THE MONEY CRAZE There is in some quarters a tendency to regard money as the one thing worthy of ambition. It enlists the energies of brawn and brain and allures men with a power that seems irresistible. The papers depict the exploits of the man who is throned on money bags and prints his platitudinous advice as the very quintessence of wisdom. Mr. Carnegie exudes piffle at every opportunity and is bepraised for it. He is but a garrulous old man, and yet the sheen of his dollars blinds many of us to the dullness and inaptitude of his remarks. The Captains of Industry who drive rough shod over their fellows and pile up the dollars by methods that modern day business adopts are acclaimed as the wonders of the age. And it is amusing and astonishing withal to hear them talk about the brotherhood of humanity-a long and blessed word by the way, which when pronounced unctuously may mean little or nothing. To hear men who squeezed dollars out of the foolish and imprudent and used the wits of corporation lawyers to put through schemes to the increase of their bank accounts, and the sad experience of their victims, descanting upon brotherhood, gives the ordinary individual afeeling of nausea. The oldtime buccaneers looted and slitthroats, but preached no homilies: their modern descendants, far more deft and expeditious, heap up wealth and then in sweetest tones discourse us on right living. It does not ring true to the denizens of sweat-shops, to the thousands who sit on the ragged edge of starvation. But all the talking in the world will not turn men away from the god of gold. There he is begemmed in magnificent splendor, looking down cynically upon the men and women who adore him and hymn his praises. Money takes a decent, clear-visioned man and turns him into a snob. And a snob is a little tin god who thinks that penniless people are quite unworthy of any consideration. He takes himself seriously and oftimes assumes the right to impose his opinion upon all and sundry. His wife becomes a snobess, which is worse than a snob, and acquires the habit of forsaking old friends and acquiring new ones to whom the chink of a dollar is the sweetest music on earth. The children are pocket-editions of snobbery and are taught that they must associate only with little ones whose parents have money, however made. The atmosphere is saturated with the poison of money-making. gospel preached at many firesides Pelf and position are the objects to be attained. And some of us are as tounded to hear people from whom we expect other things praising men not because of their deeds of mercy, of their charitable speech, of their services to the community, but because they have money. Not that it is to be despised, because money represents character. But unless we have a worthier standard by which to measure things and men life must become a weary, disquieting, striving for trifles which are as comfortless as they are evanescent. When, however, we realize that all things necessary for our happiness and well-be-

TO BE REMEMBERED

of peace.

We forget, many of us, that effort is a condition of mental development and absolutely essential to human progress. The upbuilding of our spiritual or moral selves requires work. This law applies to every department of human life. If we would fit ourselves to play a worthy part in the world we must walk hand in hand with toil; we must labor persistently and with determination that fronts all obstacles gaily and in man-like fashion. Luck, as we term it, waits upon the man who plods on in his furrow, giving it the best he has. In the spiritual life we must pray indeed, but we must strive and labor, though the way be hard, if we wish to enter the eternal gates as and I feel I cannot allow it to be anywhere outside the "Benedictine" anywhere outside the "Benedictine" conquerors. But we ignore this law said of a religious community who corporation itself?

where there is question of the cultivation of the intellect. We like short-cuts to knowledge. We seek to eliminate everything that savours of labor in our schools and our own reading. We fail to remember that anything that requires effort to make us understand it, strengthens the mind to think and to judge. Where there is no mental labor there must be ignorance and inactivity of mind. Hence to make study pleasant for the young, and to read books which afford no stimulus to mental effort, are signs which portend either intellectual inanition or degradation.

GOOD NEWS

We notice that more of our brethren are taking an interest in things pertaining to the common weal-This is very commendable, for it shows that we are getting out of the rut dug by apathy, indifference and an immoderate love of selfeffacement. Not that we seek notoriety, but simply to prove as good citizens our willingness to contribute our quota to the upbuilding of the community. Our presence at meetings called for special purposes may dissipate many a prejudice and convince those who look at us through dust-begrimed spectacles that we are neither subtle nor dangerous, with pockets crammed with sinister designs, but ordinary people of good-will anxious to live in amity and concord with all. It is certain that we can solve many a social problem. We have the garnered wisdom of ages: the fruits of the application of our principles. We have the light to guide us, and at our command a neverfailing source of strength. It is for us to decide to keep all these things to ourselves or to give others an opportunity of deriving profit from them. We remember that in 1892 Leo XIII. wrote to the Bishop of Grenoble counselling Catholics to work for truth and virtue wherever men who, though not themselves Catholics, are led by their good sense and their natural instincts of righteousness to do what is right and to oppose what is evil. Our commingling with others will banish the diffidence that is a reproach to us, and cause us to say on public platforms, believe in our hearts, that our principles cannot but make for greater charity and justice. We must indeed think about our own salvation, but we have also obligations towards society. And we should remember that by taking part in social affairs we are enabling the Church to fully perform her beneficial work.

THE OWNERSHIP OF THE CALDEY BUILDINGS

The question of the ownership of the buildings at Caldey is being actively discussed in the Anglican press. The following letters have appeared in the Guardian:

STATEMENT BY THE ABBOT The Abbot of Caldey writes as fol-

The question of our property and buildings has been raised by some of my correspondents. To prevent misinderstanding and unnecessary controversy, I wish to state at once that property is both legally and morally our own. There has been all along much misconception as to the origin and extent of help we have received for our work. As a matter of fact, beyond some yearly subscriptions for maintenance, very little has been generally contributed. The ing will be added to us if we seek first the kingdom of God and His clearing of the Island from the embarrassments under which we began justice, we have found a well-spring our life here, and the erection of the buildings, have been due almost en-

tirely to our own personal resources. To-day I have received an inquiry on this subject from the Archbishop of Canterbury. I am writing to give his Grace the facts of the case, and am asking him to grant an interview to the solicitor who has charge of our affairs, and who will be able to prove that we are doing no wrong to any-

one in retaining possession of what truly and rightly belongs to us. Under the circumstances, I do not feel called upon to make any general statement about private matters, and I take it that so long as the Archbishop can be satisfied that what we are doing is straightforward and right, there will be no need for others to feel any anxiety, or to

think that we are acting unfairly. While many may differ profoundly from our conclusions, there is no

are honestly doing what they believe to be God's will, that there has been any sort of trifling with the fundamental principles of the Christian life.

THE ABBOT'S SOLICITOR

Mr. Robert Cornwall writes from , Harcourt Buildings, Temple, London, E. C. :

I have acted as the Abbot's solici tor for a number of years past, and I possess full knowledge of the circumstances under which the various properties held in trust for the Community were acquired. The Abbot desires me to deal with certain of the criticisms appearing in the public Press with reference to the retention of their property by the Community in view recent action in leaving the Communion of the Church of England The Abbot, being anxious to avoid any misconception in the public mind, asked both the Archbishop of Canterbury and the Bishop of Oxford to accord me an interview that I might fully explain to their satisfaction the position of the Com-munity in regard to their property But his Grace the Archbishop has intimated, as appears in his Secretary's letter of the 5th instant printed in your columns last week that he cannot undertake such an in quiry into the subject: and so far as the Bishop of Oxford is concerned his lordship has not accepted the Abbot's suggestion.

I am able to state from my own knowledge that nearly the whole of the money required for the purchase of Caldey Island and the erection of the large block of monastery buildings was provided by complete accord with the recent action of the Abbot of the Community and it is therefore a mistake to suppo that either the property or the buildings have been purchased by general contributions. I understand, however, that numerous small donations have been given by members of the public, but these were principally sent for the general maintenance of the work. The Abbot very much wishes to avoid any appearance of unfairness, and he intimates to me that, should there be any contribu tors to the funds of the Community who consider that their donations have not been used for the purpose intended, he will be most willing to refund such subscriptions if applicathey are allowed to work, and with tion is made to me for the purpose. Notwithstanding the publicity given to the matter, only two letters have been received from past subscribers which express any sort of grievance. These two ask for the return of their money, and their request will be com-

So long as the Community existed in communion with the Church of England, Caldey was in effect, by the what we proclaim in our halls and trust deeds, secured to the Church of England. At the time of the creation of the trusts it was not contemplated that difficulties would at any time arise such as to make it impossible for the Community to coninue its corporate life in the Church but now, ceasing to be a Church of England Community, it follows that such Church cannot have the benefit of the trusts under which the property is held.

plied with in due course.

With regard to the other two properties of Pershore and Llanthony, Per shore was in the year 1910 settled by the then owner upon trusts for the Community as a Benedictine founda-tion, and quite irrespective of the allegiance of the Community to the Church of England. Llanthony was a gift under the will of the late Father Ignatius to a monk who is now a member of the Caldey Community and who, with the other members has been received into the Roman

Obedience. A QUESTION IN PARLIAMENT

Mr. King, in the House of Commons on March 13, asked the Prime Minister whether he was aware that two ecclesiastical com nunities in South Wales which med part of the Cl England had joined formed the Roman Catholic Church, and were claiming to take with them the conventual properties given by members of a Protestant Church for the Protestant Established Church; and whether he would institute an enquiry into alienation of recent enlowments and donations which had passed, or were in danger of passing, contrary to the wish of pious

Mr. Asquith, in reply said: I have no further information as regards the matters referred to by my honorable friend than what has appeared in the public Press. The question of the disposition of the property appears to be a legal matter, and am not aware of any grounds for action by the Government.

THE BENEDICTINE LIFE In connection with the general question of the Caldey community.

the following letter in last Saturday's Church Times, signed "An outsider," is of interest :

The letters of your correspondents about Caldey-above all, Dr. Randolph's — amaze one. How in the name of fortune can the "Benedictine" life be lived, or the "Benedictine" tine" name may be assumed, or the

Now that just happens to be in existence, and in recent years its vari ous branches consolidated themselve into what across the Atlantic is called

Now the representatives of this very ancient Order in England re fused to have any more to do with the Church of England after she threw off the yoke of Rome. So they were all turned out by an Act of Parliament, and residentiary canons of more than one cathedral derive support for themselves—and their wives and families—from this Parliamen tary confiscation. But, though turned out, the great English Bene dictines never gave up their claim. For of all the great Religious Orders. none as they had better right to a foremost place in the making of our history. So they went on electing their Abbots of Westminister and St. Albans, and Priors of Ely and elsewhere, to this very day. told one is vacant; I think, Colchester, as it was when the hangman's rope and the disembowelling block did away with the last abbot of that ilk, who was a Peer of Parliament. So when an enterprising young man some three centuries later started up with the best possible intentions of reviving 'Benedictine" Order in the Church of England, he either did not know or, possibly, did not care, that what he

proposed to "revive" was actually in vigorous life at "Downside," for example, and elsewhere. No doubt he then thought it a schismatical institution, at any rate in England. But that, deplorable as it may be, cannot affect its right to its own and its own relation to the original institution known to the world as the Benedic tine Order. The whole point is there. The right to inherit the name and P. Shaughnessy, St. Stephen, Jules Robinet, Sandwich..... extend the life and rule of St. Benedict must have some sort of claim to ontinuity. The Roman Catholic Benedictines" have, whether well ounded or not is a long question,

and they may very possibly be wrong of Dom Sigebert Butler and his relationship to Abbot "It is true," says Newman, "that Feckenham. Be that as it may, all who made new "foundations" could

the case of the most famous, received the habit from one who had himself -in succession from a son of the founder of the race. Vallombrosa, Citeaux, Cluny, all, with others ramified in that way - but in that way only. There is one exception. It is very ecent. The Père Monard, a saintly

claim heritage in the parent stock.

They had all, without exception, in

French secular priest wishes to become a Benedictine monk. He tried his vocation "-as the saying s—at Subiaco. But he had an idea of reviving the missionary enterprise of the older Benedictines, which had, of course, been prolific and successful in more than half North-Western

The great Order had, however, done its work, and had other business on hand, and so the good father was Notwithstanding he spent a whole year or more in the strictest observance, and then — not with-out great searchings of heart and consultations with the Abbots of Monte Cassino and Subiaco, as well as others-he was given the Benedictine habit by the Archbishop of Sens, who certainly acted on a very

ancient precedent. But think what had gone before. The result was the "congregation" of La Pierre-qui-vire, and it has now got a home in England at Buckfast. Now this case has been quoted, almost ad nauseam, to justify the late Abbot of Caldey's position. But a moment's reflection will show that there is not

the faintest analogy. What really happened was this. A pious young medical student-l may be wrong, perhaps he had qualified—felt drawn to the monastic life. That is, in itself, a quiet wellknown psychological incident in the lives of many youths otherwise quiet and eminently unsuited to it. I do not want to say one word against the revival of the religious life, God forbid, anywhere. Anything which is done, conscientiously, for God and our neighbor, however much we may dislike its source or its expression, merits at least our respect But respect is out of the question when people, even with the very best intentions, assume a name which is not theirs, and belongs to someone else. The great Anglican Sister-hoods, All Saints', Clewer, Wantage, "Lloyd Square," and the rest, never dreamt of doing that. They would just as soon have thought of calling themselves Basilian Nuns, and insisted on having the Byzantine rite

-tout compris - in their chapel. They worked along their own lines, precisely as Cowley, Kelham and Mirfield have done. And, conspicu-ously, the Plaistow "Friars" have done so, too. I know they have been called a "Franciscan revival." And so, in a way, their life and work are. But they have had the good sense not to ticket themselves the name of an historic family of which they were not, so to speak, be gotten.-London Tablet.

Secret kindnesses done to mankind are as beautiful as secret in juries are detestable; to be invisibly good is as god like as to be invisibly evil is diabolical.

FATHER FRASER'S MISSION

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

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

Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow Canadian, Father Fraser, whose missionary work has been signally blessed by

The CATHOLIC RECORD gladly accedes to the request to receive subscriptions, which will be duly acknowledged and forwarded to Father Fraser.

Here is an opportunity to discharge the duty of alms-giving, participate in a great spiritual work of mercy, and help to bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death. Do it now, in the name of God.

REMITTANCES Previously acknowledged..... \$582 00 Gendron, Penetan

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guishene ... Friend, Union Creek. Mrs. J. F., Peterboro ... L. S. Perry, Tignish, P. E. I... John Dooley, sr., Guelph M. M., Lochiel..... A Friend, Arkona.... A Friend, New Waterford, N.S.

NEWMAN ON FAITH AND DOUBT

the Church does not allow her children to entertain any doubt of her teaching, and for the reason that they are Catholics only while they have faith, and faith is incompatible with doubt. Faith is the gift of God, and not a mere act of our own which we are free to exert when we will. It is quite distinct from an exercise of reason, though it follows upon it. I may feel the force of the argument for the divine origin of the Church; I may see that I ought to believe, and yet I may be unable to believe and this is no imaginary case; there is many a man who has ground enough to believe, who wishes to believe but who cannot believe. s always, indeed, his own fault, for God gives grace to all who ask for it, and use it, but still such is the fact that conviction is not faith.'

It is a frequent charge, the illus-

trious convert goes on to say in effect, made by Protestants that converts to Catholicity, once the first fever is over, feel nothing but disappointment, weariness and offence in their new religion, and are secretly desir-ous of retracing their steps. This arises out of the irritation felt by the non-Catholic opponent when he is told that the good Catholic knows no doubt. Yet it is true, says Newman who had himself gone through every stage of intellectual hesitancy that it is not difficult for a Catholic to believe, and the real difficulty for him is-to doubt. He has received a gift which makes faith easy, and he really does violence to his mind, not n exercising, but in withholding his faith. And the Catholic is averse from listening to objections against his Faith, not because he is afraid that they will prove that the Church does not come from God, but because he is afraid that if he listens to such objections without reason, God will punish him by the loss of his supernatural and invulnerable faith. it is that men who have invulnerable faith. So it is that men who have trifled with conviction and have listened to arguments against the known truth, become affected with a deadness of mind, faith fails them and they become restless and unhappy and end by simply not believing, it simply being a matter of acci dent what becomes of them spiritually. Atheism is, as often as not, the fate of those who will not appraise the gift of faith at its real value when they possess it. "He that despiseth," says St. Paul, "despiseth not man, but God who hath also giv

en in us His Holy Spirit." Enquiry into the nature of the truths of the Catholic Church must precede faith and does not follow it in the case of non-Catholics, the reward being the grace of believing given at last from on high. The Church however forbids enquiry to those who already acknowledge her authority, though if they persist in enquiring, she cannot hinder their doing so. Her claim to be divinely infallible justifies her beyond any question in so forbidding her children to question her teachings. And it will be really seen that non-Cathosects really stultify themselves in regard to their teaching, since, so far from demanding the faith of those who wish to adhere to them they actually call upon them to enquire and to doubt freely about their own merits. Faith under such cir-

cumstances, says Newman, is not really faith, but obstinacy, and so it is that when pressed to explain themselves in regard to their sectarian belief, they ground their duty of con-tinuance in their communion, not on faith in it, but on attachment to if which is a very different thing. Attachment is not trust, nor is obedience the same thing as looking up to the person obeyed. Nothing, says the great Cardinal, is clearer than this, that if faith in God's word is required of us for salvation, the Catholic Church is the only medium by which

we can exercise it. Addressing those who are anxious y enquiring about the Church and are half-desirous, though also half-fearful, of entering it, Newman, one of the most illustrious converts the Catholic Faith has ever had,

says:
"Be convinced in your reason that Catholic Church is a teacher sent to you from God, and it is enough. I do not wish you to join her till you are. If you are halfconvinced, pray for a full conviction and wait till you have it. It is better indeed, to come quickly, but better slowly than carelessly, and some times as the proverb goes, the more haste, the worse speed. Only make yourselves sure that the delay is not from any fault of yours which you can remedy. God deals with us very differently; conviction comes slowly to some men quickly to others; some it is the result of much thought and many reasonings, in others, of a

described by St. Paul. Some men are converted merely by entering a Catholic Church, others are converted by reading one book 5 00 others by one doctrine. . . . Holy 1 00 Church presents herself very differ-20 00 ently to different minds who are con-templating her from without. God deals with them differently; but if they are faithful to their light, at

last, in their own time though it may be a different time to each, He brings them to that one and the same state of mind, very definite and not to be mistaken which we call conviction. -Freeman's Journal.

THE HYMNS OF THE REFORMERS

The following passages from an article in the Portland Oregonian on the history of hymns, although written by a non-Catholic contain some refreshing truths:

The Catholic Church has Latin nymns dating back to the Middle Ages, which breathe the deepest derotion and are full of mystical charm. It has others, like the famous "Dies Irae," which denounce the terrors of the judgment day upon the unrepent But Catholic hymnology ant sinner. has followed a development of its own quite unlike that of Protestant sacred poetry. Its music has always been of the best, and the sentiment chaste and reverent. The elder branch of the Christian family has never deemed it necessary to worship God by whining through the nose or performing vaudeville antics in the choir. It has taken the best music from all sources and consecrated in

to the purposes of worship. The sentiment of the early Pro testant hymns came almost entirely from the Old Testament. The spirit of the new dispensation was entirely too meek and submissive to suit them. Scotland, as well as in England, the Reformers were rebels. In the Teutonic countries they wrecked the cathedrals and coated sacred pictures with whitewash. In France they would have broken up the unity of the nation had it not been for Richelieu's craft and Henry IV's compromising policy. In Scotland they drove out the elder church and assimilated its benefices. In England they cut off the king's head and routed his armies. Everywhere they were ferocious but drawling singers It is strange that such active fighters should have been such wretched musicians. Probably Puritan church music has upon the whole been the worst ever conceived, though one must not forget brilliant exceptions to the dismal rule. The hymns of the Lutheran church, brought over the Scandinavian immigrants, are fully as despairful as those of the Scotch Covenanters of the New England Puritans.—S. H. Review.

"SERMON TASTERS"

"I have always thought that the regular parish preaching was the most useful and most necessary kind of preaching," says the Abbe Lesetre in his "Sermon Plans." It is comparatively easy to prepare an occa-sional sermon "but to preach in the same pulpit of the one parish church Sunday after Sunday, year in and year out, to interest and to teach the same hearers—that to me is the hardest work imaginable, and a ministry worthy of all praise." We commend these words to the thoughtful consideration of certain people, who, perhaps unwittingly have formed the habit of criticizing both the matter of a discourse and the manner of the preacher. It is well to bear in mind that we are listening to the word of Islands and the 900 on the Canal God, and then the sermon will be fruitful of spiritual benefits to us. Zone, it will be found that there are 23,329,047 Catholics under the stars -S. H. Review.

1799

The responsible manager of the anti-Catholic Corriere Toscano-the Tuscan Courier — has been con-demned by the court to pay a heavy fine and go to jail as well for having published a criminal libel concern ing Cardinal Maffi, Archbishop of

CATHOLIC NOTES

Rapid progress is being made on the new cathedral at St. Paul, Minn., and it is believed that New Year's day, 1915, will see the first Mass celebrated within its walls. The walls are now ready for the The total cost of the building will be about \$2,000,000

The nomination of ex-Governor Burke of North Dakota to be treasurer of the United States was sent to the Senate recently. Governor John Burke was a strong candidate for Vice President before the Baltimore convention. He is a Catholic and a Knight of Colum

One of the last private functions attended by Mr. Taft as President of the United States was a reception given to him by the Knights of Columbus of Washington. packed. An address of welcome, of appreciation and of farewell was delivered by one of the eloquent mem bers of the fraternity.

