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

VOLUME XXXIV.

'Tis Only Jesus.

CONFESSION

COMMUNION

Unto my heart, seeking comfort and

cheer Only my Jesus, so dear! Tho' He is Lord, and the God I revere, Still I'll remember as Jesus He's here; Majesty hid—nsught of pomp doth ap-

pear, Only my Jesus, so dear !

LIFE

All thro' life's journey what is there to

fear? If I remember that Jesus is here, Jesus, Who sees every effort and fall ; Jesus, Whose Heart understandeth it all.

Jesus, my Jesus so dear !

DEATH

Then at life's close, to my soul bowed in

Jesus, my Judge, will cry "See I am here!

Jesus. Who walked with thee all thro'

thy life ! Jesus, Who shared all thy struggle and

GOSSIPS IN NEWMAN'S DAY

Strife I Only thy Jesus, so dear !" -Boston Pilot.

strife !

near

LONDON, ONTARIO, SATURDAY, SEPTEMBER 28, 1912

1771

CATHOLIC NOTES

" In one of the large Chicago parishes there are twenty thousand souls," says Polish writer, telling of the status of his people in this country. "Polish families are large."

The German Catholic Congress called for a repeal of the law against the Jesuits. Said the President of the Con-gress : "Self respect demands that we take no rest and no repose until this law is repealed." s repealed.

After thirty years as a practicing physician, Dr. John P. Corrigan of Paw-tucket, R. I., has left for Somerset, O., where he will pursue theological studies, preparatory to ordination into the Dominican Order. The Novitiate in Ireland, consists of two departments, the junicrate and the senior Novitiate where the number of aspirants varies from sixty to eighty. The highly successful system of educa-tion pursued in Ireland by the Presenta-tion Brothers, is largely due to the ex-cellent mode of training adopted in their training colleges, where the best professors give the most careful and

Charles J. Denechand, the new nation. al president of the American Federa-tion of Catholic Societies, is of French descent. He is a prominent attorney in New Orleans, and has been very active in the Louisiana Federation.

The Holy Father recently blessed a gigantic "ex voto" candle, the largest ever made, hefore the alter of St. Blaise in St. Peter's in Rome. The candle, which weighs 208 pounds, stands 11 feet 3 inches and measures 2 feet 9 at ts base.

Rev. J. Havens Richards, S. J., is engaged in writing the life of his father, the late Dr. Henry Livingston Richards, one of the first Episcopal clergymen to enter the Church in Ohio. Dr. Richard was a spiendid type of an American Catholic layman.

The pulpit in the new St. Alovsins Cathedral, at Wichita, Kansas, will be one of the finest, if not the most artistic one of the finest, if not the most artistic and most costly one in America. It is the gift of Wichita Council, No. 691, Knights of Columbus, and will cost nearly \$3,000.

The Prince of Wales has just visited Rouen Cathedral under the guidance of Monsignor Loth, rector of St. Maclou and Canon of the Cathedral, who was delegated by the Archbishop of Rouen (Monsignor Fuzet) to do the honors of the towers, the treasury and the relics.

Official statistics of the number of lews converted to Catholicity in Vie during the past ter years show that in 1902 there were 658 conversions of Jews; 639 in 1903; 618 in 1904; 606 in 1905; 568 in 1906; 603 in 1907; 624 in 1908; 954 in 1909; 565 in 1910 and 571 in 1911.

The second Catholic Church in New York city for colored Catholics has been established at 61 and 63 West 138th street. It is known as the Church of St. Mark the Evangelist and is in charge of Rev. Christopher Plun-kett of the Congregation of the Holy Ghost.

St. Thomas congregation, Braddock, Pa., is making preparations for its fiftieth anniversary this fall. Charles M. Schwab built the present church at a cost of more than \$130,559. The organ, costing \$5,355, was donated by Andrew Carnegie. The present rector is Rev. Robert McDonsld.

Steps are now being taken for the beatification of Nano Nagle, the saintly foundress of the Order of Presentation Nuns. Her work has been attended with the most extraordinary success. In scores of places in Ireland, America, Asia and Australia Presentation Con vents are to be found.

The unveiling of the memorial table commemorate the life and services of Dr. John Gilmary Shea, the historian of the Catholic Church the Catholic Church in the United States, will take place in Newark, N. J., on October 12. The occasion will be made memorable by a great assemblage of the Catholics of New Jersey and of

Only my Jesus I Ah I why should I fear? Only my Jesus I thus bending to hear The sad tale I whisper so soft in His ear. Only my Jesus, so dear I Oh I my confessions will be so sincere For I'll remember 'tis Jesus is here Wining way every table over the dage. Wiping away every stain, every tear Only my Jesus, so dear !

JOHN H. NEWMAN.

Only my Jesus ! Ah ! why should I fear? Holy Communion, when Jesus draws THE SEPARATE SCHOOLS OF

Sir Richard Scott requests publication of the following letter: The Hon. Robert Allan Pyne, Minister

that the public may judge of the facts, and feeling convinced that you will give the subject that fair consideration the subject that fair consideration which its importance justifies, and in the hope that if the grievances are well founded that a more liberal policy may be inaugurated that will remove all cause for complaint.

