.

Isn't it wonderful? Just think of these simple pills, that even children can take, being able to perform what the greatest specialists in Canada could not do. Surely, the days of the miracle have not passed away, as long as we have Gin Pills. These wonderful pills dissolve stone in the bladder or kidneys because they are a natural solvent for uric acid, which causes calculus. If GIN PILLS are not sold in your neighborhood, send us 50c. for a box or \$2.50 for 6 boxes. Sample free if you write us mentioning this paper. National Drug and Chemical Co. of Canada Limited,

MANGA-TONE BLOOD AND NERVE TABLETS are especially for

MANGA-TONE BLOOD AND NERVE TABLETS are especially for

women and girls to make them well and strong and rosy. 50c. box

Pain teaches the soul its smallness the mystery of the universe and the de-pendence of man on an infinite and lov-ing Power behind pain. It humbles mere, careless pride and rouses mere, careless pride and rouses the high, courageous pride that fights for valiant control of self. It reveals a man's weakness to him and quickens whatever underlying strength there is in his character. So, after he has passed through it, and looks upon his fellows, he knows some of the secret places of their hearts, too, since one heart answers

o another in fundamental things. Pain often makes a man more op timistic than he has ever been—more truly and soundly so. This is not strange; for he has been through the depths, and found that God is there, strengthening and comforting the soul at the very hardest point, so that victory is possible. It was after persecution and scourging and agony that Paul wrote, "Rejoice in the Rejoice in the Lord alway: again I say, Rejoice. The circle of his vision had been widened, not narrowed, by pain. It should be thus with all Christians, as they climb the path of the cross -Mark L. Prentiss.

BBAINY JOB SEEKER

Garfield MacLean, who is promi-nently identified with Boston real estate interests, told recently of a man whom he termed "the brainiest job seeker" he ever had met.

Some weeks ago, while inspecting houses which I was having built in Everett, Massachusetts, I was accosted by a travel stained carpenter who asked me to put him to work," said Mr. MacLean. "The shoes and clothing of the man were well-coated with dust, and my curiosity becoming aroused, I asked him how far he had walked. 'From Bunker Hill monument, sir,' was his reponse. But why from Bunker Hill monu ment?' I inquired.

"Then the story came out: 'I could not afford to give a week's wages to an employment bureau, so I spent my last quarter in reaching the top of the view of the surrounding country would post me as to where new houses were being erected. And after spotting your partly erected buildings I walked here to seek

'And," concluded Mr. MacLean, that man has proved one of the most valuable workmen in my employ, and he is still with me. Catholic Columbian.

OUR BOYS AND GIRLS

A LAME SUNBEAM

Genuine regret was felt in a city hospital when one of the patient was discharged cured. At parting, tears came into the nurses' eyes as the little eight-year-old girl smilingly kissed them goodbye and limpe way. The great, white ward seemed barer and less sunny after, she was gone, though each patient discharged lessens the work to be done.

She had been carried to the hospital when they first met her, this child whose father was a drunkard. Some kind hearted ladies had found her painfully limping into a saloon carrying with her a few pennies and

a tin pail to be filled.

The doctors found the whole knee so diseased that the bone and flesh had to be removed. As the child lay on the operating table she smile confidently at the surgeons, and when the pain was hard to bear, she closed her eyes, set her teeth, clenched her fists, and made no complaints.

When the diseased place had all been cleaned away, only a strip of skin on the under side held the two parts of the poor little leg together.

The skillful surgeons modeled piece of ivory to take the place of the missing knee, and accurately jointed it to the bones that were left, the bits of skin were brought together, and the little lame sunhean

TO OPERATE

size, still he could not relieve me of it, although he tried for two and a half hours.

I returned home and continued to take GIN PILLS as they reduced the pain very much, but I did not expect they would relieve me of the stone, but to my great joy, I passed the stone on October 3rd, and am now a well

vas laid on a cot to be nursed and

to get well. Her bright, sweet face, and cheery greatful manner were a veritable boon to the hospital where there is so much sadness and misery. Nurses and doctors drew inspiration and encouragement from her sunny

When holiday time was near one of the nurses asked her what she would like to have Christmas. Laughing at her own extravagance, the sunbeam named a doll, a silver thimble, a "kitty hood," and a gold

ring. It was a part of a fairy dream with her; but the hospital board of man-agers found it altogether too good an opportunity to be lost, and Christmas morning when the sunbeam opened her eyes, on the pillow be-side her lay a beautiful doll, near by was the coveted "kitty hood," the silver thimble, and actually a bit of a

gold ring.