President Wilson wore a shamrock sprig in the lapel of his coat on St. His secretary, Joseph Patrick's day. sudden illumination. One man is convinced at once, as in the instance everybody around the executive offices recognized St. Patrick's day in similar fashion. Mr. Tumulty dis tributed the shamrocks sent to the president by John E. Redmond, Irish eader in parliament,

On the evening of March 28, number of the young people of Fallowfield, Archdiocese of Ottawa, presented their pastor Rev. Father McCauley, with a parlor hanging lamp and a complimentary address. After the presentation the young people spent a very enjoyable even-Rev. Dr. O'Gorman, of Richmond, was present.

The infamous Posey bill, which provided for the inspection of convents, hospitals, schools and other private institutions, and which passed the Arkansas House of Representatives by a surprising majority on March 1, is widely denounced as an insult to the Catholic citizens of that State. The bill, when introduced, was referred to by the judiciary committee, which, with only two dissenting voices, recommended that

it should not pass. In presenting the ninth annual re port of the Society for the Propagation of the Faith in the archdiocese of New York, the Very Rev. Monsignor Dunn, the Diocesan Director, point proudly to the fact that the figures this year are the largest given by any diocese in the world since the organization of the work, ninety years ago. Last year's contributions show the grand total of \$151,976.54 net. The gross receipts amounted to \$163,457.25.

The largest gift to the Jesuit Fathers of New Orleans was made recently by Miss Kate McDermott in the donation of \$100,000 for the erection of a magnificent new church, in memory of her brother, Thomas Mc-Dermott, who died about a year ago. It will enable the Jesuits to com-In Germany, France, Holland and plete the handsome group of buildings at present contemplated for the University of New Orleans. The McDermott family came from Ireland and amassed a large fortune handling sugar and molasses. Miss Mc Dermott is the last of the family, none of whom ever married.

A bill making unlawful "the writ ing, printing, publication, circula-tion or distribution of any false statement, matter or thing purporting to be the ritual, ceremonial or ceremonies, or part thereof, of any Church, religious society, organiza corporation, or of any fraternal, beneficial or secret society. organization or corporation; and making certain testimony in respect thereto competent: violation thereof a felony, and providing penalty therefore" has been in troduced in the Colorado Legisla It was drawn by John H. ture. Reddin, Supreme Master of the Fourth Degree, Knights of Columbus. A similar bill has been pre sented to the Missouri Legisla

Encouraging and inspiring facts and figures showing the growth, progress and status of the Catholic Church in the United States as well as in its foreign possessions and colonies, is shown by the 1913 edition of The Catholic Official Directory, published by P. J. Kennedy & Sons of Barclay Street, New York, advance sheets of which are just at hand. According to this edition, there are 15,154,158 Catholics in the United States. This figure includes only the Catholics in the United States proper and does not embrace the people of our faith in the foreign possessions of this Adding the 7,131,989 Cath country. olics in the Philippines, the million or more in Porto Rico, the 11,510 in Alaska, the 42,108 in the Hawaiian and stripes.

TALES OF THE JURY ROOM

By Gerald Griffin THE ELEVENTH JURYMAN'S TALE

THE PROPHECY

Morris Moran lived on the out skirts of a retired village, in the county of Clare. He was an indus trious, harmless, quiet little man and though, like Sancho Panza, not unwilling upon occasion when pas-sion prompted to punish an adversary at fisty-cuffs, he had the reputa tion of being a very timid and appre hensive being. He could not well be called a coward, in the usual acceptation of that term, for he felt no sense of shame or indignity in effort, which he conceived it his duty to make, to escape personal danger. and would willingly in such instance have every thought or feeling of his mind published at the market cross He could never, indeed, conceive the object or utility of that self appreciation which makes men so very cap tious of indignity, nor had he notion of that enthusiastic passion for earthly fame, which leads the soldier to seek

-"The bubble reputation

Even at the cannon's mouth.' True glory with him lay either in avoiding or dexterously escaping from danger, and his most important study from the time he began to reason, was to discover how he could best fulfil the primary law of nature—self-preservation. This he considered to be no such easy matter as it was held to be by ordinary persons On the contrary with all his care and vigilance and foresight, the multipli city of ways in which a man may be put out of existence, made it seem excessively difficult for him to accomplish his purpose of remaining denizen of this sublunary sphere for any considerable length of time. By life of exercise and temperance he might perhaps for some years escape the evils of disease; by never venturing on ship board he might avoid drowning; by the ready egress from his little cabin, which two frail doors afforded, the danger of a conflagration might be averted, and a quiet harmless life might at least for a period protect him from the perils of the law. But what was to preserve him from the thousand incidental dangers inseparable from the circumstances of humanity-subject to have his cabin entered by Terryalts at any hour of the night-to be waylaid by murderers on the highway returning from fair or market—to be run over by a restive horse—to be gored by a furious bull-or to have a fissure made in his skull, by the falling of a slate from the house-top in the great town. The shades in fact of a hundred deaths stalked through his imagination like the ghosts by Richard's couch, whenever he ventured to calculate the positive chances in favour a prolonged existence; a calculation, indeed, not usually entered into by the mass of mankind (actuaries of Insurance companies excepted) with that grave consideration which its deep interest merits.

But of all the ministers of death in a world out of which some one hourly makes an unexpected exit. none appeared so frightful to him as the implements of human warfare and of all those implements, none so specially terrific as the barrelled gun. When one of these happened accidentally to be placed near him, he would often break out of some fit of musing, and gaze upon it with all the perplexity which one might be supposed to feel in investigating the end and aim some complicated piece of lock and screws and various devices with a suspicious wonder; he would. with a sort of nervous creeping, fix his attention upon the trigger, whose dreadful click was so often the forerunner of blood and slaughter; or look down in palsied horror, like a fascinated bird, into the small dark mouth of the barrel, as if he thought fire and thunder, without any human agency might suddenly issue from its secret recesses. He sometimes, too, pondered in no little amazement on the prospect which a quiet monk could have proposed to himself in the invention of gunpowder, and was never fully convinced that such contrivances or discoveries originated in busy and ingenious minds until he Mr. Perkins' celebrated steam gun which was capable of destroying so many hundred men a minute. heard this invention so highly applauded by most persons, and spoken of disparagingly only by those who l its application on a larger scale, or the probability of its effecting an extent of slaughter propor tioned to any increase of magnitude. that he began at length to suspect man was a much more bloody and ferocious animal than he had at all imagined.

The early period of Morris's life was the golden passage of his exist-ence, during which he knew neither pain nor trouble. gloom and mistrust of after times he glanced back in recollection over its to be to him one dark struggle with like the lark from the nest, as the affair, than a little hump-backed slanting beams from the eastward shoemaker, known by the name of brought announcement of the dawn! when he whistled along the fields Malachie amidst dew and perfume and health happiest moments seem to grow out breathing airs, too full of the bless of the miseries of his neighbor. ious interpretations proposed, de-

ings which nature offers to us so freely and often so vainly to enter tain an earthly care or sorrow, when he whirled his hurly on the soft green turf, and sent the exulting ball bounding away from its pursuers; or essayed at innocent display in the evening dance, when all the happy hearts of the village wer assembled round the bag-pipes at the meeting of the roads. There were then no police—no soldiery to disturb his thoughts by day, or bring him an unquiet dream by night. The plough was seen dividing the furrows, or the spade turning up the soil, where lragoons were afterwards seen daily galloping with brandished broad sword in pursuit of the terror stricken peasantry, and the toil worn labourer ested on the hill-side on his way home, watching the sun going down in the far waters of the west, without fear of the Curfew.

Before touching on the eyents of the perilous times more strictly connected with our present story, it is ecessary to advert to an incident, which, though occurring in the earlier and happier period of Morris's life. made an impression on his mind some degree influenced his after fortunes.

It happened on some one of those long gone November eves, which, while yet a youth, he had spent in his father's cabin, that a number of persons young and old, were gathered round a blazing fire, a merry making, in honour of the festival. It was a scene of fun and aproar rarely surpassed even on so noving a night. At one side of the hearth stone, were sly-faced maidens, intently watching the burning of ome nuts, with which their fortunes were wound up, and giving notice now and then, when an explosion took place, by peals of laughter reverberated from the rafters. At the other, was a party equally delighted at the merry game of snapapple, and in the centre of the floor nost boisterous of all, the younger fry stripped to the waist, amusing themselves by diving their heads into a tub of water after a huge floating red-streak, which was to b come the prize of him who should bring it up in his mouth. Behind the revellers, and a little apart, were seated the grave and reverend seniors of the assembly, with their ancient partners, who entered into the enjoyments of the several groups, with all the zest of earlier life, though displayed in a more subdued and quiet manner. Time it is admitted, will bide no man's bidding, and the happiest hours must have an end. As the night wore away, the spirits of the gayest began to flag, the mirth became fainter, several of the guests successively departed for their homes. The tired few who remained, gathered more closely round the decaying fire, and endeavoured to repel the advance of approaching sleep, by recounting strange stories, of ghosts, or fairies to one another. A deaf and dumb old woman, a fortune-teller by pro fession, who sat huddled up in a cor ner, dead to the absorbing interest of the wonderful legends which engaged the attention of all around ner, was the first whose drowsy notes gave notice of her passage to the land of dreams. As an example so tempting was portentive of a close to their night's amusement, it was at once agreed upon to awaker her, and for the more effectual prevention of a return of the drowsy fluence, to invite a display of her prophetic skill in reference to the fortunes of the little party. Old Vauria, (so the dummy was called), evinced sundry symptoms of displeasure at the unceremonious disturbance, and it was only after many machinery, when first introduced amongst men. He would view the the principles, and with much again, but in addition to it, close at the principles, and with much its foot, was distinctly described a peevish asperity of manner, that she at last condescended to reveal those mysterious destinies, which to naturally in the state of th ordinary mortals lie profoundly hidden in the future. Morris happened to be the first who was pointed out to her, as an interesting She fixed her eyes on him study. with a look of intense scrutiny, that made him shrink back from the circle—paused for a few minutes, looked down thoughtfully, and then gazed upon him again. In a little while, she turned from him, broke a small branch or rod from a broom that lay near her, and smoothing the ashes on the hearth at her feet. began to trace lines in it. anything beyond the mere pastime of deepest silence fell upon the group, they watched with anxious as saw an account of the construction of curiosity, the progress of her sketch, but nothing could equal their astonishment, or Morris's horror when there appeared, clearly deline ated on the smooth grey surface before them, a lofty gallows. Some, who had little faith in the fortune teller's gift of prescience, were amazed at the occurrence, but the credulous majority, fully assured of her power, gazed upon the fearful design with feelings of awe and apprehension. Many offered serious conjectures-not indeed as to the nature of the prediction, for that was too apparent, but as to the manner in which it was possible for an honest boy like Morris to be brought to so nefarious an end; while others treating the matter more lightly, bandied jokes back and many sunny hours, he felt as if the forward, touching the large produce better age of the world had gone by of hemp for the year, the skill of with his boyhood, and the future was | certain persons in curious slip knots, or the expertness of their perthe iron destinies of a corrupt gener- formances on great public occasions. ation. Alas! for the days when he No one distinguished himself more sprung from his bed in the morning, for the brilliancy of his wit in the

After all the most obvious points of annoyance to poor Morris were worn out, the humpback observed in a consoling tone, "that the old ooman sure as she always was, might be out in her reckoning for once, and that even if she was right, the un ucky day might perhaps come late in life, and give him a longer run than many who died in their beds. Twas a shame to be down on the boy that way, sure all must die, young and old, handsome and contrairy." The only question that was of real consequence to Morris, was the time it was to happen, for "nathurally enough, no one likes to be cut off in the bloom of his days." It may be imagined the effect such consoling observations had on the mind of a simple, timid, superstitious ad like Morris. He summoned up sufficient resolution at first, to join in the general merriment, pretend ing to regard the affair as mere past time, but he soon grew fidgetty, his humour appeared constrained and unnatural, and at length assumed so piteous an expression, that it became quite ludicrous. Unable any longer to sustain his expiring spirits his countenance fell and with pale ek and compressed lip, he shrunk back into the corner, opposite to the fortune teller, the devoted and unre-

sisting victim of the party. There was but one person of all present, who took no part in this unmerciful persecution—a near neigh-bour of Morris, named Peter Nocten. He was much about his own age, sat upon the same form with him in school, and was his constant playfellow out of it. Possessed of more acuteness, and much less timidity of character than Morris, he felt the greatest indignation at the cruel bantering directed against his friend. and had much difficulty in restraining himself from openly declaring his feelings on the subject. His reserved manner did not escape the notice of his companions, who, looking upon it as a tacit condemnation of their proceedings, resolved by common accord to make him their next victim. The future destiny of Peter was therefore instantly demanded of the fortuneteller, and the more strenuous his objections to tempt an inquiry which had proved so distressing to his friend Morris, the more resolved did they appear to over-rule them. Old Vauria, ever since the conclusion of her terrific prediction, was occupied apparently in watching the flickering light of the burning bogwood on the hearthstone, with an expression of quiet satisfaction. She now, however, looked up as if to learn who next was about to make inquiry of coming events, and though unable to hear a single word that was uttered by the parties, evidently comprehended the general bearing of the discussion, and the relative situation of the two friends and their tormentors, Peter's silence, his resentful expression of countenance, and utter disrelish of her art had not escaped her, and it was with a look of vindicative pleasure she now saw him dragged forward by the boisterous makers before the full light of the fire, that she might more faithfully read the lines which destiny had drawn in his angry countenance. After scrutinizing his features for a considerable time, with the same fixed looks which she assumed in examining Morris Moran's, she again smoothed the ashes on the hearth, and commenced a second sketch. The interest was now more intense than before; the stooping faces met in a condensed crescent over the dummy's shoulder, and when the drawing was sufficiently advanced to admit of a conjecture as to the intention, a universal cry burst from among them. There was the gallows coffin with the letters P. N., on the Peter, notwithstanding his natural strength of mind and his mistrust of all such pretensions to foreknowledge, was a little startled at the result, but speedily recovering is confidence, resolutely declared, that he didn't care a rush why any ould hag like her ud draw, that she knew no more than himself what was to happen in the world, and that, if she met what she desarved she'd be shut up in the jail be the magistrates for her lies and mischief making." There was a general exclamation against the disbelief of the mysteri ous gift of fortune-telling and the contempt so unhesitatingly expressed of the unconscious dummy. Sundry stories were related of the fulfilment of many of her former extraordinary predictions, which seemed at the time as improbable as those now given and such irresistible evidence finally accumulated that none but the most hardened infidel could longer entertain a doubt on the subject The certainty of the dummy's pre science being thus satisfactorily settled, the interest of the discussion naturally turned upon the interpre tation which should be given of the two designs. They differed only in the circumstance of a coffin having been represented at the gallows foot in the sketch referring to the fate of Peter Nocten. The general opinion appeared to be, that the gallows in the first sketch only indicated immin ent danger of death by suspension for Morris; but, as there was no coffin that he would finally escape, while the second design cleary intimated that the party would not only be brought to the gallows, but would actually suffer there. Morris, foractually suffer there. getful of the fate to which this ex planation doomed the unfortunate Peter, felt for a while as if a heavy load was taken off his heart. The Will Wiley, a sort of rustic Sir Malachie Malgrowther, whose relief, however, proved a short con

tinuance, for the cobbler, who had

been attentively listening to the var-

clared his assent from them all; and looking at Morris in a melancholy manner, observed, "that it went to his heart to say it, but what they were thinking of wasn't at all the maneing of the pitchers the ould ooman had drawn in the ashes—he wished to heaven it was — but there was no going again the will o' Providence, and it was our duty to submit to whatever lot is orthered for us, be it good or evil. What does it signify, after all," continued he, " whether a man gets Christian burial or no. when oncet the breath is out of the body.

Oh! murther, alive! Will." ex claimed another humorist, who fully comprehended what the humpback was driving at, and was desirous of impressing it more fully on Morris's mind, "you don't main that aythur of the poor boys won't get berried in holy ground alongside their ancesthors, or what is it you understand

"I'll tell you then," returned Will, " and 'tis the real maneing, and noth-ing else; for I'd be loth to have Morris desaived about what it is of sitch consequence to him to know. When we don't know our end, God help us, and what we're to suffer, 'tis thinken nore of the doens, of this world we are, then of how we're to take our lave of it. But, as I said, I'll tell you the maneing of it. The two gallowses signify that they'll both be hangedthe Lord betune us and harm! Morris I main, and Pether. The coffin at the foot o' the gallows in the drawing Pether is a sign, and afther he's cut down, his body 'ill be given to his friends to be berried naturally, like any Christian. But there being no coffin in the dhrawing for Morris, betokens that his corpse 'ill be kept over by the sheriff's for the surgeons

to disect it." This interpretation was received with a cry of horror, and the eyes of the whole party were instinctively turned upon the devoted Morris, who waxed paler and paler in the fitful firelight, until his motionless features and palsied stare looked so ghastly that some of the tender hearted of those about him became alarmed, and repented of the extreme to which they had carried their persecution The impression the discussion had made on Peter's mind did not so readily appear. His features were perhaps paler than natural, but they underwent no other alteration, whether from a natural firmness of mind, or the momentary resolution arising from a desire to disappoint his tormenters. As soon, however as he found himself becoming an object of such unenviable interest, he started up and flung himself from the circle round the fire with much in dignation. In the precipitancy of the movement, his foot coming upon the paw of a terrier dog, who lay snoring behind him, the irritated animal, in the anguish of the moment, seized him by the calf of the leg, and inflicted a deep wound. Peter's in voluntary cry startled every one, and, on learning the injury he had suffered, much real sympathy was excited, and the tide of ill nature, which had been setting against him the whole evening, now flowed in his favor full of kindness and interest. Even the malicious humpback seemed melted to some show of humanity when he beheld the streams of blood running down Peter's leg and his features fixed and contracted with the pain. Several assisted anxiously in dress ing the wound, but although the suffering was soon allayed and the leg bandaged up, there seemed to be no disposition to renew the amuse ments of the night; guest after guest rapidly took leave and Peter at last, leaning upon his friend Morris, pro-

ceeded for his own home. For several months after this ill omed evening, Morris was haunted by the dummy's predictions, which the interpretation of the humpback had made so much more horrible. It was long, very long before he re covered his former tranquillity of mind, or enjoyed in his rustic avocations the cheerful and contented spirit which had blessed him from his cradle. Even in an after period of life, when the recollections under which he had long drooped were nearly obliterated, new and fearful times commenced, the events of which were but too well calculated to revive his apprehensions.

Every one yet remembers the dis turbances in the county of Clare, and their origin. A combination of circumstances — the want of employment-the low rate of wages-the difficulty of obtaining potato ground since pasture lands became so profitthe dispossession of the cottier tenantry throughout large tracts of country-and the high price of provisions consequent on the deficient harvest of the past year-all tended to drive the destitute multitudes into that utter recklessness of consequences, which made them ready and eager for the most desperate alterna-Bound together by common edress of their grievances themelves. By enforcing a few simple ere very indifferent to their desti-

suffering, and confident in their numpers, it naturally occurred to them that by adopting a systematic plan of operation, they might accomplish the regulations on a community tution, it seemed clear that they could improve their unhappy state. and restore matters to a more just and natural condition. A rate of rent was accordingly fixed upon for potato ground, beyond which no man dare accept a farthing-a price was determined for potatoes—a price for labor, and no man was to be dispossessed of his farm for any cause but the non-payment of rent. It was also resolved that no one should pasture more than a certain proporhis helpless victim. Sometimes astion of his own land, and that any

infringement of the regulation should be visited on the offender by a general levelling of the fences, and converting his whole demesne into a commonage. For all other breaches of these new rules, the sentence of death was to be inflicted without mercy. For the purpose of securing a more perfect observance of them, they obtained arms and ammunition by storming the houses of the gentry and afterwards marched in armed bands, by night from place to place to issue new orders or to inflict sum mary punishment on delinquents this state of things had con When tinued for some time, and it was no longer safe to travel to fair or market by day, or lie in one's bed by night, the attention of government was aroused a large number of the military were poured into the county, the insurrec tion act was put into force, and the most remote districts were constantly patrolled by parties of horsemen or mounted police. Persons caught out of door after sunset, or who were taken with arms or ammunition in their hands, or concealed in their houses, or against whom there was any direct information, were instantly seized, tried by a Special Commis sion at Ennis, and sent off to Cork for ransportation. The cabins of the country people were also visited at night by the patrols, and the muster rolls of the several families which they were compelled to have pasted over their doors being called over such as were missing became liable to the same punishment. Those severe measures, so far from terrify ing the insurgents or restoring peac to the country, seemed at first to aggravate the mischief. Night after night houses were attacked and the inmates flogged or murdered, strag gling soldiers or lone post boys were found dead on the highways, proctors were discovered in dykes or quarries with their skulls somewhat uncere moniously trepanned, or witnesses floating about in some of the wild lakes for which the country is so re markable, with bladders fastened to their ankles and their feet over water.