As a rule the supporters of Separate As a rule the supporters of Separate schools have to pay a higher rate of taxation than is levied for the Public schools. While the Catholic population is only about one-sixth of the total it does not represent one-twentieth of the

valuable properties owned by banks railways, insurance, and many hundred

When the great John Henry Newman left the Anglican Establishment to join the Catholic Church he was subjected to not a little persecution by the gossips of the day. More than once it had been hinted that he was despondent and that he contemplated a return to the Church of England. We copy the story of one such incident from his Life by Wilfrid Ward :

Rumonrs of Newman's despondency could not but get about in general society. They were taken as meaning society. They were taken as meaning that he was thinking of returning to the Anglican Church. And this idea was confirmed by the tittle-tattle respecting Newman's supposed sympathy with the invaders of the Papal States, which was taken as a symptom of general dissatis-faction on his part with the Church of his adoption. Frederick Rogers was given to understand by an old friend of given to understand by an old friend of Newman's that he felt as though his life had come to an end in 1845. Reports Reports gradually magnified in the telling, and in July 1862 it was openly stated in the Stanford Morning Advertiser—the paragraph being also reproduced in the Globe newspaper-that he had left the Brompton Oratory' and was going to re-turn to the Church of England. It was perhaps fortunate that at this moment of sadness a public challenge should thus be made which brought into relief the limitations in his own sense of disappoint-ment. However much he chafed, feeling that he was useless when he longed to do a great work, such a feeling did not even tend to diminish his abiding joy and satisfaction in the Catholic religion. It related not the Catholic religion as such, but to circumstances of time and place. His indignant denial addressed to the Globe placed this side of the picever and unmistakably on re

thought of the Thirty-nine Articles makes me shudder. Return to the Church of England ! No ! "The net is broken and we are delivered." I should be a consummate fool (to use a mild term) if in my old age I left "the land flowing with milk and honey" for the city of confusion and the house of bon-dare. "I am Siz 'I am, Sir, Your obedient servant,

ONTARIO

Ottawa Journal, Sept. 17

The Hon. Robert Allen ryne, almoster of Education, Toronto, Ont.: Sir,-Pardon me for calling your attention, through the press, to the serious embarrassment under which in many localities in Ontario the Separate schools are being administered I do so that the multic may indre of the facts.

wealth of the province and the Public schools in addition have the benefit of the school rate on pine-tenths of the banks.

of other incorporated companies, part of the capital in some instances being furnished by outside investors. Deprived of any share in those financial advantages, the Separate schools would be unable to exist in many local ities were it not for the fact that they fortunately obtain teachers from relig-ious orders who give their services for

less remuneration than secular teachers It must be remembered that the Catho-lic minority in Ontario was granted the privilege of establishing those schools, with the approval of both political parties. In the session of 1862 the pproval of both political the session of 1862 the

Conservative being in power the second reading was carried by 93 to 13. Excluding the Catholic members, there was a Protestant majority of 25. A few days after, the government was de-feated on the Militia Bill and resigned feated on the Militis Bill and resigned office. A Beform administration was formed, and as they were anxious to prorogue, the Premier, Hon. John A. Macdonald, asked me to allow the Bill to stand till the next session when he assured me I should have the opportunty of passing the measure. In the fol-lowing year, 1863 the Bill was passed; a majority of the Protestant membe voting for it on the second reading. mention these particulars as an evi-lence of the kindly and tolerant spirit the religious minority in

hose early days.

would be 78,000.

At Confederation it was assumed Public schools. by those who drafted the educational clauses in the British North America clauses in the British North America Act, that the rights of the minority in Quebec and Ontario were sufficiently guarded to preserve all their privileges in regard to education. Sir Alexander Galt did not, however, consider that they were definite enough, and though Sir George Cartier assured him that the Quebec legislature would supple-ment any defects, he was not satisfied, and as a protest he resigned from the cabinet.

as interpreted its duty to the Protest ant minority, under the Confederation Act

Inspectors of bi-lingual schools in Ontar-io. I hope the report is not correct. It would furnish evidence of the alleged harsh conditions imposed on our French Canadian[fellow]citizens]who are financi-Canadiaoffellowicitizensiwho are financi-ally vot equal to meet the cost of highly educated teachers, possessing a knowi-edge of the two isnguages. Let me point out how Qaebec deals with the bi-lingual question. An item in the Edu-cational Votes, reads as follows: "To encourage the teaching of French In the Protestant academies in conformity with the recommendation of the Protestant committee of Public Instruction \$3.000"

In view of the kindly sympathetic treatment awarded to the Protestant minority in Quebec, will the rich prov-ince of Ontario continue to deal as ince of Ontario continue to deal as harshly and exactingly with the Catho-lio minority within its borders? This constant friction in reference to bi-ling-ual schools is being noticed with great regret in Quebec. In the last report of the Educational Department, the following passages appear:

"The Protestant Committee of the Council of Public Instruction is devot-ing itself in a very practical manner to the teaching of French in English schools. It seeks to spread and perfect it, being convinced of the advantages in

any respects of understanding and speaking the two official languages of the country. Many prejudices might be removed and much unpleasant fric-tion avoided if the high authority of the Protestant Council of Public Instruc-tion and its commentance of the country. tion and its competency of the country' needs would exert a salutary influence needs would exert a salutary influence outside our province so as to dispel the repugnance of certain persons to learn the language which in Canada is that of 2,000,000 ont of 7,000,000 people; and a language which the founders of Confed-eration and the British Parliament acknowledged to be as official with the English language. The result would be a harmony and force of cohesion be-

tween the two great races which have peopled the northern part of this continwhich would powerfully aid coment. bined efforts to promote national inter-ests to the great advantage of the well being and individual liberty of the inhabitants.

There are in Ontario, according to the last official report, 484 Separate schools, in which are enrolled 57,000 pupils, leaving 21,000 Catholic children who either attend the Public schools, or being too remote from a school house do not receive any education.