The skillful an tender work of doctors and nurses was at last re-warded, and with only a slight limp in what at first seemed to be quite a hopeless leg, the lame sunbeam went back to shed brightness in the dis-mal courts and alleys whence she

The world is very beautiful despite the trouble that is in it, when many hearts are sofull of generous imneed, and other hearts are so warm with loving gratitude, says C. Nottingham.

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

-Catholic Telegraph. A MANLY BOY

She had come to New York at Ba clay street on the Lackawanna Railroad and was hurrying toward the Liberty street ferry of the Jersey Central to catch another train with only a few minutes to make connections, says a writer in the Evening Sun. Her satchel was not at all heavy so she refused the various insistent porters, much to the indigna-tion, and disgust—both sentiments plainly displayed—of those officious individuals, and there being no car in sight she started to walk to her destination. Crossing Fulton street, however, a small boy came up to her

"I'll carry your bag, lady, anywhere you want to go for 3 cents. The offer was unusual and some-thing in the earnest little face of the

thing in the earnest little face of the youngster attracted her. She gave him the bag and they walked along together. The boy was willing, even anxious, to talk and the woman learned that he had come to New York from Hoboken that morning to look for a position and his father had given him ferry fare to and from the city and 10 cents for lunch.

"An', gee, lady," he confided,
"what do you think! I got a job right off the bat!"
"Yes," she remarked encouraging

ly "and then?"
"Well," he hung his head a little

as though about to confess an enormity, "at lunch time I was awful hungry; lady, and the pie was so good I—er—I had two pieces."

"And you spent your ferry money?"
He grinned sheeplishly and nodded,
"Of course," he volunteered. "I
could wait for my father and tell him but he would josh the life out of me, lady, he would, so I thought maybe I

could earn the money this way."

By this time they had reached the Liberty street ferry and the woman

"No, ma'am," said he to her amazement, "3 cents was the bargain I made and I stick to it," and before she could recover her astonishment he got change at the newsstand and had handed her back cents. As she looked after him the woman took a mental inventory



marriage'

these:

man in cutting the Gordian knot and

The only possible source of doubt is contained in St. Matthew's gospel

the question whether the putting away of the wife, and the dissolution

of the marriage bond were not

words are found in Matthew (xix. 6:

And I say to you, that whosoever

shall put away his wife, except it

be for fornication, and shall marry

another, committeth adultery; and he that shall marry her that is put

away, committeth adultery."
The Catholic Church has always

maintained that these words cannot be interpreted so as to allow of dis-

solubility and divorce. For if they were so interpreted they would be in

open contradiction not only to St. Mary, St. Luke and St. Paul but to

leave father and mother, and shall

cleave to his wife, and they shall be

one flesh. Therefore now they are not two but one flesh. What there-

fore, God has joined together let no

man put asunder. They say to Him:

Why, then, did Moses command to

give a bill of divorce, and to put away? He saith to them: Because Moses, by reason of the hardness of your heart, permitted you to put

away your wives: But from the be-ginning it was not so." (Matthew

If the clause "except for fornica

tion," permits divorce, then St. Mat-thew contradicts himself, and there

s an end of the infallibility of the

apostolic teaching and of the inerrancy of Holy Writ. Catholic exegesis, therefore, insists on the natural ex-

planation that in the case of fornica

tion, that is, of adultery, the wife

may be put away, but even then the

husband cannot marry another as

long as the wife is living. Such a putting away is not excluded by the

parallel texts of St. Mark and St. Luke, while St. Paul in I Cor. vii. 2,

clearly indicates the possibility of

this putting the erring wife away
"And if she depart, that she remain

anmarried or be reconciled to her

There are other specific respects in

which Dean Henson's paper outrages

Christian sentiment and doctrine. But I do not propose to deal with

them now. The real danger of the article is that it presents a plausible argument against the strictly mona-

gamous form of marriage, and coun

tenances the debased theories of the

relations of the sexes which are now

unhappily in vogue. The tendency

of all these is to throw off the old

The essence of marriage consists

in the natural fact of permanen

union. This constitutes marriage and is identical with the sacrament.