It may be well conceived what a

change came over the spirit of the

poor peaceable Morris in such peril-

ous times. There was no neutral

ground between the two contending

parties, (the authorities and the

whereon he might set his tent and lie down in safety, or rather any show of occupying a neutral position made him suspected of both. lukewarmness as a loyalist, ex posed him to the direct accusation of the magistrate, and his refusal to take the Terry Alt oaths, led to the prospect of certain death by hands of his comrades, on any night they could spare from more important assassinations. If his harmless and innocent mode of life was even so apparent as to protect him from those dangers, he was liable to daily and unanswerable accusations at the whim or malice of any corrupt crea ture to whom he had ever given offence, or who sought government patronage by evincing extraordinary zeal in bringing criminals to justice It was merely necessary to drop a rusty old pistol in some corner of his cabin, or to conceal a few ounces of gunpowder in the thatch, and give immediate information to the police of the fact, that such articles were in his possession, to consign him at any moment to the fatal tree. Circum stances such as these were not likely to give rise to reflections upon which even the most courageous persons could grow corpulent. It is little wonder therefore, that upon the timid Morris they should have a very contrary effect. His eyes grew war dering and suspicious—his cheek became shrunk and wan, and his limbs wasted day after day, until he almost presented a double of that He was door, with his elbows

elebrated specimen of a living anatomy, Claude Seurat. cometimes to be seen for hours sitting on a little stone bench at his on his knees, his temples resting between his hands, and his dilated eyes staring vacantly on the road before him—at others, wandering about near his residence, pale and dejected, starting at the appear ance of a traveller, or glancing list lessly to the hills on either side, as it in resigned anticipation of some dan ger from which there was no possible hope of escape—or again, at night huddled up in the chimney corner poring intently over the dying embers, or listening with excited eye and palpitating heart whenever the faintest sounds of footsteps fell upon In these awful times i might be imagined that the disposi tion of even the stony-hearted cob bler would become mollified, and partaking himself of the general ap prehension of danger, that he would have evinced some touch of sympathy for the sufferings of others But strange to tell, in proportions as perils multiplied, and frequent mur ders and executions harrowed the hearts of all classes of the community, the spirit of the humpback ap peared to rise, and he walked the country amidst fire and bloodshed with a bouvant and elated step, as if no possible harm could befall him Whenever he chanced to meet with the unhappy Morris, he gazed upon his emaciated figure with a look, not of compassion, nor on the other hand of delight, but as if amused at the extraordinary, and, as it seemed to him comical change which fear could produce on poor humanity. It ome feeling of this nature perhaps, which in the worst circumstance tempted him to experiment a little further upon so susceptible an organization as Morris', and never did puss play more tantalizingly on the hopes and fears of a devoted mouse, than did this cruel deformity with

suming a gloomy and woe-stricken look, he sympathized with him on the terrors of the times, and the utter inutility of contending against them. He would then, as if struck with a sudden recollection, ask him did he remember the dumb fortuneteller long ago, and the picthur she drew? On other occasions he would carelessly inquire for several of Morris' friends or acquaintances, who he knew had been hanged or transported a few days before, and started with well affected horror when informed of their fate. But it was especially in those seasons of timidation the liberation of the prislonely meditation, when every one else was abed, and the deep hensive of any collision with s else was abed, and the deep silence and darkness of night was around Morris, that the cobbler took peculiar delight in persecuting him. It was strongly rumored through the country that the latter had turned informer, and true or false, when once it got abroad, he had sense enough to re-collect the old proverb, "give a dog a bad name, etc.," and at once placed himself under the protection of the authorities. A more useful person, in every way, could not have fallen into their hands, and as his value was well known, he was received with great favor. In a short time after he was to be seen accompany ing the police in all their expeditions, and very generally acted as their interpreter at night, in visiting the cabins of the peasantry to call over the muster call. It was the humpback's delight on these excursions, to knock at Morris Moran's door, as if to ascertain whether he kept within, but in reality to enjoy his terror at the appearance of a large party of military about his house in the dead of the night. used to come to my cabin, sir, the villyan," was Morris' expression ong afterwards, when giving a detail of these visit, "with his thun-dering knock, just as if I was the biggest rebel in all Ireland. 'Morris, he'd roar out—' come forward, Morris, and answer to the king, sich questhins as I'll be axed of you.' 'I'm here, gentlemen, at your sarvice,' I'd cry, not pretending to know who was himself, that's making answer,' the ould humpback 'ud cry again. 'The ould humpback 'ud cry again. very same, I'd say, replyen, sure you can come in and see." an honest man, Morris, the vagabond would say in return, 'there's no occasion to open the door, sence you're at home where you ought to be,' upon which they'd march off with themselves to frighten the life

out of some other poor soul. It was in the midst of this distress, said my kind host, in continuation of his interesting narrative, that I happened to encounter poor Morris, and struck with compassion by his worn frame and dejected countenance offered him an asylum at Kilgobbin The man fell into exstacies of the proposal, and before the sun went down upon his happiness, transferred himself and such personal effects as were of any value to him to the ouse you now find him in. On that never forgotten night, the first transleep he had enjoyed for months visited his weary eyes, and he awoke on the following morning like one who had been transported in his slumbers, to some happy land, where joy and sunshine had eternal reign. Though ignorant and awkward, he got through such duties as were assigned to him in the family with grateful earnestness, and un taught as he was, I cannot say I had ever the least reason to repent of any kindness I had shown him.

An event came to pass about this time which showed how uncertain is for blind and helpless mortals to struggle against their destinies. The agrarian conspiracy had become so universal in Clare, that notwithstanding the almost daily murders and burglaries committed in various parts of the country, the levelling of boundaries and fences, and the up-turning of pasture lands, scarcely an individual could be induced to give information against the offenders. The magistrates therefore had no alternative, but that of keeping parolling parties on foot in every district, on the chance of their coming nto contact with the insurgents. On some special duty of this nature, and with a view of making arrests of suspicious per sons, a party consisting of eight privates of the 5th Regiment of foot, commanded by Sergeant Robinson. and seven policemen, commanded by Sergeant Woods; left Ennis, about 10 o'clock, on a fine night in the beginning of May. They were all dressed in coloured clothes, that no suspicion might be entertained of their object. Taking the road to Kilrush, and travelling all night, they arrived about 5 o'clock in the morning at the little village of Ballincally, in this very neighborhood of Kilgobbin. where Morris Moran had as he hoped touched a spring, upon which the found such secure protection. After having breakfasted at the inn, the party moved on by a mountain road by the right, and crossing to the new line of road from Ennis to Kilrush, arrived about 8 o'clock at a wellknown house of entertainment kept by a woman of the name of Fanny O'Dea. During the latter part of this journey, their movements seemed to have attracted some attention. Several men along the road were observed to leave their work, and loiter in their rear, meeting and talking to one another, with great apparent interest. On leaving Dea's house, a man fell in with them upon the road, who, after some conversation, the sergeant of police thought might be of much service in giving useful information, if they could only get him on to the next police station. He therefore made mouth to the keyhole, and feeling at

signs to his men to keep him along side them, but if possible without letting it appear he was under any His object, restraint. however. there was reason to believe, soon observed, for the crowd behind gradually increased to an alarmin amount, and pressed every moment more closely upon them, afterwards bodies of men men armed with swords, scythes and guns, were seen descending in all directions from the adjacent hills, and closing on their line of march, those nearest demanding with loud shouts of in formidable a body, immediately desired the countryman to whom he referred, to retire and rejoin his friends. He at the same moment, directed his little party to draw their pistols from their breasts, and entreated the people to keep back, declaring that if any closer advance was made, he should order his men to fire upon them. The menace was answered by loud shouts of defiance, and it now became obvious to the leaders of the little band, that unless they could speedily effect a retreat upon a building, where they could better defend themselves from such numbers, their destruction was in evitable. Looking around the country, the nearest respectable house within view, was at Clonde gad, a distance of three miles, and to this point they directed a retreat, taking their places in the rear of their men, and returning step step with their faces to the assailants. A discharge of fire-arms mixed with volleys of stones from the latter, at length commenced the anticipated attack, upon which the fire was briskly returned by police and military. Two of the country people fell at the first dis charge, which occasioned some little confusion and delayed their rapid advance, so that the soldiery, though several were badly wounded, were enabled to continue their retreat. A running fight was maintained in this way an hour before they reached the boundaries of Clonde speaking to me. 'Is it Morris Moran, gad, where their progress was im peded by a deep ravine, through which a rivulet pursued its course Sergeant Robinson, who commanded That's the regulars, though wounded and fatigued, now halted, and gallantly endeavored to maintain his ground in the rear of his men, while the were escaping down the steep banks into the bed of the stream, crossing which they were on the lawn of Clondegad, within whose walls a more efficient defence might be The poor sergeant, however, was not fated to reach the place of safety which his bravery contributed so much to secure to his men. As the last of the party was descending into the bed of the stream, he of served him staggering on the path way in the grove above, and making desperate efforts against two of his armed assailants who were pressing furiously on him. In a few minutes after he disappeared from his view and when the combat was over and the crowd finally dispersed, his body

Such a fierce conflict as this with body of military in the open day, had not occurred in Clare since the com mencement of the disturbances; and it consequently created an unusual sensation throughout the neighbor nood. A servant man belonging to Cantain O'Kelly, of Ballinyoher. riding home at the time from Ballincally, with a basket of bread on his arm; on reaching the brow of the hill, he came in full view of the en are all human hopes, and how idle it gagement, which so excited him, that he galloped back to the village, and called out to the people to come out and see the murther, that was going on towards Clondegad, Numbers rushed out at the summons, and among the rest, the wife of one of the policemen, who were 'engaged in the fray. Anxious for her husband's safety, she descended the hill, with many other women perhaps equally interested for some of the insurgents and, spiritedly making her way through the dense crowd, reached Clondegad, just as Sergeant Robin son had fallen. This woman's evi dence, subsequently, in identifying the murderers, was turned to good account by the magistracy.

was found in the plantation covered

with wounds.

Some few days after this occur rence, a loud knocking was heard about midnight, at the gate of Kil Morris had just fallen into his first sleep, and was dreaming of some new and curious instrument for executing criminals without manual assistance, invented by an ingenious hangman who was at the time be coming very infirm. He thought he was witnessing the first trial of the machine, and distinctly saw a poor pallid wretch, standing on a form, awaiting his execution. the signal was given, the inventors platform opened and allowing the culprit to fall through, closed again as suddenly, so as to intercept his descent, just about the neck, which was at once cloven through-the head springing about upon the scaf folding, while the corpse had disap peared. It was precisely at thi moment of horror, that the loud knocking at the door became perceptible to his senses. He rubbed his eves, elevated himself on his elbow in the bed, and listened with increas ing terror, as the knocking became more astounding. At length, gather ing sufficient courage to wrap his clothes about him, he hastily descended to the hall, from whence all the disturbance proceeded.

"Who's there?" ejaculated Morris in a tremulous tone, putting his the same moment whether the bar

"Open the door, you scoundrel, the terrific reply, "if there be further delay, we'll break it in and hang you up to one of the bacon

It's the sodgers—the Lord pre whispered Morris to him-"I'm done for at last !- Eyeb 'tis over with me!'

Again, the knocking was loud and reiterated, his limbs trembled beneath him, and the cold drops of perspiration burst out upon his fore-

This minute, your honor-this minute it'll be opened for you," he found power to articulate, after repeating which many times, fumbling with the locks and bolts. the heavy old fashioned door of the mansion turned upon its hinges, and allowed him to look out into the night.

By the pale light of the moon, he saw that the house was surrounded by a party of soldiers and police, and before he had time for even a conjecture, as to their object, the chief constable had entered and was at his side.

"Couldn't you display a little more activity and readiness in your move ments, my fine fellow," exclaimed the I promise you this tardiness tells little in your favor.
"I don't know, your honor," re-

turned Morris, scarcely comprehending him.

Oh you don't, don't you? tter. What is your name?" matter. My name-your honor!'

Yes, your name, sir-no harm I Eyeh, harm sir, why should there? sure there's no harm in what

one was christened." Egad I don't know that either,' returned the chief, "many a man was hanged on account of his name, I can tell you, come sir, what are you

Morris Moran, your honor.' Morris, hey, Morris Moran! Ah ha! my little hero. Have we nabbed you at last? All's right here, Copely," he continued, addressing one of the party outside, in a louder voice:

bring in the hand-cuffs. The person addressed, attended by another policeman, immediately entered, and seizing Morris by both arms, had his wrists locked together in a few moments.

Gently, Copely-gently," said the chief, with affected compassion while the operation was going forward, pay all due respect to the captain no noise captain, no exclamations if you please—no necessity for dis-turbing the family—you would not wish to have them distressed by acquainting them with the loss they are about to sustain - move on Copely."

In compliance with the order, Morris was pushed forward by the police, and immediately surrounded by the soldiery; the officer followed, the of Kilgobbin house closing heavily after him.

The unfortunate prisoner moved along in the centre of the party with tottering step and bewildered brain, almost doubting whether he was yet awake, or whether the events of the last half hour did not form some extraordinary part of the hideous dream which preceded it. As he advanced. however, the realities of his situa tion became more apparent. He felt the chill night wind about him, and the hard road beneath his feet. He saw the bayonets bristling before and beside him, and he heard his name repeatedly mentioned by some one in his rere, who seemed to be giving an account of a bloody encounter, in which he seemed to occupy a distinguished position. He was often startled, too, when the road chanced to wind through a dark glen or plantation, by the sudden voice of the chief from behind— 'Hilloo—sergeant—look to your

prisoner. Arrived at the military station at Ballincally, he was handed over to the officer of the guard, and com-mitted to a little room with a strongly barred window. But of all that occurred to him during the night, nothing astounded him so thoroughly as the charge he heard given respecting his safe keeping by the chief of police to the latter, as he was departing. He heard himself described as a most notorious and desperate char acter, who, if the greatest vigilance and activity were not enforced, would assuredly on the first opportunity baffle the guards and effect his escape

to the mountains. He passed two or three hours in this solitary room, listening to the slow step of the sentry as he paced back and forward before the door. The more he reflected upon the circumstances of his arrest, the less was he able to form any satisfactory conjecture on the subject. He might perhaps have been suspected of some participation in the late murder at Clondegad, if he had not been, for-tunately for himself, driving his mistress to Mass, and seen by hundreds of people in the chapel-yard at the very time the fatal conflict was going on. It seemed altogether like some unaccountable fatality, bearing no relation to the past circumstances of his life, but coming upon him as a doom in his hour of hope and security. It was now long past midnight, the moon had gone down, and the wind was blowing in fitful gusts, ac companied by heavy drops of rain, which beat against the window panes. As Morris listened in melancholy as Morris Instelled III Interaction mood to its dreary pattering, he heard the tramp of horses rapidly approaching, and in a few moments after a mounted patrol rode up. On demanding the report of the night, Morris, who caught every sound that fell with a painful acuteness, heard

the officer of the guard, to whose care he was committed, saying in an elated tone, "Egad! Edwards and his party have made a noble night's work of it; they arrested the princi pal in Robinson's murder, the celebrated Terryalt—Captain Morris Moran' at Kilgobben, not three hours ago, and we have him fast within."

"Capital! by Jupiter," ejaculated the patrol, "what sort of a fellow is

"Oh, a bold fellow, I promise you He's low-sized, but hard and wiry ooking. 'Tis unknown, I'm told, all the men he killed, or the jails he broke through during the last half

'Aye-aye-sharp's the word then -keep a good look out, and we'll have him to Ennis in the morninga good night." Saying which the speaker touched his horse with the spurs, and followed by his party, rode off at a rapid pace.

TO BE CONTINUED

THE MERCIES OF THE LORD

A TRUE STORY

By Rev. Richard W. Alexander The Mercies of the Lord! No won der the Psalmist broke forth into rapturous song when he thought of Mercies of the Lord! And who better than a priest of God can echo

from his heart of hearts the voice of

the Psalmist. I was on the streets of New York on my way to visit a poor consump-tive, whom I frequently attended. My mind was distracted, and I did not notice until I was in the middle of the block that I had taken the wrong street. I kept on, however, thinking I would make it right when I turned the next corner. Suddenly a little girl ran hurriedly across th

Are you a priest, Sir?' "I am," I said, "what can I do for

street, and said to me excitedly :

you ?"
"Why, Father there's a man dying in a stable over there, and they

think he's a Catholic." 'Show me at once," I said, and quickly followed the little messenger to a back street, where, in a stable, sure enough, lay a young man apparently dying. He was conscious, and a Catholic, I soon found out, and although he could not speak distinctly I made out sufficiently to be able to give him absolution, and as I knelt at his side, I anointed him.

In a great city like New York we nearly always carry the holy oils with us when we go out of doors and this time, anyhow, I was on my way to a sick call. I got through, and had scarcely paused for a minute when the policeman who had come over at my call, and the little crowd

that had gathered, watching, said : "He's dying!" and in fact he was. Hardly five minutes passed, until that poor young man, unknown to me, met under such strange circumstances, and in such a strange place had passed into the presence of God —with his sins absolved, with the great Sacrament of Extreme Unction to console his agony, and the prayers of the Church the last sound on his mortal ear. There was a hush over the motley group—not a word was said. Death, the great leveller, was there, and ever one recognized him. "Do you know his name?" I said

to the officer in a low voice "I think he is poor So-and-So" was the reply.

I took out my card and wrote on the back of it :

"I have given absolution and anointed this man, whose name I learn is Soand-So, on such a date, before his death," and I signed my name.

"Officer." I said. "take this and find out something about him. and, if possible give this to his people.

The officer touched his can, and made my way out. I went on my sick call, no longer wondering why had gone to the wrong street. A soul was to be saved! and God's Arms were stretched out to it. But this was not all.

Two days after, I was out again. and on my return home, as I passed the parlor and the door was open, I heard weeping, and looking up saw two women dressed in mourning talking to one of the Fathers. I passed on to my room, and almost immediately was followed by the Father who had seen me pass-

ing. "That is a sad case downstairs," he aid to me.
"What is it?" I queried.

"Why in the parlor are the mother and sister of a poor fellow who was brought home dead. The family is in the next parish, good practical Catholics, but the young fellow was wild and dissipated, and, as he had not been to the Sacraments for some years, the parish priest refuses to give him Christian burial. These poor women are broken-hearted, but what can be done? Their name is

So-and-So."
"What!" I exclaimed, "go right down and tell them I gave absolution and Extreme Unction to that young man myself, before he died!"

"You—You did?" said the amazed

"I did, and through the mercy of God his soul is saved! Go down and comfort their hearts. 1 will follow."

He went like a flash. And when I followed I found mother and sister and the Father in a state of joy and amazement. I told my experience, which was sustained on their return home by the card that was given by the police officer. The parish priest at once signified his change of mind, and the poor fellow was buried like a Christian with Holy Mass and the final absolution, instead of being

placed in an excommunicate's grave. God's mercy is surely infinite, for where else did that poor fellow get the grace of his Christian death but from the unsought grace of my straying out of my way

LORD ACTON'S LETTERS

M. J. GRIFFIN, PARLIAMENTARY LIBRARIAN IN TORONTO STAR

The republication of Lord Actor's Letters comes to us by way of surprise. When they were first printed there was a disposition among many people to make protest. A distin-guished English public man said to the present writer: "The volume is a mere bookseller's speculation.'

That Miss Gladstone should have so far betrayed confidence as to give to the public a long series of letters not intended, obviously, for publication, was remarkable. There was so much in these letters that Lord Acton would have repudiated in his later days, had he been consulted, that it was universally recognized as a blunder to publish them.

There was so much personal criticism, so many somewhat wild guesses, such an entire absence of prudence—in the letters, that they eally discredited the reputation for ability and omniscience which Lord Acton had won. Full of epigrams and quaint comment and uncommon earning, they nevertheless left on the mind of a careful reader the im pression of illogical surprise which one gets in Alice in Wonderland It was the Mad Hatter not the Professor of History who was writing.

The volume has now been reprinted second time. Why, we are unable to determine. It is not called a second edition; no notice of the new reprinting is taken; Mr. Herbert Paul, who edited the first edition, affords no light on the reason for the new edi tion, and no notes are given to indi-cate the cause. There are some twenty-five pages of new letters put

on at the end of the volume; that is all We suspect that the reason for the new issue is to make the Letters uniform in type, paper, and form with the volumes of Essays and Lectures which have been published, very much to the advantage of the world of scholarship. This is no doubt, an excellent reason; but why we are not informed of the object we are unable to understand.

There is not, we are disposed to think, anything in the new letters to justify the new publication. ther, we are disposed to think that there are things in them which should have forbidden publicity. Common respect for the feelings of living men eminence is absent on this occa sion. We find ourselves murmuring

Proclaim the faults he would not show Break lock and seal: betray the

trust : Keep nothing sacred; 'tis but just many-headed beast should

When Lord Acton is made to say that in regard to Home Rule and Liberal policy "John Morley's importance is excesssive," we are disposed to think that Lord Acton would resent the publicity and Lord Morley has the right to resent it. Even in 1886 Mr. John Morley was a man of commanding influence, ability, and The biographer of Mr. Gladstone ought to have been re spected by Mr. Gladstone's family.

Lord Acton's remarks on Mr. Morley in 1887: "He sees nothing in poli tics but higher expediency and no doubt some such case might be made out against Lord Morley; but why should a whole volume be reprinted in order to make out the case? Lord Acton would never have consented to

Again, we are compelled to read

publish such letters. There is a letter of February 18th, 1888, which contains an account of Sir Henry Maine's death in Paris:
"We have all combined to conceal from (Lady Maine when she arrived) that Maine's splendid mind was bethrough Miss Gladstone's indiscreet publication. Was it worth publish-

Again, in 1891, apropos of Lord Rosebery's life of William Pitt, in which Acton says "all the essentials of the Conservative cause" are admitted, he goes on to say: "When all this is written by Rosebery and edited by Morley, one asks oneself for what sufficient reason then they are not (Tory) Secretaries of State ? Probably both could supply the same reply, viz., that Pitt was never quite a Tory, but was adopted by the Tories as carrying out a national policy opposed ty Fox's radicalism.