The yearly examinations prove that the efficiency of the pupils in the Separate schools in the cities and towns in secular learning is quite equal to the pupils in the Public schools, while the cost per head is less. I am advised that the average cost

I am advised that the average cosp per pupil in Ottawa is less than \$17. and that the average cost elsewhere in cities and towns would not exceed that figure. While, according to the last reports, the average cost per pupil in the Public schools has risen from \$17.84 the Public schools has risen from \$17.84 to \$20.34. Those figures apply to the enrollment; while on the basis of average attendance the average increase would be from \$29.60 to \$33.44 in the

The facts seem to prove that if Separate schools were abolished, the Protestant ratepayers would be ob-liged to pay a higher sum than at present. They as a class are richer than their Catholic neighbors, and the teachers in the Protestant schools re-eite larger stimads than these in the ceive larger stipends than those in the Separate schools. As the Separate schools have not the same resources as the Public schools to draw upon, the

supporters of the former have to pay a higher rate, and some Catholics on Let me now refer to the way Quebec

who are gifted with far sight in matters of political development predict that a day will come when the main center of this empire must inevitably be shifted farther west, and when the voice that speaks in Ottawa or Winnipeg will make a larger claim to the world's ear than the voice that leads the parliament at

Westminster. A new population with amszing growth has come into exist-ence in Canada." There is little doubt that there are There is little doubt that there are many people now living who will see the day when the population of Canada will exceed that of the British Isles, and the situation which will be thus created will bring with it new problems as Cardinal Bourne intimates. So to direct the vast forces which will be created will test the wisdom and forti-tude of the statement of both cardinal

created will test the windom and forth-tude of the statesmen of both countries, but we need not fear for the future. Canada, while every day becoming more conacious of its own strength and more sanguine of its future, will cling with greater and more em-phatic loyalty, to use the words of Cardinal Bourae, to the place that it holds within the British empire.—Hali-for Hould

THE RELIGION OF JAPAN

Speaking of the religion of the Japanese Father Stiecken, who has lived as a missionary for twenty-seven years in the country, says: "The official religion, if it can be called a religion, religion, if it can be called a religion, is Shintoism, which consists in the cultus of the protecting spirits of the country and of the Enperor's ancestors. The origin of the 'ahinto' is lost in the twilight of Japanese tradition. It was supplanted by Buddhism, but after the restoration of 1868 was restored as the official religion, although Buddhism continues to have a strong following among the masses. This amalgam of vague religion does not result in any precise religious knowledge. The Japanese has never raised himself to precise religious knowledge. The Japanese has never raised himself to the conception of one God-he has not even tried to formulate any definite notion about the protecting spirits above mentioned. * * * he prays orning and evening and wears an out it may be said that he has no relig-

ion although he strongly feels the relig ion's need. Some young men who have come to

study in European universities, and especially in those of Germany, have on their return endeavored to introduce rank atheism and materialism, but their

rank atheism and materialism, but their propaganda, which might have had con-siderable success on account of the Japanese passion to introduce every-thing Occidental, was thwarted by the outbreak of the war with Russia-for

that made a thorough Japanese of every subject of the Mikado. At present there is no trace of atheism or material. ism in Japan, nor is there likely to be for a long time to come. The Japanese believe in a future life of rewards and punishments, but without any very con-crete ideas on the subject, except among the Buddhists, who hold the doctrine of reincarnation." Father Sticken gives a very inter-

esting account of the moral principles accepted by the Japanese. There are three of them: first devotion to the Emperor and to the country; second, the obedience of children to their parents and the love of parents for their children; and third, the moral rule taught by Confucius: "Do not do to others what you would not wish them to do to you." This last maxim is a negative one aud is really based on egoism meaning: Shun doing an evil to other which may be done to yourself. The laws are calculated to strengthen

the matrimonial bond; women are greated: immoral literature. tures, etc., are sternly repressed. But, on the other hand, prostitution is not regarded as immoral. The Japanese, says the Missionary, are the best of modern pagans, but the best of pagans are separated by an euormous chasm from Christianity. Unfortunate-ly, the Catholic missions are greatly hampered by want of funds.—Rome. ly, the Catholic miss

the Institute will receive the most care-ful training in the best methods of Pedagogy, science and all other branches necessary for the different phases of their professions and in har-mony with the up-to-date systems of teaching in this country. The course of studies, pursued in the Novitiate, comprises all those branches required for primary schools, secondary (colleges) and technical schools, etc. In Ireland, the Brothers at the close of their train-ing course obtain diplomas of teaching for the primary schools and the degree of Bachelor of Arts of one of the Uni-versities, for their colleges and High schools.

Uisterman from County Cavan, has written to the London Times a merci-less ana ysis of the "Uister boasts : The abandonment of threats of vio-lence marks the passing of the first stage of Ulster resistance. Examining the second stage, that of the "covenant," Mr. Lough refers to the "half to three-quarters of a mil-lion "who, according to the Times will take the pledge. He points out that there are only some 800,000 men alto-gether in Ireland. On the most liberal calculation he says, there cannot be calculation he says, there cannot be more than 150,000 men in Belfast and the four north-eastern counties who either belong to or sympathize with

Orangeism. " May not then," asks Mr. Lough " May not then," asks Mr. Lough, " this new move, with its '750,000 cov-enanters, its meetings in country towns in Ireland, winding up at the Ulster Hall, and 'its pledge not to acknowledge the Parliament, pay taxes or obey the laws," be aptly described in your own fine phrase as 'the outcome of bluff or the swaggering of irresponsible rowdics ?" rowdies ?'

thorough grounding in all necessary branches to the young aspirants of the institute. An establishment, posses-The whole of this stage business adds but one more to the many historic ex-amples of a difference of opinion be-tween parties in Ireland which is the institute. An establishment, posses-sing the same facilities and the similar-advantages, is the greatest need of the Rev. Presentation Brothers in Canada. It will be good news, for all true lovers of education, to learn that the first neither serious nor permanent being utilized by leaders of English opinion for the meanest purposes of their own move has been made towards the realiza-tion of this most cherished project. Nor will it be a great surprise to note

party warfare. Mr. Lough is the member of Parlia-Mr. Loogn is the memoer of Parlia-ment who was chosen by Lord Salis-bury's Government to preside over the Commission on Financial Relations be-tween Great Britain and Ireland a the undertaking are the very gentle-men, to whose untiring efforts Canada owes the possession of this distin-guished order. Rev. Canon O'Meara, whose wholequarter of a century ago. After three years of close investigation, that Commission found, and so reported, that Ireland had been befranded for many years out of about \$17,000,000 annually. Chough such was the finding, neithe Salisbury's Government nor Balfour's took any steps to stop the robbery or make restitution. Mr. Asquith's Gov and the pions Orangemen are therefore shouting "No Rome Rule!" The Orange war-drum is no more hollow than the Orange battle cry.