The sin of all illicit intercourse is

that it separates that union from the

relations and duties which the divine order has attached to it, and make

it simply minister to the lusts of man's lower nature. For the same

reason that indissoluble monogamy

marriage is an outrage against the sacredness and dignity of human

nature itself. That there are diffi

culties associated with modern con

ditions in the sphere of sex, reacting against marriage and making it at once less desirable and more difficult

cannot for a moment be denied. But

the solution of the problem can

never be in weakness, or concession

to the merely natural elements of man's nature. On the contrary, it

must be sought in the exact opposite Lax and naturalistic proposals, such as those of Dean Henson's address

and of the current literature of the

day, so far from being "cementing factors," are principles of disintegra-

tion. If realized, they could only lead to moral chaos, and to the break

arises out of the responsibilities ar consequences of the sexual relation every attempt to loosen the bonds of

doctrine is not far to seek

husband.

immediately precede are "For this cause shall a man

where certain words have sugger

allowed on account of adultery.

of that boy's qualifications for good citizenship.
"Pride, industry and honesty.

Good luck to you, boy!" CHASING AN OLD HAT

I saw a simple little deed on the part of a girl the other day that was golden in my estimation. An old and extremely shabby and unattractive looking woman was getting off a car when she stumbled and fell to the ground. The wind was blow shabby hat fell off a gust of wind swept it down the street. A group of nine or ten girls were standing on a corner and one or two laughed. But one girl did not laugh. She sped quite a long race for it.

It came to my knowledge after ward that one of the girls said to the girl who had captured the hat: the rest of the context of St. Mat-thew. The words of the evangelist "Why did you go chasing after that old hat for, May?"

"Well," she said simply, "I just thought what if that old woman had my grandmother. Then I n't have wanted anyone to augh at her and I would have been glad to have had someone to get her

Now that wasn't a great deed, but it was a golden deed, and the girl who did it had a kind and true heart.

THE CHURCH AND DIVORCE

At the Protestant Church Congress. which met recently in England, Dr. Hensley Henson, Dean of Durham asked the question, "Where is the Christian law of marriage to be found?" And he answered it by saying in effect that no such law existed. and that the civil law of the stat was all sufficient. He argued that there could be no Christian law of marriage in a binding sense, because the law ascribed to Christ was amoiguous and equivocal.

'Christ's words on the subject," he said, "had been variously reported by the evangelists. If marriage were absolutely indissoluble, as the earliest version of His pronounce-ment declared, then it could not be dissoluble for adultery, as the latter version permitted." Proceeding, Dr. Henson said: "A plain man, therefore, may be excused if in such a maze of dubiety he cuts the Gordian knot by accepting the law of the land as sufficiently authoritative for his guidance."

The question at once arises, can this be a true statement? it is not. It must be a falsehood. Otherwise scripture lieth. The testiclearly proves that Christ ordained the law of indissoluble marriage. According to St. Mark x, 11, Christ said: The danger and depravity of such 'Whosoever shall put away his wife and marry another, committeth adultery against her, and if adultery against her, and if the wife shall put away her husband and be married to another, she committeth adultery." And according to St. Luke xvi, 18, Christ said: "Every one that putteth away his wife, and marrieth another committeth adultery, and he that marrieth her that is put away from her husband, committeth adultery." Again, we have St. Paul's statement in I Cor. vii. 10-11, as follows: to them that are married, not I, but the Lord commandeth that the wife depart not from her husband. And if she depart, that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife."

In the above texts we have the clearest testimony of the mind of Christ from three inspired writers who leave no doubt that He ordained the institution of absolutely indissoluble monogamy. Where, then does "the maze of dubiety" arise which justifies Dean Henson's plain

AND DO AWAY WITH HALF THE y Uses and Full ctions on Large er-Can 10 4 Dean of Durham is a scandal to the Christian churches. God grant it may be a warning.—Rev. Henry Day, S. J.