In 1896 (Dec. 23rd) Lord Acton writes: "I am sorry that Morley will not write either of the Gladstonian Chapters—(in the Cambridge Modern history). Luckily this book on Home Rule is coming out and

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will tell (most of) what he knows and we shall go on painting on his such material as we canvas with possess." There are other references to this proposed book, which we are told was actually in print at the

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WORK

Now if Lord Morley had a book on Home Rule ready in 1896, three years after the failure of Mr. Glad stone's Second Bill, we must assume that he has suppressed it. That Lord Acton had knowledge of it was no doubt in confidence; that he wrote about it to Miss Gladstone was no doubt in confidence: and that the fact has been made public is without doubt a very grave indiscretion. Lord Morley was probably not con-

sulted In 1897 it appears that Mr. Gladstone placed, or was ready to place, all his confidential papers in Lord Acton's hands, so that he might write the Chapters on Home Rule and the Gladstone policies. Mr. Gladstone died in 1898. Lord Acton died in 1902. So two probably startling chapters in history have missed being published-Lord Acton's and Lord Morley's. Probably the world can get along without them; but the men were so sincere, that we have, after all, no doubt, lost some beautifully controversial pages.

SOCIALIST TACTICS AGAINST RELIGION

A PROGRAMME AIMING AT COM-PLETE OVERTHROW OF CHURCH

In a lecture delivered recently in Norwich under the auspices of the K. of C., Mr. David Goldstein, a convert from Judaism and also from Socialism, set forth in graphic style the diametrical differences between Christianity and Socialism. He began by pointing out the importance of his subject in this country at this time, when over a million people have expressed their favor of Socialistic doctrines. One hundred and fifty thousand are members of frater nal bodies for the spread of Socialist principles and 1,000,000 are members of a dues-paying organization to help propagate the faith. Socialists are found in the colleges of the country and in the schools where the teach ers of youth themselves are trained. Magazines are filled with articles of a Socialistic trend. As these principles are being spread broadcast about the country, it is necessary that

the citizens become@acquainted with the truth in regard to the teachings. Touching upon Milwaukee's experience in Socialism, he claimed that the first winter in Milwaukee under Socialism saw the greatest number large principles. As there are, for of unemployed in the history of the him, no rights of God, there are no city. They raised the city budget above anything that had been known. rights of man—the consequence on above anything that had been known. above anything that had been known. They had complained of tyranny, but they were worse tyrants than any the city had known. They disregarded the civil service laws, and at the end of their term all they had to show was a public comfort station at a cost of \$13,000.

Socialism, said the speaker, is not only an economic theory. It is a philosophy of life. It is so broad in its scope and so various in its phases that but one branch of the subject that Maine's splendid mind was going ginning to decay." There is no sign of decay of mind in anything that of decay of mind in anything that sub-division of the general subject of Socialism. The subject of subject of Socialism. his lecture would be, "The Tactics of Socialism as Related to Religion and the Family." The Socialist program is a complete overthrow of our present civic and ecclesiastical institutions. Leo XIII. pointed out with emphasis the fact that the Socialist doctrine is in direct conflict with the Catholic faith. No; only Leo XIII, but also the present Pope Pius X, in February, 1904, issued an encyclical warning members of the Church of the danger of the Socialist doctrines, The Pontiff went to the very root of the matter and proved the futility of reconciling Catholic faith and Social-ist principles. The Catholic who insists upon being a Socialist must go counter to the mandates of the

Church itself.

The Catholic believes in God the Father Almighty, Creator of heaven and earth. He believes that God has revealed His will in the Ten Commandments. He believes that when Jesus said: "Thou art the rock on which I build My Church." He established the Church for all time. He believes in the sacraments and in the dogmas and doctrines of the Church, which are eternal and un changeable.

ANTAGONISTIC PRINCIPLES

Socialism, said the speaker, denies God, says that nothing is permanent, that all is changing. Karl Marx, the greatest Socialist, says that the materialist conception of atheism history, is the necessary foundation

of scientific Socialism. The Catho lic, if he is a Socialist, must accept two wholly different doctrines. must serve both the Christ and the anti-Christ. Socialism says that our morals and religion are determined y the mode of producing the neces saries of life and that the co-opera ive commonwealth, which is cock sure to come, would cause them to

That the theory of materialist con ception of history is the theory ac-cepted by the Socialist party was indicated by quotations from the most prominent Socialists of the world, those who speak with authority in the councils of the party. No man, said Mr. Goldstein, can believe in the theory of economic determinism or historical materialism and believe in industrial conditions, they are etern-The Ten Commandments eternal and unchanging. The Catholic Church is a living refutation of the theory on which the Socialist's faith is based. The Catholic Church has endured during the three stages of production and its principles are the same as they have always been and as they will always remain. Socialists principles are correct, she should have been blotted out of existence long before now.

In the model age proposed by the ocialist, it will be a classless age and as morality is a matter of classes there will be no morality, the religious organizations will gradually disappear, and the churches with them. The Socialist tells us that all religion is servile, and Christianity the most servile of the servile. The Ten Commandments are to die out under a Socialistic age, because there will then be no private property against which these crimes can be com mitted.

The Socialist argues, however that religion is a matter for the individual and not for the party. The case of Ingersoll is cited as a prom inent Republican who was one of the world's greatest agnostics, and yet no one calls the Republican party a party of atheists. The speaker pointed out that the difference is that the Republican party has never endorsed agnostic writings of Ingersoll and called them the views of the party. On the other hand a man must accept Marx and Engel and Bebel and their theories or he is no Socialist, and all of these men are revered and honored by the party organizations as the men who wrote their doctrinal principles which pronounce atheism to be the bed rock loctrine of the Socialists' cause.

The lecturer attacked the assertion hat Socialism had nothing to do with matters of religious beliefs, in stancing the fact that all of the highest party leaders from Karl Marx down had been and are now atheists that one of the principles of the party is the materialist conception of history, that it denies and scoffs at revealed religion, and these latter ssertions were supported by copious quotations by the speaker from the vorks of Socialist writers and from the different organs and publica tions of the party. That "all stand-ard Socialist literature is against God, antagonistic to the Christian ideals and against Christ," the lecturer asserted, and convincingly argued that Socialism was against the family and that its teachings were that men and women should be free to love as they will, the intervention of the Church of State," that these relations should terminate at will, thus obviating the necessity of any woman being "dragged through the mire of the divorce courts."—Providence Visitor.

AN UNPREJUDICED TRIBUTE

The Booklover's Magazine pays this unprejudiced and sterling tribute to the Catholic Church. It is a common sense view often expressed by Americans. It remains that these same sentiments shall be expressed in terms of the heart and conscience : The growth of the Catholic Church

United States is one of the most striking facts of history she has also gained the popular good will, or at least a favourable session, and she has conquered re spect. At present those who look upon her most favourably are that large and influential class of whose antecedents were Protestants Christianity. The principles of the Christian faith do not change with Protestant church is little more than nominal. They know enough Protestantism to make them alive to its faults, and they know just enough of Catholicism to make them admire its excellence. These men care little for the theological and ecclesiastical questions which separate Rome and Protestantism. They are legislators, city officials railroad men, editors, managers of large business interests. Whenever their dealings bring them in contact with a Catho lic institution, they find an organization which knows its own mind knows what it wants, has some one who can speak for it officially and They can see that it maintains discipline among its own mem bers, and seems at the same time to retain their affection. They are at tracted, in a word, by its practical, business-like efficiency, and are re-pelled by the opposite qualities in Protestantism.

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LETTERS OF RECOMMENDATION

Apostolic Delegation

Aft, Thomas Coffey
Ottawa, June 13th, 1995.

My Dear Sirt—Since coming to Canada I have
been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and
ability, and, above all, that it is imbued with a
strong Catholic spirit. It stremously defends Catholic principles and rights, and stands firmly by the
seachings and authority of the Church, at the same
time '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 do more and more as its wholesome influence
reaches more Catholic homes. I therefore, earn
stly recommend it to Catholic families. With my
blessing on your work, and best wishes for its continued success.

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

Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey;
Dear Sir: For some time past I have read your estimable paper the CATHOLIC RECORD, and congratulate you upon the manner in which it is published Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain.

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

LONDON, SATURDAY, APRIL 12, 1913

THE LOAVES AND FISHES

"Formerly the main discussion centred around Disestablishment, but now that question occupied a distinctly secondary place, and the main conflict had been around Dis-

endowment. Thus the Bishop of Hereford or

the Welsh Disestablishment Bill. Lord Kenyon, a bitter opponent, also seemed conscious that the Bishops' strenuous opposition to Disendowment did not look well. "This was really a layman's question," he said, "and it was not well that the clergy should be looked upon as fighting for the loaves and

In the Welsh Bill there is no pro vision made for curates. "Perhaps the chief criticism of the Bill," said Lord Beauchamp, "related to the fact that it provided no compensation for curates. The reason for that omis sion was the experience afforded by the Disestablishment of the Irish Church. The number of curates connected with that institution before the introduction of the Disestablishment Bill was 467, but it had jumped to 918 when the Act came into operation. The compensation paid them was 55,000 pounds a year, though many of them were without a university degree or any sign of being properly qualified from a theological point of view." He intimated that the noble Lords might secure any amendment they desired in this matter; but the Irish experience will hardly be repeated.

The Bishop of Oxford was remarkably plain spoken. He intimated that disestablishment might have to be faced in England also, though there was no present demand for it; and he apparently thinks that it would not be without its compensations.

"The Church was losing all that really belonged to profitable opportunities, and retained only fetters shackles and bonds, which on every hand were increasing. The argumen that an established and endowed religion ministered to the religion of the poor was one which, for his part, he could not accept. What did it mean in effect? There was a religion provided which all men might have without contributing anything. They all knew what this residual religion had come to. They could not fail to recognize that the Church of England was not the Church of the poor as was the Roman Catholic Church in so many parts of Europe, or the Army or the Primitive Methodists."

The Bishop closed by contrasting Disestablishment in France with this partial Disestablishment in England and generously recognized the heroism of the French clergy which should have compelled the admiration of the world.

"He could not help looking across the sea to the French Church. What interested him so much was the Church. It had passed through a great crisis—a crisis of Disestablishment and Disendowment. What at tracted his attention was the magnificent loyalty with which in asserting its principles and spiritual claims, it displayed an extraordinary indifference as regarded its secular position and financial resources. They put their spiritual principles first their secular privileges and their finances last. They did wisely. He rejection is struggling for freedom." gretted profoundly that when there was going on in the English Church a doc-trinal disintegration unparalleled in

its history, when, if things went on as they were going now, it would not be possible in a generation to say what the Church of England stood that in such a period as this they were taking refuge in our historical institutions. They were trying to keep the Church of England together by flying for refuge to Establishment when they ought to be ascertaining what their principles were and whether they ought to stand by them. He believed that that tendency to run away from principle a great disaster; he believed that the Church of England would have done far wiser in this crisis if it had sought to make the Welsh people understand what it stood for, and shown far less zeal on behalf of its secular position or of its endowments.

One would scarcely believe that it was the same Bishop of Oxford, writing to the Anglican Abbot of Caldey, who placed first in his list of four conditions to be fulfilled before he would consent to act as Episcopal Visitor, the following:

"1. I believe I could not become Episcopal Visitor of an institution unless I had satisfied myself that the property of the institution, buildings, etc., were legally secured to the Church of England and were not private property such as might given or left by any individual or group of individuals to any person or community without regard to communion with Canterbury."

REV. R. J. CAMPBELL'S IM PRESSIONS

In another column we give some impressions of France and Spain by Rev. R. J. Campbell, the famous preacher of the City Temple, London, England. Mr. Campbell is so very advanced" that he can hardly, in any real sense of the word, be called Christian. Indeed he is known as the Apostle of the New Religion.

He is not then a biased witness; at any rate not biased in our favor. His experiences are far from bearing out the interested calumnies of a certain type of would be "missionaries" to Catholic countries. His testimony to the robust faith and vigorous spiritual life of the Catho. lic peoples amongst whom he sojourned is doubly interesting.

If in Spain he misses the grimy thing called in England material progress, he finds that the "unseen is very real to them, more real, I am afraid, than it is to many of us.'

At Lourdes, he frankly acknowledges that medical testimony is unequivocal as to the facts " of cure after cure that cannot be accounted for by medical science at all."

Against the deliberate verdict of expert and experienced medical men. Mr. Campbell's guesses about "suggestion" carry little weight.

Altogether this fair-minded if very advanced rationalist minister finds that, viewed at close range, the condition of religion in Latin countries is very far from being as bad as it is often painted by sensational and hostile press agencies.

W. J. BRYAN'S CRITICS

At the St. Patrick's Day banquet and unreservedly gloried in the prohave studiously refrained from taking people of Great Britain and Ireland were divided. As a private citizen this was all right but Mr. Bryan must | neighbors. now remember that he represented the United States of America, and be accordingly guarded in his public utterances. The Globe brackets Bryan and Mayor Hockin together and reads sponsibility of official position. All of which might have some point were it not that the United States of America had, through her representatives in Congress, already openly and unreservedly congratulated Ireland 1901 to 192,320 in 1911. on the occasion of the passage of Home Rule in the British House of Commons.

Even though Mr. Bryan cannot divest himself of his official character in his public utterances, what has he present spiritual revival in the French | said that had not been already very

emphatically said by Congress? Perhaps it was this: "When the House of Lords is compelled to bow to the people, it will mean the beginning of Home Rule for the whole earth. It will be a tremendous triumph for Ireland and her part in the great struggle will be gratefully

Must the Secretary of State for America be silent, or mention De-

mocracy only in an apologetic way? The sympathy of all America was with Ireland in the long dark days of heroic struggle, all America thrills in the hour of Ireland's tremendous triumph. The American national representative assembly had given expression to the feeling of the nation. If in such circumstances international etiquette would impose silence on the American Secre tary of State on an occasion when it was eminently appropriate, if not necessary, to refer to the greatest event in recent history, then international etiquette is occupied with some very finical distinctions.

It was safer, however, to attribute Mr. Bryan's declaration to an indiscreet ebullition of Celtic fervor than to emphasize by calling into question the action of the United States Congress.

It would not have been dignified for the Secretary of State to enter into controversy with his critics; but Mr. Bryan's answer was in keeping with his official dignity-he repeated the words two days afterwards in Chicago.

ORIGINS OF CANADIANS

Bulletin XIII. of the Fifth Census Canada in 1911; in 1911, for in these days of rushing immigration the figures would, in many cases, have to be very much modified for 1913.

Persons of British origin were 3,896,985 in 1911 as against 3,063,189 in 1901; but they constituted only 54.07 per cent. of the total population in 1911. as against 57.03 per cent in 1901. The Irish gained little from immigration, but still stand second in this group :

English 1.823.850, Irish 1.050.384 the Ruthenian rite. Scotch 997.880.

The total number of persons of French origin in Canada is 2,054,890 while the Germans account for 393

British, French fand German together make up 88.04 per cent of Canada's population. The other figures are interesting as indicating the trend of Canadian immigra-

tion.			
	1001	1911	Increase
Austro-Hungarians	18,178	129.103	110,925
Scandinavian	-31,042	107.535	76.493
Jewish	16.131	75.68	59 550
Ita ian	10,834	45.411	34.577
Polisa	0.285	33,365	27,080
Dutch	33.845	54 986	21,141

Bulgaria is so much in the world's eve that special interest attaches to the fact that Bulgarians and Rumanians increased in the decade from 354 to 5,875. The grouping together of Bulgarians and Rumanians is not a happy one. The?former are Slavs, the later Latins. In the Nincteenth Century, March, J. Ellis Barker says: "The Roumanians are the direct descendants of these Roman settlers. Their language closely resembles Latin. Racially they form a Romanic island in a Slavonic ocean. A comparison of the small, wiry, alert Roumanians with their neighbours. the large-bodied, heavy and phlegmatic Bulgarians, is ethnologically The Roumanian very interesting. claim to be the Frenchmen of Southspect of Home Rule for Ireland. Im- Eastern Europe. Young Roumanians mediately the experts on interna- who wish to study abroad go prefertional etiquette (who are found on ably to France. French is spoken the staff of every well-equipped universally in Roumania society, newspaper) pointed out that he was which is French in its manners and guilty of a glaring indiscretion. As sympathies." In Rumania proper Secretary of State he was there are 8,000,000 Rumanians and the Foreign Minister of the in the neighboring states 6,000,000 United States and as such he should more. It may easily be that Canada should get a very large immigration sides on a question on which the from these countries, and it would be desirable in future to classify Rumanians apart from their Slavonic

In Ontario the French have increased from 158,671 in 1901 to 202,-442 in 1911, a gain of 43,771; this gain is not only in the Eastern counties bordering on Quebec, but very them a half-serious lecture on the re- largely in the North, for instance, the French population of Nipissing has increased by 10,843 and Algoma by

The German element on the other hand has decreased from 203,319 in

Ontario is receiving a large share of other non-British immigrants

or other non-pricion in	rittled recer	LOES.
	1901	191
Austro-Hungarians	919	11,9
Polish		10,60
Scandinavians	3,854	8,2
Italians	5,233	21,2
Jews	5,887	27,0

The Jewish immigrants apparently prefer the large cities, and to group themselves there in certain quarters; thus Montreal, St. Lawrence Division, has 19,256 Jews; Toronto Centre 12.157, and Winnipeg 8,844.

In the prairie provinces the French show a remarkable increase.

1901 Manitoba..... 16.021 30.944 Alberta..... Saskatchewan...... 2,634

At first blush one might imagine that the Indian population had been devastated by a pestilence which raged particularly in Manitoba. Table II. gives the Indian population for Canada as 127,941 in 1901 and 105,492 in 1911; for Manitoba 16,277 in 1901 and only 7,876 in 1911. But the mystery is cleared up when we note that half-breeds who were classi fied separately in 1901 do not appear as a separate class in the present tables; and for purposes of comparison the 93.460 Indians and 34.481 half-breeds of the census of 1901 are grouped together as 127,941 Indians in the present tables.

Evidently in 1911 when half-breeds were no longer classified as such, a large proportion of them chose to classify themselves as other than Indian.

Altogether the latest bulletin is very interesting. It indicates the difficulty but emphasizes the importance of providing for the remarkably large immigration that has apparently only just begun from Catholic countries. Happily self - interest, necessity and inclination all combine to impel these immigrants to learn the English language, so that when they are of the Latin rite, at any rate, the task of providing them with shows the origins of the people of priests will not be an insuperable

Through Monsignor Budka, Bishop of the Ruthenian rite, the large and growing Ruthenian population will be very effectually provided for. It is somewhat difficult from the census tables to estimate their number; under the heading Ruthenian in 1911 it is only 29,845, but it is probable that the great majority of the Austro-Hungarian group of 129,103 are Catholics of

CATHOLIC OR ROMAN CATHOLIC

"A storm has been raised in the Roman Catholic community of India as are sult of the issue of the Government circular laying down that the term Catholic' must not be officially used as synonymous with 'Roman Catholic,' because the claim of the Roman Catholic Church to universal Catholicity is disputed by other Churches on historical and other grounds. Majesty's Government in India has now at length, therefore, rightly adopted the same line in regard to this matter as that of the Home Government. English law and the English state recognize the claim of the English Church to Catholicity and to be the Catholic Church in England nstead of the Church of Rome

The foregoing is taken from the Telegram. Some such item has appeared in all the papers. Curiously enough the term "universal Catholicity" appears in all of them so far as we have noticed. The wording of the document sent out by the Indian Education Department was not quite so bad.

In the official communication the term is "exclusive Catholicity, which if not a very happy one either, is a little more intelligible.

A leading Catholic paper of The Examiner, Bombay, thus answers the request to comment on the act of the Government:

"There is nothing abnormal or surprising in this. I am not quite clear at the moment when the usage began, but it was somewhere about the time of James I. I think. We find the usage almost uniformly throughout government papers and seeing that the Catholic body has always acquiesced in the usage, and even to a great extent adopted it themselves, it seems difficult to find

No sign of any great storm in that uarter.

fault with the enunciation.'

The Examiner continues and notes an interesting fact that our secular press will not publish with display headings:

"It is true that the King-Emperor in his reply to the address of our Hierarchy, made use of the simple terms 'Catholic Archbishop' 'Catholic Church;' and that we saw in this a piece of delicate courtesy, rising superior to official traditions; and expressed our gratification according-(Examiner, Feb. 3rd, 1912). quite possible that this act of His Imperial Majesty may have attracted the attention of some of the High Church Anglicans and aroused their activity; and that the present official paper is the outcome of some agitation behind the scenes. If so, this may account for the quasi-theological explanation of the 'reason why' which looks 'inspired' and is perhaps some what gratuitous. But in any case when once the point was raised in official circles, there could be no question what the official answer

On the other hand the Catholic Herald of India protested against the circular, and several secular papers reproduced the protest. One of these, the Indian Daily News, in its 19,825 editorial comment, is quite in sym-23,251 pathy with the Catholic Herald.

fact an absurdity. It is analogous to talking about the 'local universal.'

But the question does not end there, for His Majesty seems to have had the tact to address Archbishop of Calcutta as the Catholic Archbishop on the occasion of his This 'loose phrase recent visit. logy' seems to have been overlooked by the Governor-General.

A similar instruction was sent to the Post Office Department.

"We wonder," says the Catholic Herald, "what effect the whole of this comical incident will have or the good-natured Hindus employed To say the least, it is sure to bewilder them still more than they are too often at present. Not only as a rule are they innocently una ware of any Catholic Church except the real one, but even the word Cathedral' beneath the name of Reverend,' if not further completed comes straight to our Catholic Cathe dral.

Quite evident that even the Catho lic Herald, though it protests, is in no "stormy" mood.

Reuter's agency to the contrary notwithstanding, the only storm in connection with the matter was the tempest in the High Church teapot that resulted in the issuing of the circular.