The fitness of the Orange blaffer to have separate rule for Ulster is shown in the fact that no Catholics are given a chance in no public office in Belfast save in a few of the humblest positions and 3,000 Catholics have been driver from the shipyards because they would not join the Unionist clubs. What sort of "rule" in this? Certainly ot the "Golden Rule" kind .- Cathol

Standard and Times. TRAINING SCHOOL FOR

NEW INSTITUTION ESTAB

The first steps have been taken to ecure the establishment in Montreal of

an up-to-date training school for Catho-lic teachers. The institution, according to the purpose of those behind the movement, may cost to complete \$200,000 or more. Meantime a start has been made by Mr. Joseph McLaugh-lin, Mr. Daniel Gallery and Canon O'Meara, who have given each \$5,000 or the work. The situation and the object in view are included in the folwing statement :

It is just two years since the first contingent of the Rev. Presentation

Brothers, those enthusiastic workers in the field of education, came to our city from Ireland. Two years of their work

TEACHERS LISHED FOR IRISH CATHOLIC. BOYS IN CANADA

Montreal Gazette

Cardinal Farley has addressed the following letter to the Rev. John Lieberth president of the New York Katholischer

than pleased to learn of the progress being made by the Society of Catholic Mechanics, an international institution of several hundred thousand working, men, who, under the guidance of the

Church, are united together for the protection of its members against the evil influence of irreligion, Socialism and kindred dangerous teachings which rampant to day under the pretext of bettering the laboring man, seek only to

undermine Catholic faith, the Christian family and the State. Such an organization as yours is indeed more than ever necessary, and has my hearty approval. I wish it every

Sincerely yours in Christ,

A COSTLY SUPERSTITION

At a Congress of American jewellers

illumination of the

held not long ago in Kansas City there was solemnly drawn up a new list of birthstones which is to be faithfully

tunes of those who have been born in

cause the return of money that has been

The Novitiste in Ireland, consists of

professors give the most careful and

that the first to grant substantial aid to

souled devotion to the sacred course of education has wrought such reforms in

behalf of Montreal youth. Mr. D. Gal-

lery, the untiring champion of better schools, and Mr. Jos. McLaughlin, the

shrewd, energetic superintendent of the Dominion Bridge Co., have coutributed

\$5,000 individually towards this project

fraught with such possible results for the future of education in Montreal. Such public-spirited bounty on the part of

three friends of education should elicit

a sympathetic response from the many well-to-do English speaking Catholics

of Canada, who one and all shall be the

St. Anthony's. September 12th, 1912.

CARDINAL HITS SOCIALISM

knowledge. JNO. E. DONNELLY, P. P.

peneficiaries by this centre of pedagogie

success and commend it to all those who may be able to aid in enlarging its

Germany.

sphere of usefulness, and especially in ennabling the New York branch of this excellent society to erect the new and larger building now being planned. Praying for yourself and all the mem-

Gesellen Verein (Society of Catholic Mechanics :) Reverend Dear Father-I am more

'Sir,-A friend has sent me word of a paragraph about me which appeared in your paper of yesterday, to the effect that "I have left or am about to leave, my Oratory, of which I have, for several years, been the head, as a preliminary in the expectation of my private friends, to my return to the Church of England." I consider that you have transferred this statement into your columns from those of a contemporary in order to give me the opportunity of denying it, If I am able to do so. Accordingly I lose not an hour in addressing these lines to you, which I shall be obliged by your giving st once to the public.

The paragraph is utterly unfounded in every portion of it. '1. For the last thirteen years I have

been head of the Birmingham Oratory. I am head still ; and I have no reason to suppose I shall cease to be head, unless advancing years should incapacitate me r the duties of my station.

for the duties of my station. 2. On the other hand, from the time I founded the London Orstory now at Brompton, twelve years ago, I have had no jurisdiction over it whatever; and so far from being its head, it so happens that I have not been within its walls for the last seven years. '3. I have not had one moment's

wavering of trust in the Catholic Church ever since I was received into her fold. I hold, and ever 'have held, that her Sovereign Pontiff is the centre of unity and the Vicar of Christ; and I have ever had, and have still, an unclouded faith in her creed in all its articles; a supreme satisfaction in her worship, dishad, and have still, an unclouded inline, and teaching ; and an eager longing, and a hope against hope, that the many dear friends whom I have left Protestantism may be partakers of

"4. This being my state of mind, to add, as I hereby go on to do, that I have no intention, and never had any inten-tion, of leaving the Catholic Church and becoming a Protestant again, would be superfluous, except that Protestants are always on the look-out for some loophole or evasion in a Catholic's statement of or evasion in a Catholic's statement of fact. Therefore, in order to give them full satisfaction, if I can, I do hereby profess ex animo with an absolute inter al assent and consent, that Protestantism is the dreariest of possible re-ligions; that the thought of the Anglican service makes me shiver, and the

First, there is the right to establish dissentient schools, applying the rates to the support of their own schools, and sharing pro rata in all the grants for elementary education. Those privilege express the limit apportioned to the Separate schools in Ontario.