A LAY APOSTLE

CATHOLIC LAWYER MAKES A SHARP REPLY TO EPISCOPAL PREACHER

In the columns of the Jersey Jour nal, a daily newspaper of Jersey City N. J., which journal was at one time a virulent anti-Catholic sheet and is yet to some extent, was published a lengthy and spirited article from the pen of Joseph M. Noonan, a Catholic lawyer of that city, to Rev. William P. Brush, rector of St. Paul's Protestant Episcopal church, in which he takes exception to the latter's special ermon recently on the "Shrine of St. Anne de Beaupre," and charges that the sermon in question was flippant. The article is an example of the manner in which some of our Catholic layman can do apostolic work. We quote from Mr. Noonan in part :

Rev. William P. Brush, St. Paul's P. E. Church, Jersey City.

My dear Sir-You tell me that the report of your sermon on the "Shrine of St. Anne de Beaupre, Canada," which was published in the Jersey Journal of Sept. 29th, is correct, except for "a few typographical errors and some omissions." I am sorry to learn this, because I thought that we had emerged from that fetid atmosphere of ignorance and bigotry which is essential to the luxurious cultivation of the ideas expressed in your Sabbatical discourse for the edification of your flock. However, for these ideas and for teaching and publishing them you must assume the full responsibility.

It seems to come with particularly bad grace from you to object to the building of temples to honor the Your own church is called for St. Paul. Do you think that the pious founders of that church edifice were moved thus to call it in order that they might exhibit their scorn and contempt for the great apostle of the Gentiles? Or do you, perhaps, suspect that they meant to honor him? And if this latter be, by any possibility, your present concept of the matter, why, in your opinion, should they have wished to honor him-a man, according to you, of like passions with themselves? I think you had better revise yourself

on this topic.

Your reminiscence of the "blind man holding a tin cup, begging for money" at the gate of one of the chapels at Beaupre and the helpless woman in a wheel chair who were not cured. while others were more fortunate, leads you to ask: "If some are re stored, why not all? God is no respecter of persons." It is true, indeed, that God is no respecter of persons. But He is the Supreme Judge of persons and of their motives and dispositions. If any were mira-culously cured at the Shrine of St. Anne, on the occasion of which you speak, or elsewhere, they were cured by the power of God, not by the power or at the discretion of St. Anne or any other saint or saints. And if some were cured by Him and others were not, will you presume to dispute or question the justice of His Providence?

As a Christian you cannot very well deny the possibility of miracles. I do not, therefore, perceive where you contracted your antipathy to the fact of miracles. As a man with eyes to see you must know that the whole cosmic system is an aggrega tion and series of miracles even you-especially in the pulpit-

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mitted.

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CARDINAL BOURNE

ENGLAND'S MOST EMINENT CHURCHMAN TAKES FOR HIS TEXT: "I WAS SICK AND YOU VISITED ME"

The coming of our Divine Master, Jesus Christ, has changed the outlook of men on their fellow creatures. Until He came few were conscious of the great fact that as all human behave the same orgin and the same ultimate destiny, they ought not, and, indeed, cannot be indifferent to the lot of other members of race, as they pass on their from their birth into world until their departure for world that exists beyond. teaching repeated in so many formsthat we are all alike the creatures of the same one Creator, and may we wish become in baptism all alike children of the Father who made us; and that it is His purpose that we should, again all alike, be united for ever in His, our Father's kingdom; these are facts which, viewed in the light of the great atoning sacrifice offered for us, each and all, have built up in the consciousness of the of Christendom a sense of mutual dependence and responsibil-

The old human relations of father and child, of master and servant, of ruler and subject, of citizens of the same state, of dwellers in the same land, of speakers in the same tongue, whereby men have from the beginning been knit together, have not been destroyed. They exist as always, and they will ever continue. But they have been raised to a higher plane, and around them has been cast a new and all embracing chain, uniting to them in various degrees those who in former days stood with-out any recognized bond of fellow-ship. In the full acceptance of the Fatherhood of God, and in our knowledge of our Brotherhood in Jesus Christ, we are all linked together, and shall have to answer one day to our Father, Who is in heaven, for the care that we have given to our that series of our Master's sayings from which my text is taken.

It is clear that the responsibility involved in our Lord's declaration does not affect all men equally, for the degrees of our opportunity of thus rendering service to our brethren and, through them to Jesus Christ, vary incalculably. It is your privilege, and, therefore, your responsibility, to form, by reason of your profession, a distinct class of those whom our Lord's thanks, as well as His reproach, will one day be addressed, "I was sick, and you did not me." "I was sick, and you did not I was sick, and you visited visit me."