We have no intention of question ing the sincerity of those belonging to that section of the Anglican Church which professes to be Catholicand protests against Protestantism But if they were to attempt to fasten the term Catholic on the Church of England as by law Established, then we should have a "storm" that would drive our "Catholic" friends to cover or wreck the Establishment.

The term "Roman Catholic" is not offensive; it simply connotes the fact that Catholics are in communion with the Centre of Catholic Unity. the See of Rome. But it is unnecessary. Catholics will be "Catholics" and the Catholic Church will be the "Catholic Church" the world over, in spite of any dog-in-the-manger policy of our High Church friends whose in fluence in the premises will not extend beyond official documents.

Quite apropos is the strong letter of protest which Bishop Courtney and fifteen Protestant Episcopal rectors of New York have published against the proposal to change the name of their Church to "The American Catholic Church," or at any rate to drop the word "Protestant. In the course of the letter occurs the following paragraph:

"We would further add that we are convinced that a name which would drive from us the best of the immigration would also seriously alienate the sympathy million Protestant Christians in our land who have to-day a regard for our church, which, with less than one million communicants, stands only ninth in order of membership We cannot retain this regard by de liberately rejecting that part of our name which they consider the best proof of our relationship with them or ov advancing extravagant and exclusive claims

The American branch of the English branch of the "Catholic" Church may, between ourselves, be Catholic but it is not prudent to proclaim th

fact too loudly. Lloyd George, during the debate on Welsh Disestablishment, invariably used the term Catholic instead of Roman Catholic, and no one in England or elsewhere had even a momentary doubt as to his precise mean

The Catholic Church is not very much disturbed over the danger of losing its name-except perhaps in official documents.

THE NEW ENGLAND HAS A NEW TIMES

The Times, London, England, The Thunderer, the bitter, unrelenting foe of Irish nationality, The Times of the Pigott forgeries, The Times that gloated over the depopulation of Ireland by famine, pestilence and emigration in the memorable words The Irish are gone, gone with a vengeance." The Times that

Tory England regards as the greatest journal in the world, The Times that reflects, also, all that is best in Tory England issued a 144 page Irish Supplement, The Tablet, "is not only fair but He was graduated from that Instituthe future of the country." The following is a quotation from

The Times' Irish Number:

"The country is full of intellectual life and ambition. The land question all but settled, no longer swamps the minds and hearts of men in one primal passion. The nation is re-covering something of its splendid youth. In literature and the arts there is a forward movement which

"The word 'Roman Catholic' is in Ireland's future contribution to the Empire will take shape as a spiritual and intellectual stimulus.

Many Irishmen sympathized with the Boers in their heroic struggle a dozen years ago. So did many Englishmen, among them Lloyd George. Tories about the size of F. E Smith or Sir Edward Carson taunt ingly recall the fact as an argument against Home Rule.

The Times thus refers to the South African War :

"The defects of the Celtic char acter cannot obscure the nobility of the late Sir William Butler's char acter and the value of his work In that campaign the Irish private soldier was worthy of his Irish leaders, and when Queen Victoria rendered thanks to 'my Irish soldiers' she spoke for a grateful Empire."

Some belated Tories both here and in England will surely think "The Times is out of joint."

"The tribute," says the Tablet, 'paid to the services of the great Irish soldiers and statesmen and ad ministrators who helped to make and save the Empire is ungrudging.' Good old Times!

Introducing the Irish number The Times speaks of "A New Ireland: but it is also quite evident that a Nev England has a New Times which refers to "the not very distant past which Englishmen and Irishmen alike are ready to forget." In this Irish number politics is eschewed; but there is abundant evidence that. in the opinion of The Times, impending civil war does not cloud the Irish horizon which is bright with the dawn of a "new era of happiness and prosperity."

The Irish fought and won som great battles and the Union Jack would not now float over so large a part of the world but for the valor of the Fighting Race; but the most stubbornly contested battle in the history of the Empire has just been won. The Times, the standard-bearer of the enemy, capitulates.

They may go out with all the honors of war.

An alliance offensive and defensive is being concluded. We have learned to respect each other. The time is near when, past bitterness buried deep, Saxon and Celt the world o'er 'shall brothers be for a' that."

Then, indeed, will this prophecy of the Times be verified :

"If another great crisis should ever come, Irish genius and the strength of the Irish arm will be ready to meet it as of old.' Yes.

Come the three corners of the world in arms, And we shall shock them : nought shall make us rue, If (The New) England to itself do

MRS. PANKHURST

rest but true.

Mrs. Pankhurst was convicted of counselling the destruction of property, and has been sentenced to three ears' imprisonment.

Bonar Law. Carson et al fomented bad blood and rioting in hey are still at large.

Mrs. Pankhurst frankly admits her

'I deliberately broke the law, not sterically and not emotionally but or a set, a serious purpose, because honestly believe it is the only Bonar Law in the House of Com-

mons endorsed treason by stating in would sooner be governed by a foreign power than submit to a National-

Later, writhing under the taunts of Winston Churchill, Bonar Law interjected, "I did not quote the state ment with approval." Bonar Law might take lessons in

DR. McNALLY BISHOP - ELECT

OF CALGARY

manliness from Mrs. Pankhurst.

Last week the Ottawa papers pub lished a despatch from Rome inform ing us that Rev. Father J. T. McNally had been appointed by the Holy See to the Bishopric of Calgary. Rev. Father McNally was a native of The Times on St. Patrick's Day Prince Edward Island. He received is a terrible responsibility. We canhis primary education there, and in not live for ourselves alone. Whether "the tone of whose articles," says 1890 came to Ottawa University. friendly, and, what is perhaps more tion with the degree of B. A. with remarkable, buoyantly hopeful for all Honors in Philosophy, in 1892, and then went to Rome to complete his course. He studied in the gospel, and that, too, far more effect-Eternal City for some five years, taking the Doctorate in Canon Law and Theology. Upon returning to this are Catholics, and although in the country he was appointed curate of St. Patrick's, Ottawa. This position evil doers," yet, by some strange conhe held for about two years. He tradiction, it expects to see goodness worked for some years in the diocese and purity and truth exemplified in of Oregon, and during a portion of our lives. And if it is dissappointed already has produced conspicuous of Oregon, and during a portion of our lives. And it is disappointed results. It is probable that much of that time represented the Arch. Christ is put to shame and the devil

bishop in Rome. For some time he was pastor of St. Stephen's Church Chelsea, where he exhibited remarkable administrative abilities, as shown in the valuable improvements he made to the Church. About a year ago Father McNally was transferred to Almonte, where he also did splendid service and showed again his remarkable administrative capacity. To his zeal for the beauty of God's House Almonte owes the distinction of having the most tastefully decorated Church in the Ottawa Valley. It will long be to the people of this parish a memorial of Dr McNally's short but fruitful pastor

The people of Calgary may be congratulated upon the appointment of Father McNally as their Bishop, In the great Western country he will bring to the performance of his high office a holiness of life, strength of character and a fatherly disposition. which will mean much for the spread of the Faith.

During the holidays of his student life at Rome he travelled extensively through Europe. The facility with which he mastered foreign languages was thus seconded by opportunity, so that it is not surprising that Dr. Mc-Nally is one of the most accomplished linguists in Canada. This is an invaluable qualification for his new duties as Bishop in the West which is filling up with a cosmopolitan popu lation

We feel sure that great as are the difficulties to be overcome, and heavy as the task must be, Dr. McNally's outlook will be beyond them to the vast opportunities that will be his in organizing his new western diocese.

The CATHOLIC RECORD sends Bishop McNally its heartiest good wishes and Godspeed; its congratulations are for Calgary and the West.

ARE YOU A PREACHER OF CHRIST

Be not alarmed, gentle reader, I am not about to enunciate a new heresy. I am not even going to propound the old Lutheran doctrine of the universality of the priesthood. And yet I have asked you. "Are you a preacher of Christ ?"

We read in the records of the life of the gentle saint of Assisi, that one day he called to his side a certain lay brother who was wont to accompany him on his rounds of charity, and said to him : "Come, brother we will go out and preach a sermon." With eyes modestly cast down, and the peace and purity of their hearts transfiguring their every feature. they walked first along one street and then along another, apparently without any definite object or aim. Not a word was spoken, not a glance was cast upon the sights along the way. For an hour or so they con tinued thus, and then Francis said very quietly: "It is enough, brother. Let us return home." "But, Father," exclaimed the brother, "are you not Belfast, and counselled rebellion. going to preach ?" "My brother," said the saint, "we have preached already. We have walked about with that modesty and recollection which becomes religious men, and thereby we have given a good example, which is of all sermons the most effective.

Bearing that little story in mind I ask you now, dear reader, "Are you an impassioned speech that Ulster a preacher of Christ?" I do not ask if you have had the sacramental monition laid upon you to "Go, teach alist Parliament. This statement the nations." I know well enough was greeted with loud Opposition that such preaching is only for those who have been sent. But we have all of us been sent to preach Francis can sermons. " Having your conversation good amongst the Gentiles, that whereas they speak of you as evil doers, they may, by the good works which they shall behold in you, glorify God in the day of visitation." Since we are the light of the world we must let that light shine upon the dark places about us. Since we are the salt of the earth we must season the corrupting mass of humanity with the salt of our good example. We are the good leaven that is to leaven the whole mass. As Catholics ours we like it or not we are forever influencing our neighbor. If that influence is good, then indeed we are preachers of Christ. If that influence is bad we are preaching the devil's ually than he could do it himself, For the world never forgets that we words of St. Peter it "speaks of us as

triumphs. Let us, then, endeavor to preach Christ as Francis preached Him always remembering that whereas Words teach, example draws." Misrepresentations are circulated against the Church and its teaching. Calumnies and slanders are hurled at the citadel of Truth. Here, then, is our opportunity. Let us show by the example of our lives that our religion is not for the bed-chamber, or even for the Church on Sabbath days, but that it goes down deep into our lives, and makes us kind and charitable and honest and just and pure. Then by deeds, not words, we will have answered that question which the world, Pilate-like, is ever asking, "What is Truth?" And the compelling force of Truth will cause the world, weary from its pursuit of phantoms, to bow down and reverence it. Ah, if we did but grasp the splendid opportunity that is thus presented us to propagate Christ's Kingdom? Did we but realize that this is our particular field? The world takes but little stock in the piety of priests and nuns. That is their business, it says, but we have other vocations in life. But the layman who lives his religion refutes their specious reasoning. He demonstrates by his example how erroneous is the contention that religion is a thing of cowls and cassocks. He is in the world. He is, in a sense, of the world. But yet his every action speaks of another order of existence. And he shows how eminently practicable it is to reconcile them both. He is trading with his talent, and before the transparent sincerity of his life the poisoned arrows of calumny and misrepresentation fall harmless at

This, then, is the question you have to answer: " Are you a preacher of Christ?" Are you gathering with Him, or scattering? Answer it now, and do not wait until the Master, returning, asks you to deliver up your talent.

NOTES AND COMMENTS

THE BUDGET of the Presbyterian Church in Canada for the year 1913 has been published, and provides for an expenditure of \$1,200,000. Of this sum no less than \$60,000 is apportioned for "French Evangelization "-conclusive proof that with all their hard-headed business capacity, the "fathers and brethren" are not immune from the wiles of the bunco

THE REV. Dr. Tucker, rector of St. Paul's Cathedral, London, assured a Toronto Bible Society audience last week that the point of view of the higher critic is not the point of view acceptable to the man on the street. or in the pew. The ordinary man, he said, comes to the conclusion that God made heaven and earth in spite of the scientific reasoning of the rationalists. A singular circumstance is it not, that the rampart rationalism of the present day has its citadel in siders that in compromise lies the surest passport to the "conversion" of the educated Hindoo.

AT THE annual meeting of the Catholic Truth Society in Toronto last week emphasis was laid by several speakers upon the fact that the society had been instrumental in several instances in moderating the tone of certain daily papers where Catholic matters were concerned. This of itself is no slight achievement. Time was, and that not so ion is best manifested through effect. Governor of New Jersey. ive organization, Catholics, if they hope to reap the full benefit of their position in Canada, should sink their petty differences, and profit by the tify this impertinent interference in splendid example of their brethren the private affairs of the First Citi- my wife."

in Germany. For such a common rallying ground there could be no better nucleus than the Catholic Truth Society, which we hope some day to see established in every considerable parish in Canada.

A RECENT demonstration of what can be affected by intelligent, outspoken criticism in the Catholic press of such utterances as we have referred to?is afforded by the Everyman's Library edition of Cardinal Newman's "Apologia." Our readers may recall several paragraphs which appeared in these columns a few months ago animadverting upon Everyman's "Introduction" to this great Catholic classic. This had been written by one Dr. Charles Sarolea. whose work we characterized as an insult to decency and common sense This was the gist of criticism of other Catholic journals the world over. It was pointed out to Messrs. Dent, the publishers, that if it were against the policy of the house to entrust such work to a Catholic, there were competent non · Catholic editors who could have sounded the true note in regard to Newman, and that to have entrusted such work to the hands of so shallow-minded and distempered an editor as Dr. Saroles was to narrow the usefulness and militate against the success of that otherwise admirable series of volumes. It will be a source of some satisfaction therefore to Catholics to read in the Tablet that in deference to such representations Messrs Dent are withdrawing the Sarolea "Introduction" from future copies of the Apologia in Everyman's Library.

In moving a vote of thanks to Mr. Wilfrid Ward for a lecture on the Genius of Cardinal Newman." in Kensington, a short time ago, Father Martindale, S. J., put into a nutshell the unique place in modern thought occupied by the subject of the lecture and the bearing of his genius upon the spiritual history of the age. All that Newman wrote, he said, had its special interest: "He not only appreciated the problems of his own time, but also those of the future. He foresaw all the main lines of modern thought, and indicated the lines that should be taken to counteract them. They had a right, therefore, to look upon him in some measure as a prophet. And not only could this be said of him, but also that he possessed a calmness which enabled him to keep his head where others would have lost theirs. This gave them additional reason to be proud of him."

THAT NEWMAN stood upon an eminence, and was granted a vision entirely unique in our time, is surely not his least claim to distinction. And that, on this account, he should have been misunderstood, misindged and misappreciated by men of more contracted vision is scarcely to be suspicion, I asked a friend to go with wondered at. But that his fame and me so that I would have a witness to the Protestant Theological Seminary, his influence will grow with the and finds its voice through the pul- years and widen until it becomes pit? Dr. Tucker is no doubt sincere the treasured possession of the in his arraignment of the evil, but he whole Christian world-that "he is is hopelessly in the minority amongst | as a Father and Docter of the Church, his brethren, and must feel that his raised up by God to perpetuate the appeal to the laity is vain. If the line of Fathers and Doctors in these leaders in Israel "have surrendered latter times"—is the judgment of no baptized Mr. Dennison according to to the enemy what hope is there for less acute an observer or profound a the Baptist rite. Mr. Dennison was the rank and file? Meanwhile, a philosopher than Father Joseph not in. professor of Trinity College con- Rickaby. "And not in vain shall it be told." he said in his Memorial Sermon, "but as Samson's dying feat was to the destruction of the Philistines, so shall the memory and the word of Newman be to the conversion of Englishmen: dead, he shall bring more souls to the Faith than he converted in the days when he wrought the deeds of a strong man in Israel." To such a man what reeks the shallow incomprehension of a score of Saroleas!

WE HAVE recently had a fine exlong ago, when secular journals gave ample of the Methodist conception of his reasons for leaving the priest-bood, and further stated I was quite malice, or both, in this respect, and tary to President Woodrow Wilson, considered it fair game to make their is, it seems, a Catholic. He is also, columns the vehicle for any verbal as the Christian Advocate, the nastiness towards Catholics which official organ of Methodism in the these unamiable qualities might sug. United States, admits, "entirely gest to themselves, their reporters or capable of performing the duties of correspondents. That the time has his confidential and responsible posipassed for doing this with impunity, tion," and "his personal character becomes increasingly evident. Not is above reproach." These admiralone to a gradual emancipation from able qualities notwithstanding, The the old evil spirit is this to be attri. Advocate feels constrained to protest buted, but even more so to the against his retention by the Presiweight and influence of Catholic puble dent in the office he has so well filled lic opinion. And as this public opin. ever since Dr. Wilson's election as

> ON WHAT grounds, it may well be asked, does the Methodist organ jus. her house, without, as she believed,

zen? The Advocate makes no bones about it : " Mr. Tumuity, as an ardent Romanist (!) regards his obligations to the Church as superior to his obligations to the State." Quite so: so did the early Christian martyrs, and for that crime they were thrown to the lions. But according to the Advocate's conception of Christian duty, those same martyrs should have saved their lives by burning incense to Diana. Conscience has no claims where the demands of the State intervene. This being so, remarks the Tablet, we need not do more than note the sad confession. The President meanwhile, like King Edward VII., under not dis-similar circumstances, can afford to calmly ignore such meddlesome obstrusive

ACCORDING TO A paragraph in the Presbyterian, Rev. Dr. Hanson still labors under the delusion that he has "replied" to Archbishop McNeil's strictures on his fantastic notions as to grace and justification. It would the Archbishop take further notice of him. What he calls his "reply was simply a tissue of worn out dis tortions of the Church's teaching. The poor man, however, wrote as if he had made some new discoveries. "I charge Rome with this," and "I charge her with that," was the burden of his cry, just as if he had hit upon some new and effective way of putting the church to the blush. If the simpleton only knew it, his calumnies are as old as Luther and Melancthon and that paragon of virtue and courage, John Knox. As remarked before, his letter might have been written by any one of those early seraphic individuals to whom hatred of the Church spelt Christianity. And it was of just as little effect, for the simple reason that the Church's mission does not depend upon the approval or disapproval of a succession of rational ising heretics. Dr. Hanson's assur ance to the world, then, that he is very jealous of anything obtruding itself between the Blessed Christ and [his] poor needy soul " may be accepted at its face value, as a silly

MR. DENNISON INTERVIEWED

STRANGE BAPTIST "CONVERT St. John Freeman

Last August the daily papers of Moncton, N. B., announced that a have been straightforward. certain Mr. Dennison, calling himself an ex-priest, would be baptized in the Baptist Church. The ceremony was to take place Sunday, August

I decided to call on Mr. Dennison and ask him why he had turned away from what I considered the greatest calling given to man to

follow. As I thought that it might turn out that Mr. Dennison was not what he pretended to be, and that he might make statements to prove my verything that passed between Mr. Dennison and myself. I made known my intended visit to no other person than this one, as I wished to

We were received at the Baptist Parsonage by the Rev. Mr. Lawson, I explained the reason of my visit, and Mr. Lawson ventured to give me the main reasons for Mr. Dennison's action.

I listened carefully and wondered greatly if such reasons as these could ver have been advanced by a man who had gone through the usual philosophical and theological training which lead to the Catholic priesthood. I even wondered how such a reason could be accepted by a Pro testant minister but I said nothing as I had not come to argue with Mr. Lawson, but to see and hear the "expriest.

We called the following day. He received us courteously. I explained my intrusion on his privacy by saying that I was curious to know prepared for a dismissal if he resented my coming and my curiosity. He assured me he was glad I called and that far from resenting my curiosity he would gladly try to satisfy it. said he much preferred being called on, to being held up on the street, as his life had of late been attempted many times. I assured him that we were not armed, and he complimented us on our pacific appearance. seemed pleased to know that his life was not in danger, and we were lighted to hear that we did not look

like thugs. The sincerity of his present position he assured me was beyond question. It had cost him everything dear to man -home, the regard of former friends, the love of his mother. who could not now receive him into loss to her soul. It had cost him, above all, "the woman who was to be

He would begin his doctrinal diffialties, he said, seriatim. First, there was the Doctrine of Intention. I was not there to argue, but to

I asked him and he told me that he had been educated at Maynooth and ordained by Archbishop McCabe at the Trinity ordinations in 1884, at

the age of nineteen.
I had interrupted his seriatim process, so I begged to be excused and he went on to say that the next great obstacle to his continuing in priesthood was the oath he had taken at his ordination (and which all priests take) to do anything and everything to further the interests of the Church.

He then took up the Doctrine of Transubstantiation.

He then made some remarks about the habit of drinking that he had seen among the priests. I asked if he himself had been addicted to the habit, and he admitted that he had both before and during his priesthood. As he was ordained at the age of nineteen oncluded that he had an early start. He told me that after "his ordina-tion in 1884 by Bishop McCabe he had spent a short time as a priest in The work there was not Limerick. be a sweet morsel in truth to have such as to satisfy his zeal, and he therefore set out as a missionary among the Esquimaux. was not fruitful there as he could not bring the Esquimaux to see the difference between the worship of a cross and the worship of a totem pole. "He had then moved to the great slave district where he worked among the Indians, and where he vast sums of his relatives' spent money on churches and industrial schools." "I think that the sum spent by him was about \$23,000." But the untenableness of his position generally prevailed over every consideration and five years ago he broke loose, to preach Christ."

interview came to an end. Mr. Dennison's dectrinal reasons did not seem to me to be very solid, and moreover, he had made some

statements. At the next interview I had, he in sisted he had been a member of the Inquisition, and when I pointed out that that was the highest among the congregations at Rome, and its members, therefore, chosen from among the most learned theologians of the world, he did not seem to notice that I rightly suspected he could hardly be classed among those

Up to the present I had no positive proof that he had ever been a priest, and I had many good reasons to suspect that he had never been one; I had no right to offend the man by telling him that I believed him to be an impostor. I had requested him to give me his reasons for leaving the priesthood. He had done so. He had told me things that were not true and without offence. I let him know it. I could have questioned him about parts of the breviary or missal that few except a priest would know. But that would not not cided to ask him point blank if he were a priest. He raised his right hand and solemnly said. "I was

The following Sunday evening I called to see the Rev. Mr. Lawson I told him the substance of my inerview with Mr. Dennison asked him if he had any proof other than Mr. Dennison's word, that Mr. Dennison was ever a priest. He said that he had not. I suggested means by which he could guard himself against the possibility of being imposed upon. I gave him the name of the Rector of the Canadian College in Rome, who could furnish him with information concerning Mr. seem to be poor chough, who with information concerning Mr. Dennison's claim to having been a member of the Congregation of the Inquisition, which claim was maniassume the responsibility of my visit festly false. I told him that if he could ever prove that any priest at any time in any place, took the oath as described by Mr. Dennison, that I would follow Mr. Dennison and submit to baptism in the Baptist Church. I am still waiting to be immersed.