Taking the Protestant population in Quebec, as reported in the census in 1901, it numbered 219.636; while, the Catholic population of Ontario was 390, 364. The Protestant children, of schoo age, in Quebec, reckoning them at one-fifth of the total, would be 44,000; in Ontario the number of Catholic children

The 44,000 children in Quebec ar under the paternal care of the Protest ant committee of the council of public instruction who make requisitions on the government for such advances as they consider necessary to maintain the efficiency of their schools. Bishop's College, Lennoxville, re-ceives an annual grant of \$1,200.

McGill University receives a grant of \$3,000 for the Protestant teachers.

55,000 for the Protestant teachers. The High schools at Quebec and Mon-treal, receive an annual grant of \$2 470. Durham Ladies' College receives \$250. Protestant Superior Education re-ceives \$8,786, to be divided among about 25 academies.

Model schools in towns and villages receive \$7,812 to be divided in propor-

tion to pupils. For poor Protestant municipalities there was an allotment of \$15,751, (Poor Catholic municipalities received

(Poor Catholic Buildeparties receive \$17,449). The foregoing items are taken from last published Educational Report. Among the moneys allotted to the Protestant school fund there is a sum of \$10,000 taken from the marriage license fund, and a sum of \$2,500 taken from the Jesuit estate fund. Moneys contributed to the support of the Jesuits by piou Catholics two centuries ago are now be ing applied to the education of Protest ant children. Is not that exhibit a high tribute to the cause of education and worthy of imitation by the Anglo-Saxon race, who assume to hold a position on mental culture. hold an advanced

I regret to notice in the public press that Protestant inspectors have been ap-pointed over the heads of the Catholic

the plea of poverty pay their taxes to the Public school fund. The consequence is that in many localities it is a hard struggle for the trustees to make ends meet, thus reducing the reputation and standing of the schools, the trustees having frequently to borrow moneys on individual credit.

As the subject of this communication affects a large number of our citizens, hope you will not regard the publicity

an giving it as discourteous to yourself. Moreover, it is desirable that the majority element in the province who may not be in sympathy with Separate schools should be reminded of the fact that the Confederation of which we are all so proud could not have been carried if Separate schools had not been incorporated in our constitution. As they

are, therefore, here to say, it should be the policy of our legislators to make the schools as effective as possible and so administer them as to create as little friction as conditions will permit; always remembering that there is a sympathetic minority in a sister province who are enjoying the privilege of Separate schools liberally administered by a

Catholic legislature. R. W. Scorr. Ottawa, August 28th, 1912. CARDINAL BOURNE ON CANADA

In a notable address a few weeks ago In a notable address a tew weeks ago to the Catholic Congress assembled at Norwich, England, Cardinal Bourne, the Catholic Archbishop, of Westmin-ster, made note of the high position which Canada has achieved as the first which Canada has achieved as the first of the overseas dominions of the crown. His allusions to Canada constitute additional evidence of the recognition by the best minds in England of the part which Canada is destined to play

in the great imperial movement now in its early stages, which has for its object the solidifying and strengthening the widely scattered dominions of the king Speaking of Canada, the Cardinal says: "It is a country which is becom-

ing every year more conscious of its own definite and separate nationality, while clinging with emphatic loyalty to the place that it holds within the British empire. The Canada of to day is not the Canada of even a few years

THE REAL " RED HAND OF ULSTER

The next move in the game of bluff and brag that the Uister wire-pullers have planned is the bolding of an "Ulster Day"-for half Uister-at the end of the present month, and signalize it by getting all the Orangemen, leaders and rank and file, girl beaters leaders and rank and file, girl beaters and bolt and nut-throwers, to enter into "a solemn league and covenant" to re-sist the law that Parliament is going to for the government of Ireland. As pass for the government of Ireland. As such a step would be a substantial act such a step would be a substantial act-of premediated rebellion, we doubt that any of the responsible leaders will ven-ture on taking it. There are acts of Parliament making it a penal offence to administer an unlewful oath. It was on the charge of so doing that the gallant Uniter Parchartering William One mer-

the charge of so doing that the gallant Ulster Presbyterian, William Orr, was hanged, on perjured evidence, just be-fore the rebellion against Eaglish rule in 1798. Sir Edward Carson has, as a lawyer, full knowledge of the penalties attendant on the administration of unattendant on the administration of un-lawful oaths, but he also has the cunning to dodge the danger by professing to make the "covenant" binding by some other device. But in any case the basis for a prosecution for conspiracy will have been had if any means he then have been laid if any means be taken to piedge the Orangemen who call them-selves "Ulster" to resist the law that the Imperial Parliament shall in its wis-dom enact. What was sauce for the Papist goose in '98 must be sauce for

the Orange gander in 1914. The Orange funglemen, besides mak-ing a great noise, put fearful and wonderful statements on paper about their numerical strength. They talk of millions, or near millions, as adherents of the cause of fanatical anti-Irishism. ago. From being a colony it has be-come a great dominion, the political in-finence of which in the councils of the empire is an ever growing force. Those

and the attendant results have con-vinced the public of Montreal that their coming was a blessing and that too much credit cannot be given the gentlemen who were instrumental in bringing to Canada such a well-equipped

bringing to Canada such a well-equipped addition to our teaching forces. The representation of the English-speaking Catholics on the School Board found themselves confronting a situation of peculiar difficulty : a city increasing by leaps and bounds and on the other hand a dearth of vocations, whether of lay or religious teachers, to meet the ever increasing demand.

r-increasing demand.