To none should it be more easy, to none is it more necessary, to see Jesus Christ in even the least of His brethren, than to those who are called to the ministry of healing. They are brought closer to the real of life than any outside the priesthood. They see life at its very dawn, they watch over it through the helplessness of infancy, they are conwitnesses of vital processes which their science can follow up to a certain point, but is powerless adequately to explain. The farther their research may carry them, the more wonderful are the mysteries that they discover. If the heavens are continually telling the glories of God, still more are the marvels of human body continually proclaiming the boundless resourcefulness of the

they look for your coming, and hang upon your words, and give you their obedience, trusting alike to your wis ence, trusting alike to your wisdom and to your uprightness. In authority and you claim an attention which men gladly and willingly give to you on account of the trust they have placed in you. And you know, in the depths of your hearts that you are worthy of that trust only if you, in your turn, acknowledge the sovereignty of God, from whom all your knowledge comes, and who alone can guide you safely and guard you from error and mistake.

In the unveiling of the secrets of bodily misery and diseases, you see also often very closely the weakness and fraility of human souls. You watch the interplay of mind and body, of spirit and matter, which so often explains, and often, too, renders more difficult of explanation the phenomena that you are tracing to their source. You are brought very close to immortal souls, and your characters, your words, the principles which animate your lives are, consciously and unconsciously, influence ing your patients not only for the healing of their bodies, but for the development or stunting of their spiritual lives as well. You are God's instruments for this life and for the next, and you can discharge your duty only if you remember your responsibility to and your dependence upon Him.

I know well that in your choice and practice of the medical profession, the claim upon your service that I am sketching is not the only one, not even the only legitimate one. You have chosen that career, doubtless, from many motives, all having a the thoughts that ultimately led you to that choice. Family circumstances, scientific bent of mind, hopefulness of not improbable worldly success, desire to follow a special line of study, keen philan other undefined thropy, other undefined and undefinable, seemingly fortui-tous, influences, have set be-fore you the particular profession

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that you have embraced; and have probably determined similarly the nature of the work to which you are devoting yourselves. And all these things have acted and are still acting as so many incentives to enable you to overcome difficulties and to give your talents, your time, your energies to the service of your breth ren. God shows His Will, and leads us on to do work for Him in all these ways, and we may be safely guided by such indications so long as they do not blot out from before our eyes the hand that has traced them. On an occasion like this, when the leaders of your great calling are gathered to-gether from the ends of the earth, united, in spite of differences of nationality, of speech, of education, of political conception, of scientific views, as one brotherhood to co-operate in the service of mankind, it is right to rise by a more conscious and

sustained effort to a remembrance of the only fully adequate motive for the work of devotion to which your lives are dedicated. Other motives there are more or less perfect, but for those who accept at the hands of the Catholic Church the teaching of the Gospel, one motive is supreme and embraces all the rest, namely, the seeing of Jesus Christ in the person of His brethren,

our fellow men.

It is for this reason that, not content with a private rendering of God that homage of sacrifice which week by week the Church claims from you brethren. There is no possibility of mistaking the far reaching import of gether, as Catholic members of a great international Congress, to testify by a corporate act of worship to your full acceptance of God's claim on the service which, by very reason of your profession, He has made you fit to render to your fellows. As, my brethren, you stand around this altar, whereon the Divine Victim is being offered up for all our needs, look forward to that day when, so far as the life of the body is con-cerned, all healing arts shall have failed, and your souls will be alone before Him who died to save you. May He then say to each and everyone of you, "I was sick and you visited me. Enter thou into thy

QUESTIONS ON THE BIBLE

By Father Hull in The Bombay Examiner

Sir,-(1) Have the conclusions of Biblical Commission published with His Holiness the Pope's authority the character of infallible doctrine? Or are they mere opinions just as the opinions of the Highest Court Judge in a book published by him, are entitled to the respectful consideration of the public as distinguished from his decisions adjudicating on appeals, which are binding as laying down the law on all lower courts and the people of the country.

(2) In an article in the Modern Review much stress is laid on the You are daily witness, too my following proposition, in a decree of brethren, of the dependence of men upon their fellow-men. You see how of M. Loisy—"Divine Inspiration extends to all Holy Scripture so as to preserve from all error, all of its parts." Does this mean to say the Scripture is entirely free virtue of your calling you exercise an from errors of history and science and inconsistencies-matters which do not pertain to faith or morals? Yours etc. (Signed.)