C. F. GILLEN St. Boniface, Winnipeg, Mar. 10, 1913. With regard to the statement about his being educated and ordained at Maynooth, the Rev. J. F. Hogan, of

Maynooth, writes: I have searched all the college registers and made other enquiries about the matter mentioned in your letter. As a result, I can inform you that there was nobody of the name of Dennison ordained here by Dr. McCabe or by any other Bishop in 1884. Furthermore, there was nobody of that name in this college in 1884 or during the two decades pre-ceding and following that year. "Nor was there ever a man of the name ordained here by Archbishop Walsh.'

I remain, Faithfully yours, (Signed) J. F. Hogan. St. Boniface, Winnipeg, Mar. 10, 1913.

John Begbey, of Limerick, Ireland, St. Munchin's, Limerick, 14th Sept.

In answer to the statement that he

is an ex-priest of Limerick the Rev.

answer as being one who would be likely to know all about the " man Dennison." I am very glad to be able to say

that such a man is unknown in the diocese of Limerick. I am twentythe diocese during that time a priest of the name. I would go further and say that there never was a priest of that name in the diocese of Limer-I have made out a list of the

Hoping you will be able to run the

imposter to earth, I remain dear Father, Yours faithfully in Christ, (S'gd.) JOHN BEGBEY.

Finally, Monsignor J. Breynat, Administrator and Vicar Apostolic of the Mackenzie, writes concerning Dennison's claims as a missionary priest in the Great Slave district :

"In reply to your letter of August 20th, 1912, which only reached me a few days ago, I hasten to set your mind at ease on the subject of the Rev. Dennison. For the twenty years that I have been in these northern regions, there has never been a priest of that name exercising the ministry in the vicarate of Mac kenzie, which comprises all the region of the Great Slave lake.

'During the sixteen years that our missions have been established, thanks be to God, there has been no defection among our priests.

REV. R. J. CAMPBELL'S IMPRESSIONS OF CON-TINENTAL EUROPE

From the Christian Commonwealth

Within an hour of his return from nis continental holiday Mr. Campbell paid the penalty of his absence. He paid it gracefully and with characteristic fullness. The record of his ex periences and of the impressions he derived from them lost nothing in the telling, since he returns fresh and vigorous; and obviously greatly bene-fited by his holiday. If the last stages of his journey had wearied him no trace of it appeared while we talked together, and something of the quick and vivid interest of the actual scenes and experiences was conveyed by his tones and gestures. Some things he had seen appealed to him very deeply and stirred and thrilled his own spirit. Mr. Campbell explained to me that he had touched a side of life both in France and Spain hitherto unfamiliar Through the courtesy of some of his Catholic friends in Eng. land he had introductions to religious circles not usually open to travellers, which gave him opportunities of measuring the depths of religious eeling that the ordinary visitor to the Latin country would not have. He expressed himself as specially under obligations to his Eminence Cardinal Bourne for the facilities forded him at Lourdes.

Mr. Campbell saw very little of the liberal movement, and did not come much into contact with Modern leaders on the continent. But he met a great many of the orthodox clergy, nd talked freely with the men and women at work in the fields whenever he had an opportunity. Knowing French and sufficient Spanish he was able to talk to them without much difficulty, and gained an insight into heir minds and an understanding of their attitude towards religion, of which he spoke very sympathically.

From England Mr. Campbell preeeded straight to San Sebastian, and thence to Madrid. "The habit of mind of the ordinary Spanish peon, Mr. Campbell said, "in something the Englishman finds it very difficult to understand. Religion is a very real thing to these people. habit of worship, a sort of have the habitual religious temper, which makes them extraordinarily indifferent to the facts of everyday life. What we call 'progress' does not seem to concern them, they work hard, although very leisurely, and they the impression that they have a laissez faire store of happiness which gives them contentment with their They seem to be looking always apparently feel the need for the material comforts and conveniences of a more advanced civilization—or what we call 'advanced.

Do you think that is due to their religious training, Mr. Campbell? Perhaps if a propaganda was started of work, higher wages, and so forth -a demand for 'progress' might be awakened." I certainly think their present

attitude is due to their religion," said Mr. Campbell; "but I do not know whether the things you mention would have much meaning for them. There is a fairly strong Socialist party in Madrid and Barcelona, but I do not see how they can make any appeal to the mind of the Spanish Peon; the propaganda would not touch his life in the same way as it does the English workers. I am wondering though, how the Liberalism which has now asserted itself in the public life of Spain will affect the people. It may have unexpected reactions and perhaps turn their thoughts in the direction of material improvements. In many respects that would be a good thing. One cannot help feeling that there is an atmosphere Rev. and dear Father: — Father of decay about everything in Spain, Hartigan sent me your letter to including even the church buildings. The churches, however, have a tremendous influence, especially in the Basque Provinces. In San Sebastian, on a Monday evening, in one of the churches there was a very large strengthened by supporting a fiction, nor by making false attacks. If we five years a priest, and fifteen years of a series of Lenten discourses. In the city. There has not been in of a series of Lenten discourses. are exposing Roman oaths and malethe street. This on a Monday evening," said Mr. Campbell, significantly. We would not often see that in England.' "What were your impressions of

parochial clergy for the past two hundred years, as I am preparing an ecclesiastical history of the

diocese, and such a name does not 2,000 men in Rouen Cathedral at a religious conference. It was a conference about the person and teaching of Our Lord Jesus Christ. what I saw and from the inquiries I made I drew the conclusion that there is a sort of reaction going on against the irreligion of tion ago. There is something like a real revival of religion taking place. I do not mean, of course, a revival in the ordinary evangelical sense of the word, but a genuine quickening of interest in religion, an increased passion and vitality and power in religion; and there is also more attention to the observation of worship This change is due mainly to the de nunciation of the Concordat with the church by the French Government some years ago. What looked like a crushing blow at the power of the church is having the opposite effect. This is an argument in favour of disestablishment. would think. The separation between church and state has resulted

fervour among the clergy, and an in-creased respect for Christianity creased respect for Christianity cause the preposterous thing has among the people at large. It is frequently said that men do not attend the churches in the Latin countries. That was not my experience during my tour. The reaction too, seems to be general—it is not confined to one class. A large per-centage of men attend the churches, and I noticed at the Rouen confer ence that many of them were of the

professional educated classes. "I understand you paid a visit to Lourdes?

"I did not realize before I went to Lourdes that the London miracles and pilgrimages and the Lourdes influence generally have had a important effect upon the Catholic Church as a whole during the last fifty years."

"But the cures."

"Of course, it is not claimed that more than a small percentage of the sick people who go thither are cured But I think the evidence shows that some cures take place which are se astonishing and so unaccountabl that they must be pronounced mir-I am only repeating now aculous. what I was told by the educated gentleman who showed me the scene. Dr. Cox, the head of the des Constations Medicales told me his own story. It is rathe remarkable. He went to Lourdes to investigate the cases, and after four was so impressed by what he saw that he remained there and took charge of the Bureau, giving up his practice in London in order He told me of cure after to do so. cure that cannot be accounted for by medical science at all. The utmost that a medical man, who is not inclined to admit the supernatural hypothesis, is able to say is that some of the cures are due to some cause not yet known to medical science. I cannot help thinking the cures are due to suggestion, conscious and unconscious. The effect of sug gestion, as we know is enormous and I think it is perfectly credible that it is operative in these cases That is my own view. The phenom very remarkable, however. and would repay investigation by ex perts. If the Society for Physical Research had been in existence when Bernadette saw her visions some explanation might have been formulated other than that ultimatey given by the Bishop's Commission of Inquiry, and the matter is still im portant enough to merit their atten

BOGUS K. OF C. OATH PROVES A BOOMERANG

DISSEMINATORS OF ABSURD DOCUMENT ARE DENOUNCED FOR TACTICAL BLUNDER N. Y. Freeman's Jo

Signs are not wanting that a cerain document labeled "The Oath of the Fourth Degree Knights of Columhas demonstrated its possession in a high degree of the qualities of a familiar missile much favored by the Australian aborigines, the boomerang, them-say, for shorter hours and that the word has been passed around to call it in. Of course, the manufacturers of the rubbish cannot immediately dispossess all the deluded fanatics "stocked up" with their worse than worthless product; from time to time skulkers will in troduce it into great industrial estab lishments where numbers and dimen. sions afford opportunities for under hand work ordinarily done under cover of darkness. In guerilla warfare against Rome the precious "oath" may serve in lieu of a weapon of later date, but the organized forces will have no more of it, having consigned it to the junk heap, along with the church-basement arsenals other hoary relics of earlier conflicts What can be said for the authenti-

city of the oath when a paper of the character of The Converted Catho-

lic, New York, says it is bogus? "We are glad to say frankly," says The Converted Catholic, for January, "that our inquiries have brought us perfectly reliable infordictions, we can find them in abundance and horrible enough, without inventing new ones. The errors of belief and of practice of Rome are so numerous and so great that we may occupy all our time and energy in combating them, and we lose time energy and influence in fighting the

And in The Christian Advocate, of New York, Methodism's leading organ, we read:

INDISCRIMINATE ASSAULTS UPON ROME

We have received so many inquiries concerning an alleged oath of the fourth degree of the Knights of Columbus, and have been supplicated so earnestly to denounce its horrible terms, that we are finally constrained to express an opinion which we have thus far refrained from making publie because we have fancied it to be entirely unnecessary. We never believed in the genuineness of his absurd document, and cannot understand how even the most inveterate anti-Romanist could cajoled into accepting it as an authen-Whatever ic instrument. Romanists are, they have never been accused of downright lunancy. As suredly no sane persons would conspire to induce their fellows to ac cept this oath, even if they were in a great re-awakening of apostolic wicked enough to conceive it. It is needless to quote its language be

It is well to remember that truth never lies in extremes and that nothing is gained for a cause by intemper ate denunciations. The exercise of cool judgment and critical analysis often save us from overheaded and unjustifiable outbursts of wrath

A "JESUITICAL" INVENTION! Forced reluctantly to publicly brand the absurd "oath" as a fabrication. the non-Catholic and anti-Catholic papers seek to "unload" gracefully and to undo the harm that has resulted to the interests of bigotry through the tactical blunder involved in the concoction and dissemination of the ridiculous thing. They have therefore evolved a theory a and fantastic as the oath itself. quote from The Christian Advo

The Converted Catholic pro pounds an ingenious and, for aught we know, a correct explanation of the manner in which this oath was invented and circulated. We give it place because it may reconcile certain rabid anti-Romanists to the de-molition of their theory concerning its origin :

How this story came into promulgation no one seems to know. It may be the artifice of some crafty Jesuit. Many a skilful general has decoyed his enemy to destruction. It would not be at all opposed to Jesuitical practice for one of their order to circulate such a fiction among Protestants exciting them to an attack upon Rome which could be defeated in the final exposure of the fiction to the humiliation and chagrin of the Protestant controversialist. Protest ants must be careful as well as zeal

A pitiful exhibition!

The choicest pearls are often found n the ugliest shells, and the richest blessings are wrapped up in the very circumstances of life in which God has placed you.-J. Stuart Holden.

Nothing makes the soul so pure, so religious, as the endeavor to create something perfect, for God is perfection, and whosoever strives for it strives for something that is God like.-Michael Angelo.

THE ARTIST MONK

I read a legend of a monk who painted In an old convent cell in days by gone

Pictures of martyrs and of virgins sainted, And the sweet Christ-face with the crown of thorn.

Poor daubs! Not fit to be a chapel's treasure! Full many a taunting word upon them fell. But the good abbot let him, for his

pleasure, Adorn with them his solitary cell. One night the poor monk mused

Could I but render Honor to Christ as other painters Were but my skill as great as is the

tender Love that inspires me when His Cross I view! But no-'tis vain, I toil and strive

in sorrow; What man so scorns still less can he admire; My life's work is all valueless-to-

morrow I'll cast my ilt-wrought pictures on

He raised his eyes, within his celloh, wonder! There stood a Visitor—thorn crowned was He,

And a sweet voice the silence rent asunder—
"I scorn no work that's done for love of Me.'

And round the walls the paintings shone resplendent
With lights and colors to this

world unknown, perfect beauty, and a hue transcendent

That never yet on mortal canvas There is a meaning in the strange

old story— Let none dare judge his brother's worth nor meed: The pure intent gives to the act its

glory, The noblest purpose makes the grandest deed.

FIVE MINUTE SERMON

THIRD SUNDAY AFTER EASTER

THE PATRONAGE OF ST. JOSEPH "The blessings of thy Father are stengthened with the blessings of his fathers, until the desire of the everlasting hills should come: may they be upon the head of Joseph and upon the crown of the Nazarite among his brethen." (Gea. xitx. 26.)

Why do we believe that St. Joseph is the greatest saint after the Blessed Virgin, and therefore most powerful after her in his intercession with God? To answer this question we must consider as best we can the nature of his relationship with God, for by this alone can the greatness of sanctity be measured. That this relationship was a special one is be yond doubt, for not only did it exist between himself and Jesus and but even also with the ever adorable Trinity; since he, like the Blessed Virgin, was destined from all eternity to fulfil a peculiar office in the divine economy of the mys-tery of the Incarnation. It was God's will that Joseph should come in contact and have relations with

sense, look more closely into his re-lationship, first with Jesus and then with Mary, and perhaps we may catch a glimpse of the greatness of our saint and prove his power of in-

With regard to Jesus-St. Joseph was His father in everything but generation, and although he did not possess fatherhood in the ordinary sense of the word, nevertheless the God who sustains and who sometimes suspends the laws of nature breathed into his soul a parent's love and gave him the rights of a father, and therefore well does Holy Writ verify these rights when it tells of our Lord's obedience to him and to the Blessed Virgin: "and He was subject to them." It supports a pa-ternal claim when it gives him the privilege of naming the Holy Child: and thou shalt call His name It shows that he was allowed to address the only-begotten of the Father as "My Son"—a dignity possessed by two other beings only—God and the Virgin Mother; for was He not called " carpenter's son?" and did not His Mother say to Him, "Son, why hast Thou done so to us? Behold Thy father and I have sought Thee, sor-

So much for a few phases of the spiritual intimacy which St. Joseph had with Christ and therefore with

Considering his relation to our Blessed Mother-she was his Virgin wife as she was also the immaculate Bride of the Holy Ghost, and the nature of the spousal contract being for ever virginal, made the contracting parties more acceptable; for the spiritual not only purifies but intensifies to an almost infinite degree the power of love. To be sure, there is no equality between the persons con-cerned in this marriage, but there is, nevertheless, a proof of the nearn of St. Joseph's relationship with God the Father and with the Blessed Virgin; for indeed he must have been a great saint to have raised to the exalted position of hav-ing something in common with the Most High and of being the husband of her who possessed in all its fulness the richness of divine grace. Did not even Heaven stoop to reveal to him the mystery of the ages—the scheme of the Redemption?

No, the nearness of St. Joseph's relationship with God is obvious from have said, and that he is nearest after the Blessed Virgin in this relationship is also obvious; and since we measure sanctity by the degree of nearness to God, we therefore conclude that he is the greatest saint after the Blessed Virgin. From this follows, as a natural sequence, the theological fact that he is most powerful after her in intercession with God. For the more familiar becomes the intercourse with the intercessor, the more does love exist, and consequently the more efficient becomes the intercession. Since, then it is certain that he is so powerful in intercession, let us resolve to-day to make him our intercessor before

WHAT FATHER BENSON SAYS OF US

Scarely anything can be imagined more difficult than for an inhabitant of the Old World to assess his impressions of the New. When an American visits England he has a thousand aids and guides; these matters direct him at least how and where to look for what he must ask and what He may know little or noth ing of the last five hundred years of European history, as the Englishman may know little or nothing of modern America, but both American and Englishman alike share in the heritage of the first fifteen hundred vears after Christ: Rome belongs to successful use by physicians and hosyears after Christ : Rome belongs to them alike, both Imperial and Catholic; the saints and the kings and the poets of Christian Europe have had as much to do with Chicago as with

modern London or Paris. But the Englishman has no such advantages in America. To him, soaked as he is in unbroken tradition the most venerable building in New York is of yesterday, and the Civil War s an unintelligible quarrel of the day He must begin all over again there is no rhythm, to him, in American history, no gradual transformation from heptarchies to unity, from feudalism to constitutional sovereignty and from sovereignty to demo-

cracy. He is under extraordinary disadvantages—under the disadvant-ages that rest on a conservative son of an old house who meets for the first time his adventurous cousin

returned from abroad.

As the American in Europe, therefore, is apt to pick out for notice first those things that are of the past so the Englishman in America per ceives first those things that are most characteristic of modernity he winces under the rush and clatter of machinery, he is awed by the size of skyscrapers, by the distances over which he travels and the speed with which he goes, by the bulk tunes that are made, and by the absence of what he knows as conserva-This last point, in particular strikes him; he notices how little, or the whole, family tradition counts how a son will sell his father's house and set up elsewhere for himself without a qualm, how the gardens have no walls round them—a very significant symbol indeed—how men shake hands with their photograph ers, and have their boots blacked in public places-how in a word, all that two agents of the mystery-with instinct which rises from a feudal past and which is in the very air he Jesus and Mary.

Let us with the eyes of faith, for has hitherto breathed, has given they are keener than the eyes of place in America to a spirit, public and democratic in a sense of which

he has never dreamed. At first he is a little shocked and chilled. It seems to him as if there were no such things as privacy or in dividualism anywhere—as if he had awakened in the morning, so to speak and found his bedroom walls to be of glass, This is further driven home by the character of American journalism he finds that he is not supposed even to resent having his personal habits described in headines. The number of cigarettes he smokes in the day: the manner in which he turns his head when he speaks; his raids on grapefruit—all these things are proclaimed before him when he opens his morning paper.

Then little by little, if he is no ompletely a fool, he begins to understand that it is not that there is no individualism, but that it is of a different kind not that there is no home life in America, but that Amer ica itself is home life not that the American's house is not his castle, but that his country is. He begins to see that the children in the street look happier and the few beggars more self-respecting than in his own Whitechapel slums that the national flag is not, like his own, brought out only on days of expan-sive festivity, but that it flies all the time that travelers do not bribe the conductor to lock the door of their compartment, but, instead hang gen ially onto a swinging strap—in short. does not shut itself up within locks and bars, but has burst them and gone out into the street. He under stands, in a word, in spite of the palaces on Broadway America is demo-cratic; and that in spite of Mr. Lloyd George, and MM. Combes and Juares,

Europe is feudal. After having done those thingshaving ridden on an engine from New York to Albany, having sat in the electric chair, having been in terviewed by brisk and charming journalists, having had a beefsteak supper in a chequered apron and walked up Fifth avenue with a milionaire and a tailors assistanthaving understood something of that joyous boisterous public spirit that lies at the root both of the virtues and the vices of America-so utterly alien from the melancholy happiness and the luxurious sorrows of Europe -he will, if he is a wise man, begin to enquire as to America's religion; for the religion of a country sole certain interpretation.

HEAVY DRINKER CURED SAMARIA CURED HIM AND HE HELPS OTHERS

A man who has been released from the awful cravings of drink, and whose first thought is to help others, shows the spirit of true brotherhood and philanthropy. Read his letter

"The Samaria Remedy Co., Toronto, Ont.:
"Will you please send me book on drink, also circulars relating to your valued remedy for the drink
habit. I wish to hand them to a friend who is going
to ruin through drink. You will remember that I
have taken your remedy, and I find it all you claim
it to be. I never think of taking or using strong
drink in any way, as all desire for it has left me. I
cannot speak too highly of your wonderful remedy.
You may use my name in any way you wish in public.

" H. Lilywhite, Brigden, Ont." Samaria Prescription is tasteless nd odorless, and dissolves instantly in tea, or coffee or can be mixed with It can be given with or without the patient's knowledge. It removes the craving for drink, builds up the

system and restores the nerves. Drink becomes distasteful and even Drink is a disease, not a crime. One drink of whisky always invites another. The inflamed nerves and stomach create a craving that must either be satisfied by more whisky or removed by a scientific treatment like Samaria Prescription. Samaria

pitals for over ten years. If you know of any family needing Samaria Prescription, tell them about it. If you have a husband, father, or friend that is drifting into drink, help

him save himself. Write to-day. A FREE TRIAL PACKAGE of Samaria Prescription, with booklet giving full particulars, testimonials, price, etc., will be sent absolutely free and postpaid in plain sealed package to anyone asking for it and mentioning this paper. Correspondence sacredly confidential. Write to day the Samaria Remedy Company, Dept. 11, 49 Colborne Street, Toronto, Canada.