Powerless to otherwise solve the problem, Rev. Canon O'Mears, P. P., problem, Rev. Canon O'Meara, P. P., Mr. Daniel Gallery and Mr. McLaugh-lin, the then members of the School Board, had the happy inspiration of seeking in the Old World what they could not find at home. Hence the intreduction into Montreal

observed in the United States by all who wish to retain the good opinion of of the Rev. Presentation Brothers a task made doubly arduous by the fac these jewellers. Now a birthstone, be it said for the illumination of the illthat every English speaking country is most anxious to secure the intelligent service of this order, whose name stands informed, is that precious gem which an ancient supersition has assigned to each month of the year. The garnet, for example, is sacred to January ; the for that which is highest and best in things educational. Any one who has been privileged to meet the Rev. Dir amethyst to February ; the diamond to April, and so on. Each jewel, moreover, symbolizes a certain virtue and is supector of St. Gabriel's, the Rev. Princi pal of the Catholic High School of Rev. Brother Cassian, director of S posed to exercise a powerful and myster-ious influence over the lives and for-Patrick's Academy, Sherbrooke, P. Q. will come away convinced that he has been in contact with born educators, the months to which it corresponds. The pearl of June, for instance, brings manly and intelligent, who have mastered every detail of boy-training luck, and also signifies innocence. The ruby affords divine power, love, dignity, and royalty, but, best of all, it will making of it not their life's work but a

very labor of love. They have come to stay and have taken their clearly defined place in the educational life of our country. We have taken them to our hearts and nov We we must do more. We must make their foothold all the more secure by giving to them the youth of our land who shall become in time fellow-workers in their noble calling. It is very evident that Ireland, however willing, cannot continue indefinitely to supply subjects for other countries, and hence the very urgent need of a local novitiate, where our boys need of a local novitiate, where our boys may be formed according to the splen-did traditions of the order, to fill in For no one can examine according.

time the teacher's chair. This must, of necessity, be a training college, equipped with all the modern improvements required for educational work, where the young aspirants to

many noted men, as well as large num bers of the Catholic clergy. bers of the Katholischer Gesellen Vere-in every blessing, I am,

Rear Admiral Aaron Ward, U. S. N., who has just been appointed to take charge of the New York Navy Yard, is a convert to the Catholic Church. He was born in Philadelphia, October 10, JOHN CARDINAL FARLEY, Archbishop of New York. There are upward of a thousand 1851, from which city he was appointed to the United States Naval Academy. branch societies of the Katholischer Gesellen Verein throughout Europe and the United States, the central or-He entered Annapolis as midshipman on September 26, 1867, and was graduganization being located in Cologn ated June 6, 1871.

ated June 6, 1871. Twenty-three trains starting from Paris and other towns in all parts of Paris and conveying no fewer than France, and conveying no fewer than 1 019 sick persons, accompanied by many thousand other pilgrims, reached Lourdes on August 22. Every succeed-ing year sees the number of the faithful who flock to Mary's shrine at that privileged spot increase in almost miraculous proportions.

miraculous proportions. Rev. Edward D. Boone, S. J., of Loyols College, Baltimore Md., cele-brated the sixtieth anniversary of his entrance into the Jesuit Order re-cently. At his own request no public ceremonies were held. He has been stationed at Loyola for the last twenty-ner ware, and is still an active member one years, and is still an active member one years, and is still an active member of the community. Until several years ago he was the chaplain to the city jail and penitentiary, and is now spiritual director of the house of Loyola.

The most bitter of all the bitter Pres-by erian papers, the New York Ob-server, has suspended publication. It was once edited by Dr. S. Irenaeous Prime. It formerly had a large circulation, but its subscribers fell off, its

stolen from its owner. In old books on astrology there is advertisers withdrew their support, it got into financial difficulity and finally doubtless written a vast deal of such nonsense. But the modern marvel is collapsed, It was intensely anti-Catho-lic. It did its worst to destroy the that men and women, who would con-sider as superstitious a Catholic's rever-ence for the relics of saints, believe with Church in America. The Church, however, still lives, but the Observer is dead and gone.

a childlike faith that a topsz is a pro-tection at sea, or that those who wear a turquoise succerd generally in their undertakings. Catholic "superstitions" The Tast census of Australia shows a rapid and steady increase in the Cath-olic population. Catholics constitute a olic population of the people of Australia, fourth part of the people of Australia, being more numerous than the members of any other single denomination except the Anglicans. These number 1,710,443, the Anglicans. These number 1,710,443. For no one can examine carefully their revised list of birthstones without being led to suspect that it has been prepared Presbyterians have 558,336; the Meth-odists, 547,806; the Beptists, 97,074; the Congregationalists, 78,846; Protest-ants " not defined," 102,861,

THE FOSTER-CHILD 3100

By Katherine Tynan

2

married. John and Saily and Jahe, basy would never marry now: and strangely enough in Ireland, of the long families, they had neither kith nor kin. They had a little mountain farm of about twenty acres, with the cottage and a horse and cart, a couple of cows, a few calves and pigs, slogether a nice little memorate.

operty. It was Jane who had applied for the nurse-child. Jane was, as John put it, a fool about children. She ought to have been married and the mother of a

a fool about children. She ought to have been married and the mother of a household; but whe had set her heart on a showy scoundrel, who had gone away to America and forgotten her. Now she took the workhouse child to her heart with a starved avidity. John and Sally had been rather against it in the beginning. They were too proud to stomach the idea of a workhouse child at the the there the thet when them here the beginning. They were too proud to stomach the ides of a workhouse child on their hearth; but when Jimmie came in with his head of shining, curly hair, his blue eyes, his soft, somewhat wan-dering smile, his gentle manner, they capitulated to him after a very short

resistance. He grew up a very simple boy. He kept his innocence and simplicity be-yond the allotted age, because he never associated, or desired to associate, with other boys. His mammie, as he called Jane, his uno?e and aunt, were enough for him; with the calves and the pigs and the fowls; with Bob the old horse ord the new group onlice anglent; and Shep, now grown quite ancient ; and fields and the hills, the kind winds

the fields and the hills, the kind winds, the warm sun, the sweet rain. If it were not for an occasional visit from Miss Keenan, the lady guardian through whom Jane had procured her nursling, they might have forgotten that Jimmie did not belong to them. Her characteristics were entirely mascaline, but the mascaline exterior covered a kind womanly heart.