COMMENT ON THE FOREGOING LETTER (1) The pronouncements of the Biblical Commission have the same quality as those of the Roman Congregations generally. They are ex cathedra pronouncements, which can only proceed from the Pope himself; nor does the Pope's ap-proval and the order to publish them elevate them into ex cathedra pronouncements. They are there not infallible, because infallibility is attached only to ex cathedra pro-nouncements. They have first a disciplinary authority which must be submitted to in practice on grounds of obedience to legitimate authority, so that it would be an ecclesiastical misdemeanor for any Catholic to scout them or op-pose them in public or private teaching or writing. They have also a certain binding force on the mind and conscience, which is somewhat difficult to define. They do not demand an absolute interior ssent to their truth, such as would be required for an ex cathedra definition or for a dogma of faith. But at least they demand a certain modesty of spirit, and a disposition to accept them as a safe and proper guide to Catholic thinking, and one which the mind should bend itself to follow unless the force of the known truth to the contrary should make this impossible. The attitude which such decisions require resembles that of a son towards his father, or that of a pupil towards his nather, or that of a pupil towards his master. It is part of the respect and obsequience which ought to be felt by any Catholic to-wards his ecclesiastical superiors, in

matters which fall under their competency.
(2) That there is no error in

When in Trouble as to amount to a binding principle; and whatever discussion remains possible consists in deciding precisencarest Drug Store and get a bottle of ly what is an error. Thus it is understood that if we speak of the sun rising and going down there is no error; for although the statement no error; for although the statement is not scientifically correct, it is correct in a practical and relative sense. Similarly if we say that there were five thousand people in a crowd, it would not be an error if in point of exact fact there were a few more or less. Ordinary language al-

ows of "speaking in round numbers," and this is always understood. Such instances are pretty obvious. Others are more difficult and cannot to be explained in this simple way; and it is the work of specialists to deal with them on their own merits. Sometimes they can show that an apparent discrepancy is not a real one; or that the writer is speaking according to the ideas of his time and not intending to do more; or is using a proverb which may not in itself be scientifically correct; or is quoting what others say without

making the statement his own; or is speaking according to the free usage language; or possibly the texts may have been corrupted by copists, etc., etc. There may remain some difficulties which cannot be clearly solved by these methods; and in that case we have to suspend judgment rather than draw a conclusion that

there is error in Scripture.

In an ordinary book we should be under no such restraint; but the bible is not an ordinary book. It is an inspired book; and this of itself assures us of a quality of truth fulness which may be wanting in other books.—Father Hull, S. J., in the Bombay Examiner.

ARCHDIOCESE OF · HALIFAX

FATHER COLLINS HONORED Daily Echo, Halifax, N. S., Nov. 4, 1913

There was a gathering of parishioners of St. Mary's at the cathedra parish hall at noon to-day, the occasion being the presentation of an ad dress, accompanied by a well filled purse of gold to Rev. Father Collins who leaves immediately for Windsor where he takes up the position of parish priest. The address which was beautifully illuminated by religious of the Convent of the Sacred Heart, was read by Mr. Justice Meagher and the presentation made on behalf of the parishioners, by Sir

Malachy Bowes Daly. Sir Malachy Bowes Daly in explain-ing the purpose of the gathering, paid a tribute to Father Collins' work in connection with St. Vincent de Paul and Catholic Truth Society work, and Mr. Justice Meagher emphatically endorsed the kind words of Sir Malachy, saying those who sought subscriptions towards the testimonial were most kindly received everywhere. The

purse contained \$550. Father Collins, in replying, said he was bewildered and words of thanks alone would hardly express his feelings. He felt humiliated because his better self told him the testimonial was undeserved. He found words at his command at the moment poor instruments by which to give proper expression of his feeling on this occasion. "What have I done to deserve this manifestation of appreciation?" asked the priest. "Even if I had done anything it would be only my duty, for which no reward was to be expected." It proved one thing, however, said Father Collins, viz., that the hearts of the people of St. Mary's parish were filled with kindness, sympathy and love of their fathers for the priest, or soggarth. "Oh, yes," says I, a Concluding Father Collins said that "You're jes' a saint! the word thanks did not anything like express what he felt.