HE NOW BELIEVES IN "FRUIT-A-TIVES"

Because He No Longer Suffers With Headaches

TAYLORVILLE, ONT "I was a sufferer from Fearful Head-aches for over two years. Sometimes, they were so bad that I was unable to work for days at a time. I took all kinds of medicine, was treated by phy-sicians, but yet the Headaches persisted.

A short time ago, I was advised to try "Fruit-a-tives" and I did so, with I must confess, very little faith. But after I had taken them for three days, my Headaches were easier and in a week they left me.

After I had taken a box of these tablets, my headaches were quite cured. My appetite was always poor and my stomach bad—and now my appetite is splendid and my digestion excellent. I had become thin and weak from the constant Headaches but now not only have I been cured of all these awful Headaches, but my strength is growing up once more and I feel like a new man.

BERT CORNEIL. Take "Fruit-a-tives". 50c a box, 6 for \$2.50—trial size, 25c. At dealers or from Fruit-a-tives Limited, Ottawa.

He will find tfirst an immens ivity: and that the same vital and unbounded rush that creates huge winkling faces of electric light in New York by night, builds churches two or three stories high, creates orphanages that occupy five acres of ground, drives cinematograph lanterns in crypts, and creates Men and Religion Movements in a thousand towns simultaneously.

At first, in spite of the lessons he has previously learned, he will be both bewildered and dismayed. It will appear to him that religion, as he knows it, with its silence, its dim lit interiors, its haunted corners and its reveries, has no space to live in He will ask, bitterly, why they do not have phonographs instead of pulpits, and steam-organs instead of orchestras; they would be entirely unwearying and quite as effective for this kind of thing. And then, little by little he will begin to dis tinguish.

He will see, first, that there is in deed in American towns a vast deal of religion that is scarcely at all reigious. It is excellent in all other ways; it is a great social asset: it s sometimes quite artistic; it is unboundedly philanthropic and sincere and generous; it is even imitative as in the Protestant Episcopal Cathe dral of New York—of real cathedral life in England. Its ministers are active and zealous; the choirs sing beautifully in four parts; its dogmas have blossomed themselves away into the most exquisite sentiments there is an abundance of good feeling and fellowship; its adherents are sincerely anxious to uplift the But it is not religious; undepartment of American religion, ex-

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actly that chasm into which so many treams of similar religious activity in his own country are tending—and that this end has been reached more swiftly in America exactly for the same reasons as those for which America was the first to simplify, by process of amplication, certain kinds of machinery, and produces cold chisels more cheaply and better

nade than in England. If he is a Protestant, therefore, he will leave America either confounded or delighted; for he will see his own timid principles worked out to their logical end. If he has given a red lamp to his church at home because it looks so nice from the road after unset, he will be charmed, if he is logical, by the cinematograph as a principal instrument of workshop : if e has endeavored to cling to the be lief that the love of God is more vital and fundamental than the giving of free breakfasts to poor children, he will be appalled by the absence of dogmas from American faith.

But if he is a Catholic he will carry away a very different impression. For he will find, in New York, for instance, that the same thoroughne and businesslike activity that has driven Protestantism to creedless ands, has embanked and cemented and scoured from weed, the Rock on which the Church is built.

First, he will be amazed by the umbers of Catholics. "Who are all those men?" he asked one day, as an apparently endless stream marched by him, eight abreast. Those are the Holy Name Society' said his American friend, "Catholics you know." "Catholics! I didn't know there were so many Catholics in the whole of America." but those are only the ones that don't curse," said the American. 'You should see the others!'

He will find, then, that in the smallest parish in New York, about 3,000 persons hear Mass every Sunday; and he will, amazed, compare with that the fact that in his own cathedral in London scarcely a greater number fulfil their Sunday duties. He will see from his window the street thronged eight times each Sunday morning; he will see that in church after church it is the same he will learn that the Knights of Columbus could wield, if they chose as great a social force in favor of Catholicism as a Freemasonry can wield against it in France. hear from priests that lack of money need never be a real obstacle in any necessary work; he will find, in short, that there is one Church, at any rate, in America that is perfectly confident, that alone does not ask itself why its members do not attend public worship, that is an example of generosity to the whole world; and that this Church, alone among all denominations still retains the Two Great Commandments of the Law in their divine sequence And when he has learned this he will know more about America and her future than even Mr. Bryce himself, his own ambassador.

On the civil side he will have found. as has been said, a very vital public spirit completely unlike that attitude which passes under the same name less religion is but another name for philanthropy. He will see in this talk of the necessity of uplifting the masses; in America a millionaire's

PRESIDENT NONE - SO - EASY

sister (let us say), takes a box for factory girls at the opera. In Eng-land we solemnly open Toynbee Hall in Whitechapel, and, dressed in orange-colored ties, administer artis ic conversation to any tame coster mongers we can allure within; in Amer honestly and together in the broad tures. In England we live our real in our houses surrounded by walled gardens and go out into the world to pretend; in America they live their real lives in the streets and squares, and do their pretending at home. Public buildings, therefore, in America, are magnificent, and private houses largely built of wood Our private houses in England are beautiful and artistic, and our public buildings are deplorable and mean.

On the religious side our Englishman will have found the same kind of lavishness and logic. Protestant-ism will be absolutely all that a human system of faith can ever hope to be. It will be splendid and glittering and artistic (with very clear limits), and unboundedly optimistic and philanthropic. But it will be devoid of dogma; since dogma is the one Divine thing we have left. And Catholicism will be fully as philan thropic, and as glittering, and as optismistic; it will lack, certainly, that intimacy and that remoteness and that contemplative attitude that are suggested (let us say) by the side chapels of Chartres Cathedral; but those things are not vital, however, sweet and lovely they may be—not vital, that is, to the Church itself, however necessary to some churchmen. For all that she asks is that Rock may remain and God will take care of the building; that authority may remain unquestioned. After that, God, in her, will do the rest; will "bring the glory and honor of the nations into her;" will work up into her fabric the joyousness and the generosity and the childlikeness of the American, as well as the patience and the silence and the feudalism of the European And, it may be, one day He shift the brunt of the battle from this side of the Atlantic to the other from Europe who has played with he faith and already half forfeited it, o America who has worked for it so

(REV.) ROBERT HUGH BENSON

MARTYRS OF TYBURN

PLAN TO SAVE FAMOUS SHRINE IN THE HEART OF LONDON

To all who love the name of Ire land an appeal is made to save the martyrs shrine at Tyburn in London, where Venerable Oliver Plunkett. Archbishop of Armagh and Primate death by English Protestants. His beatification is expected.

Close to the gallows where Vener able Oliver Plunkett suffered for Faith and Fatherland, is now a chapel and convent, where the Blessed Sacrament is exposed day and night and the Sacred Heart of Jesus perpetually invoked for the cause for which he died.

One hundred and five martyrs shed their blood at Tyburn and of these Oliver Plunkett (July 1, 1681,), was the last and greatest.

His beatification will be celebrated there with a solemn Triduum, which will henceforth be annually, with the special object of obtaining from the Sacred Heart of Jesus abundant blessings for Ireland and for all Irish people throughout the world.

Among the relics venerated at Ty burn are some relics of the glor ious Irish martyr. His portrait i being painted for the Oratory of the Martyrs, which is beneath the Chapel of Adoration, and his statue is being carved in oak to be ready for the altar as soon as he is numbered among the Beati. In this Oratory and overshadowing the altar has been erected a copy of the old triple gallows, but now hang from it burn ing lamps, crowned with diadems in the martyrs' honor, the Tree of Shame transformed to one of glory.

The Tyburn foundation has been in existence since ten years ago. It has been greatly blessed in many ways by Our Lord, although the nuns have had and have still to pass through many temporal difficulties and struggles. They have expended their all for this foundation, and Ty burn is burdened with a heavy debt of over \$50,000. As soon as this debt is paid, it is hoped to build a worthy sanctuary, where the King of Martyrs may be adored for all generations in His Sacrament of Love.

The founders of Tyburn are those who give at least \$500, and their names are engraved on brass in the chapel. The names of all who give even the smallest sum are written in the Book of Benefactors, which lies ever before the Blessed Sacrament.

Tyburn is situated in the most expensive part of London. In 1910 the nuns feared they could no longer continue the struggle for want of support, and that they must sell the property to pay the debt. But loyal friends rallied round them, for Catho lics everywhere felt that this could not be allowed. The martyrs' Shrine must be saved.

He who cannot hold his tongue cannot keep his friends.

Your Wife Dresses Well

But how about your widow? suppose for instance, that Death called you to-night, how would your widow and your children fare?

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CHATS WITH YOUNG MEN

A VIRTUE GOLDEN THROUGH AND THROUGH

Last week I told you that polite ness is one of the invincible cords that draw luck. It is true that there have been men who succeeded who had the manners of boors; but it was not because of this condition, but in spite of it. And their want of manners made the road all the more difficult for them, and perhaps they tried harder to overcome their fault than many of us try to overcome our griev

We often hear the excuse for such persons, that his bark is worse than his bite. For my part, I prefer to meet a biting dog to a barking one. I know what I may expect from the former, but the fellow that follows me, punctuating every step I take with a snarl, disturbs me. He might bite when I am not looking; anyway,

the clatter he keeps up is annoying It is the same way with his bigger brother Man. It makes life smoother if men treat one another with polite

Is it not as easy to say "No " in a courteous tone, as to hurl it out with the force of a brick-bat? Some men think the best way to uphold their authority, in the home or in business, is to play the Czar, without, let me add, the fine manners which training gives to the Imperial Ruler of all the Russias. This is a great mistake. Every one in authority should remember that the most ignorant and uncultured man living can exact obedience, in virtue of the power his position represents; but only a gentleman receives respect with the obedience of his subordinates.

It is as easy to be polite as impolite. and the result of the former disposition is better for ourselves and everybody else. We know that we prefer the sunny-tempered, good mannered person to the sour, discourteous one, and the majority of people think likewise; therefore, we should be to others, what we like others to be to us. We know that, after meeting a polite person we hold him in our kind thoughts for some time. Do we also want to draw to us the kind life, something that will thoughts of those we meet? We do, for it is a scientific fact that it is better to have the good will of our brother than his ill will.

Now, we should no more be courteous solely through a desire to avoid the unfavorable opinion of others. than we should be good through the fear of hell. We should have a higher motive in both cases. We should strive to be courteous because we are men, and should show a higher strain of manners than the dog that will walk suspiciously around a strange canine, and the horse that is very apt to bite and kick the latest comer to the stall.

Good manners are the flower of the race. They represent the height of its civilization; good manners, in the final analysis, are beautiful illustrations of the Golden Rule.—Catholic Telegraph.

THE EXCEPTIONAL EMPLOYEE

Mr. Carnegie says: "The most valuable acquisition to his business that an employer can obtain is an exceptional young man. There is no bargain so fruitful."

By the exceptional young man Mr. Carnegie means the one who is al-ways looking out for his employer's interests, the young man who keeps his eyes open, who is always trying to make suggestions for improvements in the business, who is always studying for some better, simpler, ore efficient way of doing things.

Never before was there such a demand for the exceptional, the resourceful man, the man who can think, who can devise new and original ways of doing things, the man who can grasp the needs of the situation and solve them with his own re-

Napoleon said that his soldiers ever labored to inspire men with a fought so well because every man reverence for women.

carried a field marshal's baton in his knapsack. In other words, every man in Napoleon's army expected advancement and was prepared for it.

The principle of advancement, of

growth, of progress, is the same whether in employer or employee. Business grows because of enterpris-ing, progressive, pushing, up-to-date nethods. Promotion for the employee requires the same pushing, vigorous, alert methods.

If you want to be advanced, you must be dead-in-earnest and enthusiastic over your employer's business You must go to the bottom of it; study it, get a comprehensive view of it; know just as much about it as possible. If you intend to take up the same line of business yourself, your present opportunity of observation and study will be of untold value to you. At present, you are really an apprentice, being well paid for your work, besides having the opportunity to learn the business.

When your employer finds that you have a lot of enterprise, that you are trying to learn as much about his ousiness as he knows himself, he will begin to think that you are made of promotion material. But if he sees that your ambition is just to get your salary and have as easy a time as you can, you will never attract his attention, except for a possible blacklist. An employer wants no dead wood around him. He wants live wires. He wants employees who have ambition enough to be willing to pay the price for promotion.

It is astonishing how many young men are trying to get a living with-out hard work. It does not seem possible that so many people could live off one another without really producing anything themselves Everywhere we see young men look-ing for easy places, short hours, and the least possible work for the greatest possible salary.

Even if it were possible to get a living with a very little effort, you could not afford it. You could not afford to coin your brain into dollars, something larger in you than that. There is something in you that will not be satisfied with this sort of a against selling yourself so cheaply, You can not respect yourself unless you are doing your best, making your greatest effort to bring out the best thing in you .- O. S. Marden.

MAN IS A FAILURE

When he values success more than haracter and self-respect.

When he does not try to make his

work a little better each day. When he becomes so absorbed in

his work that he cannot see that life is greater than work.

When he lets a day go by without

making someone happier and more comfortable. When he tries to rule others by ullying instead of by example.

When he loves his own plans and

interests more than humanity. When his friends like him for what

he has more than for what he is.

When he envies others because they have more ability, talent or wealth than he has.

When he does not care what happens to his neighbors or to his friends

When he is sprosperous.

When he is so busy that he has no time for smiles and cheering words. -Paulist Calendar.

To-morrow is never ours until it becomes to-day, and we have nothing whatever to do with it but to pass down to it a fair and good inherit-ance in to-day's work well done, and to-day's life well lived. — Father

Lasance. All our finest ideas of romantic chivalry are Catholic. The Church It would not be proper to say what which is called by its enemies "cruel and jealous" has taught us that marriage is a sacrament. She has

OUR BOYS AND GIRLS

A GENTLEMAN

BY MARGARET SANGSTER knew him for a gentleman By signs that never fail; His coat was rough and rather worn His cheeks were thin and pale-

lad who had his way to make. With little time for play-I knew him for a gentleman By certain signs to-day.

He met his mother on the street; Off came his little cap. My door was shut; he waited there Until I heard his rap. He took the bundle from my hand,

And when I dropped my pen, He sprang to pick it up for me, This gentleman of ten.

He does not push and crowd along His voice is gently pitched; He does not fling his books about As if he were bewitched, He stands aside to let you pass

He always shuts the door He runs on errands willingly To forge and mill and store. He thinks of you before himself,

He serves you if he can, For in whatever company The manners make the man. At ten or forty 'tis the same.

The manner tells the tale, And I discern the gentleman By signs that never fail. TWO FRIENDS

As a boy I had two friends, both endowed with every quality that makes boyish friendship precious. Both had in a marked degree that genius for companionship, that fine emocracy that wins its way as surely among the young as it does

with those of a larger growth.

The parents of the first were in moderate circumstances. He was exceptionally quick in his studies, a born mathematician, but we never set much store by these gifts, but rather his genial ways and camaraderie. Time passed and our and ways parted. I heard from time to time of his college triumphs and popularity. He came back finally to the little city of his birth and went into business and prospered exceedingly. He married well and entered into the social life of the place. At first he seemed unchanged when we met, but as his wealth increased and his family became more prominent, I noticed an indefinable coolness, a tinge of selfishness. This seemed to grow upon him until it became remarked that he was extremely careful about his intimates and even acquaintances. The process has continued. On the rare occasions when I see him, he barely manages to nod. He bitterly disliked and could not be elected to the smallest office. Do

you wonder why? The second was a rich man's son. We often wondered how many thousands his father was worth. It never seemed to worry him. There was a sort of straightness, of downrightness about him even as a youngster. He could never stand for any snob-bishness. I recall several occasions when others made slighting remarks about the race or creed of our com panions. He never let one pass and his small fist was ready to back up dauntless tongue. Our ways parted. He became a successful attorney and noted as the advocate of unpopular causes, the poor man's He was elected to office and there the same qualities showed themselves. Even in busiest moments he always found time to give advice and aid to one he had known in earlier years. He never forgot his boyhood friends, albeit some of them reflected small credit on him. Finally he was called to a higher office in the government, but when-ever he came home, he was the same. position he holds to-day, but he is a famous man. I met him only a few Years, honour and months ago. wealth had not spoiled him a whit. A bystander would have taken us for two antedeluvian schoolboys. He is the same stalwart friend, the same democratic spirit I knew thirty years ago. His city is proud of him; he is beloved throughout the State, great men are honoured by his friendship. Do you wonder why ?-Looker-On in Pilot.

THE BOY WHO SMOKES Much of the sermonizing to boys on the subject of smoking is ineffective because it is illogical and un-Warnings are drawn from isolated and exceptional instances of the evil effects of smoking, and comparisons are made between smokers and non-smokers that, when analyzed, prove nothing.

Perhaps it was knowledge of that fact that led Doctor Pack of the University of Utah to attempt an investigation that should have definite trustworthy results. He gathered his facts from the football squads of various colleges and universities, through the physical di who have charge of them. He selected the football squads be cause they are made up of young men of exceptionally good physical condition and of at least fair scholar-ship, for at all the institutions considered, the eligibility rules bar men of low standing from the teams. Socially, too, the football men are more alike than the members of the

whole student-body.

Dr. Pack received detailed figures these 6 colleges, 117 were non- tion within ninety days and find more smokers and 93 were smokers, that, remote premises to ply his vocation. is, men who habitually smoked when not in training. One-third of the opinion and practise of several eminsmokers and two-thirds of the non- ent Frenchmen on the subject of bev-



THE **PEOPLE**

prefers water to all other drinks.

Jules Lemaitre drinks only water

Henri Lavedan considers alcohol the

MOST PERFECT MADE

ratio was about the same for each of

the colleges taken singly.

The lung capacity of the smokers was found to be on the average about 30 cubic inches-9 per cent. less than that of the non-smokers.

In every one of the colleges the smokers ranked lower in scholarship than the non-smokers; the average mark of the smokers was 74.5. Moreover, the smokers had twice as many failures and conditions as the non

smokers.

Thus, from as fair a test as could well be devised, it appears that the young man who does not smoke has twice as good a chance as the smoker to make the 11, has better lungs, and ranks higher in scholarship. Any boy who wants to make the most of himself will find in the results of this investigation something worth thinking about. - Youth's Compan-

TEMPERANCE

CATHOLIC TEMPERANCE WORK IN ENGLAND

The League of the Cross held a big demonstration recently on Tower Hill in memory of Cardinal Manning, their great founder. Despite the un-certain weather, delegates with bands and banners came from all parts and the space round the platform was crowded with green-scarfed me Several priests addressed the gathering and also a number of laymen who referred to the Cardinal's great power amongst the working classes and his campaign against the evil which was ruining the country Resolutions were passed to renew the temperance campaign and to re main firm to the traditions given the league by the great Cardinal. An extension of the work amongst the young has recently been planned by a conference of priests. It is pro posed to enroll children at school who will take the pledge not to touch intoxicating liquor up to the time of their coming of age.—Catholicus.

WHERE THE SALOON CAME IN Localities might be pointed out in the northwest which were originally entered by a sturdy and industrious band of pioneers. ment should, in the course of time, become the richest gardens of the northwest, there seemed to be every reason to expect. Yet such has no been the case. For a time there was a certain degree of progress. The feeling of growth, expansion and prosperity was on the increase. this period was of short duration, and after a brief interval, things were at a standstill. With scarcely a third

would serve to retard. The reason for this state of affairs was not obscure. "Rome perished," according to Professor Seely, " be cause of the failure of the crop of men." The soil of this new region continued to be of unrivalled fertility; the produce of the land, if rightly cultivated, would have been abundant. But there had been a failure in the crop of men. The rising gen eration made a poor harvest They were lazy. They lacked the sturdy build and brawny arms of their fathers. They were improvident. They had no patience to wait nor perseverance to work. They could not get along. Some were dissipated. Others were reckless. A few, wishing to get rich rapidly, mortgaged their farms and be came poor. Those who might, under favorable circumstances, have prospered, were held back by the declinng tone and unprogressive spirit of

the majority.
One of the fertile sources of this curse upon the community was the saloon.—Catholic Citizen.

TEMPERANCE NOTES

The editor of the New World who has been to Louisville, Ky., says that there seems to be a distillery, as you ride on the Louisville and Nashville railroad every three miles. The outlook for temperance in Kentucky must be as blue as the grass of that state

At a recent meeting of the committee on the saloon licenses, Minneapolis, the complaint of the Little Sisters of the Poor, regarding the saloon near their home, was pre-sented to that body by the Rev. P. Kenny. So convincingly was their case stated that the committee defor 6 colleges. Of 210 candidates for positions on the first 11's of must remove from his present loca-

The Rappel of Paris reports the smokers "made" the teams, and the erages as follows: M. Saint-Saens

should have full control of himself. Never, never alcohol." M. Pierr Loti says: "I do not drink alcoho I do not drink even wine."

A COLD RECEPTION

It was the custom of a certain choir on Christmas Eve to sally forth and sing carols at the houses of various members of the congregation. They were generally well received, and, in addition to donations of money, were

often treated to light refreshments There was one crusty old gentle-man whom they were rather uncer tain about visiting, as there were doubts as to the kind of a reception he would give them. They decided to risk it, however, and, forming up under his bedroom window, struck

un "Hear Thou Our Prayer."

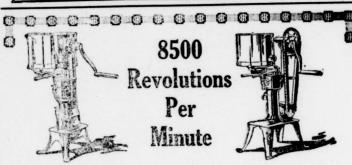
In a few minutes the window was opened, and the old gentleman's nightcapped head appeared.