but the mascaline exterior covered a kind, womanly heart. Miss Keenan was especially interested in Jimmie and his foster-parents. She used to give glowing accounts of Jimmie's well-being to the other mem-bers of the Ladies' Committee. "The old woman has reared the child in her bosom," she would say, with a touch of poetry; and she looked forward with confidence to Jimmie's adoption by the Bardre

Jimmie knew many things which are Jimmle knew many things which are not to be learnt at school: intimate-secret things of the fields and the streams, of the birds and the trees, the animals and the flowers; but he was very slow at the "ould a-bay-say," and the higher walks of learning which he entered upon when he had conquered the alphaet. the alphabet.

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fourteen, He would be beyond the age for compulsory school attendance. If all was well, if no complaint had gone to the guardiane, if Miss Keenan was back—she had, just begun to creep back to life slowly and painfully—they could apply to the board for permission to adopt Jimmle. He would be theirs ; no terrible and capricious monster of a board, that might at any moment anatch the child from them, to be found any longer, but their own—to take up the work on the little farm which he delight-ed in ; to comfort them in their old age ; to succeed them when they should be gone.

gone. Jane dissembled. She was not as meek as she looked, and she stored up a good many things that she might relieve herself of next year, when the boy was unchangeably hers. She listened to Miss Synnott patiently, and made pro-mises for the boy's amendment, which were received with an air coldly discour-aging. She paid a visit in her simplic-ity to Mr. O'Laughlin, with an intention of propitiating him, offering him gifts, which were too nakedly a bribe to serve their purpose. She coaxed and per-suaded Jimmie to return to school, and having achieved so much, Jimmie, in blind terror of the schoolmaster, let slip whatever of learning he possessed, and was degraded not only to the Fourth Ciass, but to wear a dunce's cap for the remainder of the sitting. That dunce's cap was the last straw. Jimmie's endurance was at an end. Doubtless the man who inflicted the punishment had no ides of how it seared a young and sensitive soul. A workone. Jane dissembled. She was not as

a young and sensitive soul. A work-house brat! Was it likely a workkhouse brat could find unendurable the dunce's to to be learnt at school : intimate ecret things of the fields and the treams, of the birds and the trees, the immals and the flowers ; but he was ery slow at the 'ould a-bay-say,' and he higher walks of learning which he intered upon when he had conquered he alphabet. The old schoolmaster understood. The wals a bit of a post, and he could for the little world of accel to more a set up there

THE CATHOLIC RECORD

He stared at the disordered, dis-hevelled appearance old Jane presented. She had struck him as a singularly de-cent-looking and tidy old woman, and he had wondered at her abetting the boy in his evil doing. Now the snow was on her white hair. She had come out without a bonnet, and had run fast, and she was breathless. For a few min-utes, while he tried to compose her, her words only came in sobs. Her apron was awry, and she had an air of being blown about and beaten by the wind. He hardly thought of these things for the bleeshed pailor of her face. "Did ye hear ?" she asked,"" did ye hear that shey're goin' to take the boy from us; him that I nursed in my bosom; that was the delight of our eyes; that was to take care of us in our old age ? They're comin' for him to-morow. I'll never see him sgain. Don't I know it ? Didn't Biddy Neal have the foster-child took from her, an' didn't she lie on the

took from her, an' didn't she lle on the road in her agony whin the Union van rowled away wid him, au' didn't she die

so far as

n't go

had not realised that he was so close to the schoolmaster's cottage. He turned in at the little garden gate. The trim flower beds he had often admired, were blotted out by the falling snow. He fumbled for his hand-kerchief to wipe his glasses, and did it insufficiently. The window was a blur of light when he had put on the glasses argain.

took from her, an' didn't she lie on the road in her agony whin the Union van rowied away wid him, au' didn't she die widin the year, the poor woman, an' she callin' out on her dyin' bed for the little boy they'd robbed her of? Och, God help the poor! 'tis them that is helpless and trampled on! Sure there's no pity in earth or heaven !" Father Meredith was horrified. His beautiful little edition of a classic fell from his hands. He had never imagined that Jimmie's contumacy was going to have such results. His stammered be-fore the little distracted old woman who he felt, had arraigned him. "Oh," he said, "it won't go so far as

bind up there together in the summer."
"I know. Willie showed me the spot.
Don't blame yourself, Father Meredith.
It was my fault. I couldn't bear to see
him strong and Willie dying. I hated
all the strong oblidren, God forgive me:
and this poor lad opposed me. I ought
to have remembered that he was good
to Willie last summer, when they went
up the Chimney together. The little
cave was full of deed leaves. The snow
would be blown in at the mouth of it
with this wind."

with this wind." "He might be safe enough in the cave if Willie's dream was true," said the

priest. "If Willie's dream was true," as

"If Willie's dream was true," assented the father, 'Jimmie's face was whiter than the snow and he asleep. If he was to die it would be at my door." 'We must have search-parties out as soon as it's daylight," Father Meredish said; and remembered that he had not eaten for hours and was faint, despite the hot tea which the schoolmaster had novelded.