RELIGIOUS DRY ROT

In The Survey there appears an article of striking statement presum ably aimed at the recent Protestant Episcopal General Convention. Its author is Dr. Rainsford, for many years in charge of J. Pierpont Morgan's church, old St. George's, in New York City, but now out of the ministry.

Among the charges made by the Among the charges made by the writer are that "The churches are dying of dry rot"; "The American churches are aristocratic"; "The wage earner is dropping the church"; The churches must themselves be 'The churches must themed can radically reformed before they can change": "The accomplish any change"; Christian reformer . . . may be profoundly doubtful of both the value and permanence of organized Christianity, as it is represented in

the modern church." This may well and accurately re-flect conditions in Protestant Christianity of the day. And it is evidently Protestant Christianity that Dr. Rainsford lashes. But if this is what he means, and if he really believes what he says to be true, why don't Dr. Rainsford extend his survey of the situation?

Why not, for instance, examine conditions in that other and oldest form of Christianity, Catholicity? If he be really searching for a religious haven of peace and rest he may find it here. At any rate he will find a church from which the wage-earner is not dropping; a church that needs no radical reforming, and a church whose members are convinced of its

value and permanence. Dry rot in the Catholic Church of Was there ever such a America? Was there ever such a thing? Let us strike four periods of history for the proof. At the begin-ning of the Revolutionary War the Scripture is a maxim so traditional Catholic population was about be forwarded at once.

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26,000. In 1890 it leaped up to more than 6,000,000. In 1906 it had increased to more than 12,000,000. Today it is fully 18,000,000, exclusive of our possessions. Figure a new place of worship being completed on an average of every twenty-two hours and you have a sufficiently complete

answer. Go out early of a Sunday morning, Dr.; stand conveniently close to the entrance to one of these city churches until near noon and watch those who come to worship. In the throng you will find the aristocrat wage-earner, and were you to venture inside you would find them worshipping without distinction, and without distinction you would hear the same sermon for each. the man who has fallen out with the various forms of Protestant Chris-tianity, full of failings because of human origin, these facts should be of some moment in an honest search for religious truth and the Church of Christ's institution. Church Progress.

MAYOR OF ROME RESIGNS

Mayor Nathan, the infidel chief magistrate of Rome, and a number of aldermen of his clique have resigned office. The action of Nathan and his colleagues is stated to be due to the defeat, on November 2, in the second ballot of the general elections, of the two anti-Catholic candidates in Rome, supported by Nathan and the

This news will be received with satisfaction by Catholics the world over. The spectacle of an unbeliever and a member of the Freemasonry of Continental Europe filling th office of mayor of the Eternal City, was such as to sadden all Catholi hearts. He was a persistent and scurrilous assailant of the Vatican, and his bitter and virulent diatribes against the Holy Father during the recent campaign, has apparently brought upon him a just rebuke at the hands of the Catholics of Rome.

MY CONSCIENCE

Sometimes my Conscience says, says 'Don't you know me ?"

And I, says I, skeered through and "Of course I do. You air a nice chap ever' way, I'm here to say!

You make me cry-you make me pray, And all them good things thataway— That is, at night. Where do you

Durin' the day ?" And then my (onscience says, onc't

more, "You know me—sure?" "Oh, yes," says I, a-trimblin' faint, Your ways is all so holy right, I love you better evr' night You come around—'tel plum daylight, When you air out o' sight !"

An' then my Conscience sort o' grits His teeth and spits On his two hands and grabs, of

Some old remorse And beats me with the big butt-end O' that thing—'tel my closest friend 'Ud hardly know me. "Now," says

'Be keerful as you'd orto be And allus think o' me!' -JAMES WHITCOMB RILEY, in the Century

DIED

McCarthy.—At Granton, Ont., on November 4, 1913, Mr. Michael McCarthy, native of Borrisokane, Co. Tipperary, Ireland, aged ninety one years. May his soul rest in

CRUICKSHANK .- At his late resi dence 717 Waterloo street, this city, on, Thursday, Nov. 13, 1913, Mr. Charles Gordon Cruickshank. May his soul rest in peace! CORRIGAN-At Water Street Hospi-

tal, Ottawa, on Sunday last, Wm. Vincent Corrigan, son of Mr. and Mrs. Michael Corrigan, 6th concession Tyendinaga, aged twenty-three years. Deceased was in his third year studying for the holy priesthood at Ottawa University. May his soul rest in peace!

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