"How many are there of you?" he nquired. Twenty-three," was the respons

worst of poisons, and Maurice Barres writes: "In my opinion, to work well requires no stimulant. One "Very well," he said, throwing a large jugful of water over them. "Divide that amongst you!"

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HUSBAND AND WIFE BOTH TROUBLED

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Lachute Mills, Que. March 11th, 1912.

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My wife is now using GIN PILLS and finds that she has been greatly relieved of the pain over her kidneys.

I can safely recommend anyone suffering from Kidney Trouble to give a fair trial to GIN PILLS."

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MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse. But, I didn't know any I wanted had I didn't know the man very well either.

So I told him I wanted to try the wanted to try he horse for a month. He said "All right, but pay me first, and I'll give you back your money if the horse isn't all right."

And I said to my-elf, lots of people may think about my Washing Iachine as I thought about the horse and about the man who owned it.

But I'd never know, because they wouldn't write and tell me.

and tell me.

So, thought I, it is only fair enough to let people
try my Washing Machines for a month, before they
pay for them, just as I wanted to try the horse.
You see I sell my Washing Machines by mail. I
have sold over half a million that way.
Now, I know what our "1900 Gravity" Washer
will do. I know it will wash the clothes without wearing or tearing them, in less than half the
time they can be washed by hand or by any other
achine.
I know it will washe to the fall of the control of the

out wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

I know it will wash a tub full of very dirty clothes in Six minutes. I know no other machine ever invented can do that, without wearing out the clothes. Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edges nor break buttons the way all other machines doe. It just drives soapy water clear through the Bires of the clothes like a force pump might.

So, said I to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse, Only I won't wait for people to ask me. Tol offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you're used it a month, I'll take it back and pay the freight too. Surely that is fair enough, isn't if?

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is?

And you can pay me out of what it saves for you. It will save its whole cest in a few months, in wear and tear on the clothes alone. And then it will save 50 cents to 75 cents a week over that me washwoman's wages. If you keep the machine after the south trial, I'll let you pay for it out of what a selve you, it was the pay the machine after the south trial, I'll let you pay for it out of what neckine itself earns the balance.

Drop me a line to day, and let me send you a book Drop me a line to day, and let me send you a book ut the "1900 Gravity" Washer that washes clothes

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Flow is the time to take advantage of this situation and make money out of it yourself. You can raise and sell 600 chickens this next year, and you will find a quick and sure market for every one of them. You can get the top notch price for all the hundreds of dozens of eggs that your poulty lay.

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last year went five million dollars made from the poultry these people raised. Yet chickens are scarce in Canada and eggs are the scarcest of all food commodities. That is positivally the feet

To-clay there are not enough Canadian CHICKENS or EGGS to go around. Thousands of chickens and hundreds of thousands of dozens of eggs are being shipped into Canada from the United States and other countries

interesting; it is instructive, and it contains the proof.

Let us tell you how!

CHRISTIANITY NEEDS THE POPE

Christianity to have any coherence any live, active influence on the world needs the Pope. This need was forseen by Jesus Christ Him-self when He instituted the office of the Papacy, to preserve the unity of His Church and safeguard His revelation. There must be one fold and one shepherd, one visible head on earth, one infallible teacher and in terpreter. Therefore to Peter, in the presence of his brethren, the divine commission was given.

Hence the persistency of the Church and the Papacy. The storms of centuries have beaten against the Rock. Popes have been assailed imprisoned, martyred, but there has never been a break in the unity of the Church, never a divergence from the truth in her teaching. And why Because Christ provided an infallible teacher to safeguard His doctrine and make known the Gospel even to the consummation of the world.

From Peter to Pius X, the Pontiff has carried the torch of divine truth. Down through the ages it has illumined the way in which Christ would have men walk. Outside this way of truth and light what do we see? The warring sects make answer, the agnostic, the infidel, the Socialists, the Materialist make answer. They have rejected the teaching of the Church and stand before the world examples of dissension, of conflicting opinions, united in nothing—unless it be in opposition to the Church of God and its visible in head, the Pope.

The disintegration of Protestant Christianity proves the need of an infallible head. Whatever body of truth Protestantism retained from Catholic teaching has been vitiated or lost in the conflict of sects. Every Protestant is a usurper of the office of the Pope. In other words he would be his own Pope. But lacking divine authority, rejecting infallible guidance, he interprets the sacred Word as may serve his purpose or please his fancy. He reads into the Scripture what he wills, making it authority for anything he wishes to believe or do, from denying the divinity of Christ to committing legalized bigamy. Where there is license to question and dispute there is no vital principle of Christianity, no coherence, no enduring influence for good. That is why Protestant Christianity has had no positive bearing on the destinies of nations, why it has been unable to preserve even a semblance of The Catholic Church alone, through the Supreme Pontiff, has exerted a beneficent influence on the world, has proved a potent force in the preservation of nations.

In each succeeding age, when a wrong was to be righted, an individual or a nation protected, whose figure stands out in history? It is the commanding presence of the Vicar of Christ, who alone is recognized-even by those who reject his teaching - as the one power that could arbitrate between warring nations, suppress turbulence and con-

trol the passions of men. What is the testimony of history to the world's need of the Pope Let us seek the answer, not from sons of the Church, who might be accused of partiality, but from those historians who love her not, yet whose office would be falsified if they did not tell the truth. That, in many instances, they tell the truth reluctantly makes their words still more convincing. In a recent work, Socialism from a Christian Standpoint," the Rev. Bernard Vaughan S. J., groups a number of non-Catholic historians whose researches compel them to pay tribute to the power of the Papacy, and to admit the need of such a controlling force. Let us review briefly the conclusions forced upon them by the facts of history. M. Ancillon, a French Calvinist, says that during the Middle Ages "the Papacy alone, perhaps, saved Europe from utter barbarism. . . . It was a supreme tribunal established

in the midst of universal anarchy. It prevented and arrested the despotism of the emperors and diminished the evils of the feudal system." Staudlein, a German Protestant, admits that "the Papacy was productive of many benefical effects

. the Papal power restrained political despotism, and from the rude multitude kept off many of the vices of barbarism." Herder, another non-Catholic historian, asserts that without the influence of the Roman hierarchy — the executors of the Papal decrees—" Europe would have fallen under the power of a despot, would have become a theatre of in-terminable conflicts, and have been converted into a Mongolian desert.' Dean Milman, writing of a period when anarchy threatened the whole west of Europe, says that the only power not prostrated by the disasters of the times was the Papacy power which had an inherent strength" and on which "hung humanly speaking, the life and death of Christianity. . . . It is impossible to conceive what had been the confusion, the lawlessness. the chaotic state of the Middle Ages

them. And always they depict the Vicar of Christ opposing the forces of tyranny and injustice. Now it is Gregory the Great protecting the Jews; again it is another Gregory, Hildebrand, the great defender of Hildebrand, the great defender of another universal work to make men Gospel principles, whose life and think of their eternal destiny, and work mark a new era in the history of the world. W. S. Lilly depicts him as "The great champion of religious democracy in the Middle memorial of the triumph of the Cross is not only a recognition of favors

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and Dante sings of him as "the holy athlete of the Christian faith," who was to maintain the cause of the poor against the violence of military aristocracy. No Pope since St. Peter probably has been so maligned, and yet, strange to say, one of his chief defenders was a Protestant historian.

Now it is Alexander III. using all his power and influence to prevent liberty and justice from being trampled under foot. Note the tribbeing ute Voltaire pays this heroic Pope :

"The man who in the Middle Ages deserved perhaps the highest tribute from the human race was Pope Alexander III. He it was who in a Council held in the twelfth century abolished as far as lay in his power the curse of slavery. It was he who, by his prudence, triumphed over the violence of the Emperor Barbarossa. It was he who compelled Henry II, King of England, to ask pardon of God and of men for the murder of Thomas à Becket. He restored the rights of nations and curbed the passions of kings."

Coming down to the close of the twelfth and the beginning of the thirteenth century, the student of Innocent III, who may be taken as representatives of the services done by the Popes of various ages to protect women from the brutalities and violence offered her, especially by kings and nobles. The proud Philip Augustus of France wished by force to divorce his wife Ingelburga, and of course all the powers in France were on the side of the king. Ingelburga, being a Dane, did not under stand the language of her accusers or judges, but she knew the word 'Roma" and for her defence she simply cried "Roma! Roma! Rome, in the person of Innocent III. after the efforts of years, compelled Philip to take back his lawful wife.

At the close of the same century, we see Pope Boniface VIII, so defend. ing the rights of the people that Petrarch, contemplating his heroic figure, exclaims, in admiration : he is "the marvel of the world."

Two more centuries, and an English king, Henry VIII., is moving heaven and earth to set aside his queen. The cause of Katherine of Arragon is the cause of every wife in Christendem, and Pope Clement VII. her final court of appeal, maintains it-at what cost the e world knows. Coming down to the opening of the nineteenth century, again we find a Pope confronting a temporal power that threatens to crush him unless he annuls a marriage that stands in the gift of a golden tiara. "It was a bath (Eph. v. 26; Rom, the gift of a golden tiara. "It was a bath (Eph. v. 26; Rom, the gift of a golden tiara. "It was a bath (Eph. v. 26; Rom, the golden tiara." It was a bath (Eph. v. 26; Rom, the golden tiara. "It was a bath (Eph. v. 26; Rom, the golden tiara." It was a bath (Eph. v. 26; Rom, the golden tiara. echo through all Christendom," says an American writer. But the union was not rent asunder; for the Pope's decree was that what God had joined together man could not rend asunder The marriage must stand. Elizabeth Bonaparte was a lawful wife, and thanks to the Pope, her son was born without the stigma that his emperor uncle would have stamped upon

And what of our own times : Potentates no longer fill the fore ground; there are new conditions new problems, but the power of the Papacy is still the dominant force in civilization. The Pope is still essential to a wital Christianity, and will be to the end or time. Pius IX. and Leo XIII., of happy memory, Pius X., gloriously reigning—the story of their services to Christianity makes a noble chapter in the history of the Popes. What pronouncement of kings has done more for the toiling millions than the encyclical of Leo XIII., a document rightly called the Magna Charta of the working classes? What kingly ruler safeguards the interests of his subjects as Pius X. safeguards the fold of which he is the shepherd? Through the power inherent in his office he protects the lambs and sheep from the ravening wolves that seek their destruction, and brings back the waifs and strays that other wise would be lost. His providential without the medieval Papacy."

There is no lack of similar citations. Pages could be filled with always they depict the citations. Pages could be filled with citations. Pages could be filled with always they depict the citations of the little children. What a wonderfrom this inspired act of the Holy Father! And now he institutes

granted, but also a means to the end that souls may be saved through the message of the Cross. God alone knows what a salvage of souls will be wrought through this new monument to the Holy Cross, and the prayers that will ascend from its

altars and shrines.

Let us then hasten to obey the voice of the shepherd, to be led in this as in all other matters by him whose guidance is of God, and whose latest behest is but one more effort to plo pagate the world over, a knowledge of the blessings and benefits of the Cross.-S. H. Review.

A BAPTIST WRITES OF THE CATHOLIC EN-CYCLOPAEDIA

Reviewing the Catholic Encyclooædia the Watchman (Baptist) of this city, after a statement of the aim and scope of the work, says: Perhaps the most noticeable general

feature of the work is the atmosphere of certainty and finality which pervade the whole. In this age of criticism and doubt and uncertainty we here have something which is fixed and definite and which claims to be and what it has been believed to be in all the evangelical portion of the Christian church in all ages. On looking at the article on "Adam" in another encyclopædia, for example, we find the following statement: "Adam and Eve, the first human pair, are represented in the well-known story as having been created by God and placed in a state of innocence until the fall. To obtain an adequate view of the relations and implications of this biblical story it must be subjected to literary analysis It is now generally conceded that the narrative is a combination of two accounts." In contrast with this In contrast with this vague and unsettling beginning the Catholic encyclopædia introduces its long and scholarly discussion thus 'Adam, the first man and the father of the human race" and in regard to the accounts of Creation in Gen. i history meets Popes Celestine and and Gen. ii, it says: "The two ac counts, therefore, are practically one with regard to didactic purpose and illustration, and it is doubtless to this feature that we should attach their chief significance. It is hardly necessary to remark that the lofti ness of the doctrinal and ethical truths here set forth place the biblical narrative immeasurably above the extravagant Creation stories current among the pagan nations of anti-This is a fair illustration of uity.'

the bulk of current literature on the same subjects. "Jesus Christ is the Word of God made flesh, who redeemed man by His death on the Cross and whose mission is continued by the ministry of the church." This is the beginning of a long article written with a full knowledge of the so called "assured results of modern scholarship" on the One who is in the conclusion asserted to be the Son of God, divine and holy; and the historicity of the New Testament accounts of Him is asserted and maintained. In article on "Bible," it is stated that it is "the inspired record of revelation, contains the word of God; that is it contains those revealed truths which the Holy Ghost, wishes to be transmitted in writing." Baptists will be interested in the Statement regardthe way of imperial ambition. This ing Baptism. "The most ancient form usually employed was unquesan American, a Protestant, who was married to Jerome Bonaparte by the evidence from the writing of the married to Jerome Bonaparte by the first Bishop of the United States. It fathers and the early rituals of both is an Emperor, Napoleon Bonaparte, the Latin and Oriental churches, but who asks the Pope to set his brother it can also be gathered from the vi. 4. Tit. iii, 5). In the Latin church immersion seems to have prevailed until the twelfth century

the more reverent treatment of bib-lical themes in the Catholic encyclo-

pædia, as contrasted with the tone of

The Watchman's reviewer draws wrong conclusions from several of the articles, showing either that he

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did not read them attentively or that his original knowledge of Catholic doctrine is so faulty as to render his reading practically valueless; but he praises the great voluminous work as a whole and says: "Enough has been said to show that with the larger portion of the articles, especi ally those on biblical subjects, evan gelical Christians would find them-

elves in substantial agreement." It is thus the Catholic encyclopædia s enabling non-Catholics to see the true position of the Catholic church with regard to the modern question-ings and doubtings of the Bible, while it proves at the same time that the principles of the church are no obstacles to scientific research by show ing what Catholics, with the full sanc tion of the church, have done to ad vance scientific discovery and knowledge. It is a great revelation also of work done in literature and art and all other fields of human endeavor by faithful sons and daughters of the church.—Sacred Heart Review

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WALLACEBURG PRIZE LIST

The following is a list of the prize winners at the Grand Bazaar held in in Cramer Hall, Wallaceburg, Ont., March 29, 1913. The drawing was under the supervision of the Mayor of the town, Mr. T. B. Dundas, assisted by six prominent gentlemen and in sence of all persons in the hall on the occasion.

Prize No. 1, —Large artistic photograph of Right Rev. M. F. Fallon, D. D., Bishop of London, donated by himself: won by Mrs. McEllistrim, Kenilworth, Ont. Ticket No. 48807. Prize No 2.—Ten dollars in books, donated by Right Rev. Monsignor J. T. Aylward, pastor of the Cathedral, London, Ont.; won by Mrs. M. Livingston, 214 Wellington street E. Chatham, Ont. Ticket No. 44071.

igytt. No. 3—Ten dollars in books, donated by Prize No. 3—Ten dollars in books, donated by Prize No. 3—Ten dollars in books, donated by Lev. Father Downey, P.P., Immaculate Conception hurch. Windsor, Ont.; won by T. Hugle, Box 552, ault Ste. Marie, Ont. Ticket No. 27896.

Prize No. 4—Plush morris chair, in quartered oak, onated by Rev. Father Hanlon, P.P. St. Michael's honated by Rev. Father Hanlon, P.P. St. Michael's honated by North Bay, Ont. Ticket No. 35 44.

Prize No. 5—Ten dollars in books, donated by eve. Father J. Hogan, P.P., Clinnon, Ont.; won by ohn O'Donnell, Wallaceburg, Ont. Ticket No. 832.

rize No. 6. Books valued at ten dollars. donated Rev. Father F. Ford, P.P., Bothwell; Ont.; wor Charles Mahoney, Wallaceburg, Ont. Ticket No.

Prize No. 7.—Bell-toned singing canary, donate, y Rev. Father Francis J. Brennan, Professor mora heology, St. Peter's Seminary, London, Ont.; wor y Clarence McHugh, Sault Ste, Marie, Ont. Ticke to, 2886 Jarence acringn, saunt Sie, mane, ont. 10282, 2846.

12e No. 8. Valuable tapestry painting, donated he Ursuline Renigious of "The Pines," Chatham, ; won by Dan Sullivan, Chatham, Ont. Ticket 37.998.

12e No. 9.— Sorrowful Face," an oil painting, ated and painted by Signor Caroscelli, the conclusion of the painted by Signor Caroscelli, the

of Chartham, Ont.; won by Miss Gertrud of Chatham, Ont.; won by Miss Gertrud 435 Jarvis St. | Toronto, Ont. Ticket No

Lawler, 435 Jarvis St.I Toronto, Ont. Ticket No. 15460.
Prize No. 10.—Ten Idollars in gold, donated by Prize No. 10.—Ten Idollars in gold, donated by Catholic Order of Foresters, Court No. 128; Wallace burg, Ort.; won by Gus Ouellette, Baldoon, Ont. Ficket No. 28467
Prize No. 11.—A beautiful travelling case in leather, ionated by courtesy of Young Ladies Sodality, V. M. Wallaceburg, Ont.; won by Edward J. McCarty, 3313 Park Ave. Chicago, Ill. Ticket No. 19736.

e No. 12.—A white spring lamb, alive or dressed Prize No. 12.—A white spring lamb, affive or dressed, onated by Messrs. Clifford, and Somers, Wallaceurg, Ont.; won by Dennis Owen O'Reilly, Copper Lift, Ont. Ticket No. 13,38;.

Prize No. 13.—A pair of lady's or gentleman's shoes, onated by Mr. Jas. O'Flynn, up-to-date shoe ierchant, Wallaceburg, Ont.; won by Margaret Whara, St. Columban, Ont. Ticket No. 2809.

Prize No. 14.—A caddy of tea, donated by Mr. Thos. 'Donnell, grocer, Wallaceburg, Ont.; won by Wr. 2001. (agle, 107 Fourteenth St. Buffalo, N. Y. Ticket No. 1973.)

33973. Prize No. 15.—Ten dollars in gold, donated by Mr. Michael Gollogly, Wallaceburg. Ont.; won by Helena Geehan, Walkerville, Ont. Ticket No.

2015.

Prize No. 16.—A handsome china tea set, donated by Messrs. O'Flynn and Burgess, grocers. Wallaceburg. Ont.; won by Jerome Freel, Windsor, Ont. Ticket No. 6662.

Prize No. 17.—A ihandsome suit case in leather, donated by the pupils of Our Lady of Help school, Wallaceburg, Ont.; won by Mr. D A. Gordon, M. P., Wallaceburg, Ont. Ticket No. 26383.

Those winning prizes will please forward ticket to M. J. Brady, P.P., Wallaceburg, Ont., and state how they wish their prizes forwarded or disposed of. Their wishes shall be promptly acceded to.

In spite of inclement weather which kept down the attendance on the different evenings, the bazaar proved a very good success and I wish to thank all who have aided by their generosity.

M. J. BRADY, P. P., Our Lady of Help church, Wallaceburg, Ont.

GUARDIANS OF LIBERTY! ATTENTION! The Bishop of Ontario met his

synod the other day and, of course made an address. He began by con-gratulating Mr. Borden on his naval policy, and grew warm in denounc ing a Canadian-built and Canadian manned navy. He then went on to express his satisfaction at the defeat of the Liberals in the general election and made an excellent panegy-ric of the present Prime Minister. Having said his say on Canada, he crossed the ocean in spirit, and drew a gloomy picture of England groan-ing under the double tyranny of Socialists and Suffragists. He announced that having been a Home Ruler, he had changed his mind and now stood with Protestant Ulster. He reassured his clergy with regard to the much talked of war between England and Germany, which, he declared, could not take place. How he reconciled this with his praise of Mr. Borden's emergency gift he did not condescend to explain. The synod breathed more freely as the

Bishop foretold with all the weight of his apostolic authority that the Balkan troubles will not develop into a general European war; and threy out its chest when he came out strong for imperial federation. The right reverend gentleman, after di-gressing to say a few words about the wickedness of the world and to throw cold water on the reunion movement, closed his speech amid

It is true that it all hapso far away, and there is not much himself so far as to speak in such strain—an impossible supposition!-

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A reader asks the prayers of the faithful for a temporal favour and if granted promises to have a Mass said for the Souls in Purgatory.

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A reader asks the prayers of the faithful for a special temporal favor and if granted by the end of June promises two Masses for the souls in purgatory.

Baird and the other Guardians of pened in Canada; but Ontario is not difference between bishops there and bishops here. If a bishop there dic tates politics to his synod and through them to his people, through them to his people, what will not bishops do in this land of free speech. Caveant Consules! Let Miles and Baird see to it! It belongs especially to them because the Pi to them, because the Bishop of Ontario is a Protestant Bishop Should a Catholic Bishop ever forget the Consuls need not take the trouble to act. The Pope would attend to him promptly and effectively.

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DIED

McMahon.—In Chicago, Ill., on March 30, 1913, Mr. John McMahon, late of Oustic, Ont. May his soul rest in peace!

WALSH.—At the Pembroke General Hospital, on Tuesday, March 18, 1913, Mrs. M. J. Walsh of Osceola, aged twenty-six years. May her soul rest

HEVEY-In this city, on April 3 1913, James W. Hevey, dearly beloved husband of Anna D. Hevey, aged fifty-nine years and five months May his soul rest in peace

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Laws on Engagement and Marriage The Catholic Record

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