provided. "I think I'll be going," he said,

getting up. "You won't be going out of it to-night," returned the schoolmaster, with a rough kindness. "I'll get you a bit to eat; and then I'll step down and let your bousekeeper know. You can say your Office by Willie when you've eaten a bit

I'll be back as soon as I can. Father Meredith dozed in his chair. The schoolmaster had heaped on fuel before he went, but the fire was all but

Jesus of Nazareth, Son of God and Son of Man, required of His apostles and disciples belief in His messiahship and disciples belief in His messiahship and divinity. He preached and taught among other saving truths, the uplift-ing ideas of the fatherhood of God, and the brotherhood of man, the redemptive character of His own death, the per-petration of this perfect self-offering in the Eucharistic sacrifice, the unity of the race, the value of each individual human soul, and the everlasting mion of man with God in the world to come. All these great truths went back to one

the chance that Jimmie might come back, or might be hiding somewhere nearer home than, the mountains. He left them at last on their knees, saying the Rosary, and started out on the walk home, refusing to be driven. He was to were to face the drive in the open cart in bitter weather. It would be better for him to walk, so as to keep warm on the way. He faced steadily down the valley; his head bent before the wind and the snow; his hands deep in his over-cost pookets. He was really very cold. His teeth chattered in his head as he went. He said to himself that he must get into bed a: d have hot bricks rolled in flannel—the hot-water bottle proper was unknown in the Glen—to his feet to get the frozen feeling out of them. He would drink a cup of hot tes, and pile all the available blankets on his bed. He did not wants to be laid up with a chill. A bright light flashing in his eyes made him aware that he was near a cottage. He looked about him. He had not realized that he was so close the schoolmaster's cottage. He turned in at the little garden gate. The trim flower beds he had often admired, were blotted out by the All these great truths went back to one --the central dogma of all-belief in Jesus Himself, His divine sonship, he went quietly so that he should not waken the priest, who was nodding in his chair before the fire. He had a

authority upon them, not man-made and the product of human reflection, but

men and their universal brotherhood in Jesus Christ thus came effectively into human life with the preaching of the Gospel. The seeds of the fature social harvest were sown with the seeds of Christian faith and both grew together, alongside and not spart. The new doc-

"Wherefore it is said in the Scriptures: Behold, lay in Sion a chief cornerstone, elect, precious. An he that shall believe in him, shall not be confounder to you, therefore, that believe, he is honor; but i them that believe not, the stone which the builde rejected, the same is made the head of the corner and a stone of stumbling, and a rock of scandal t them that stumble at the word, neither do believ whereunto also they are set. (I Peter, I, 6-8)

CONDUCT AND CREED

said, and teach them with my authority

VELOPMENT

alongside and not spart. The new doc-trine of man accompanied the presching of the Gospel from Palestine to the Roman Empire and the groves of dis-putations Greece. It bore its fruit early at Jerusalem in the community of goods which the faithful there estab-lished, not by compulsion, as the Socialist would now have us repeat the experiment everywhere, but freely, by an act of will which Christian faith had warmed with the additional glow of obarity.

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Bergeriment everywhere, but freely, by an act of will which Christian for all the additional glow of charisy.
Bergeriment everywhere, but freely, by an act and had to take into account conditions the based over the whole Roement and the scholars.
Bergeriment everywhere, but here is a good boy, a good boy. A good that and where but do be oblow sholy.
Bergeriment every had been the scholars.
Bergeriment everywhere, and had to take into active type and the state into account a religions movement who had found courage to live been in and the child be had hated.
Bergeriment every and every the scholars.
Bergeriment everywhere, and the entiot to mether has the and the scholars.
Bergeriment everywhere, and the entiot the fourther of the scholar s

EDMUND T. SHANAHAN OF THE CATHOLIC UNIVERSITY, WASHINGTON, D. O. "And so it came about, under the circumstances, that the religious idea of human equality took centuries to be-come a social ideal. When at last social come a social ideal. When at last social man developed up to the stature of re-ligious man he found that his faith had anticipated his social development, and stood awaiting to welcome him. Christianity had not retreated : man had simply advanced to meet it. The religious form under which the doctrine of human quality first appeared con-tained implicitly the civic and social ideas of equality that have since detained implicitly the civic and social ideas of equality that have since de-veloped during the last two centuries into the fundamental first principles of republican democracy the world over. To Jeaus of Nazareth is therefore due the credit, so often withheld from Him nowadays; of originating the idea of the solidarity of mankind in all its interests — political, moral, social and religious. Back to Him must we go, if we would trace to its first origin the tidal wave of social justice that is flooding to-day the minds and hearts of governments and of men.

"What better proof that practical Jesus Himself, His divine sonship, authority, and mission. He organized His apostles into a Church, with St. Peter at the head, entrusting them in His own name and the Father's with the special, universal and perpetual mission of teaching this saving sum of truth to the whole world, and at the same time laying upon all men the obligation to believe it under pain of disobedience to God and their own solf. consequences for society and for life are contained in a single Christian dogma, than this brief history just recited? Is it not the irony of fate that the social reformers of the day, who are loudest in machining Christiania aread and reformers of the day, who are loudest in proclaiming Christianity a creed out-worn, are none the less preaching it everywhere according to the letter and without the spirit which giveth life? Fraternity, charity, equality, social justice, are Christian ideas wrenched from their Christian context deprived of their original setting in Christian faith, and reasserted without the divine background of power that once was theirs. Why, there is not a single noble ideal now proposed for the betterment of man's human lot and the improvement of his material condition, that is not a surviving remnant of Christian, Catho-lio teaching. After de-christianizing man, the world has no effective lan-guage of its own in which to address him disobedience to God and their own self-condemnation. Teach all nations, He to observe all things whatsoever I have commanded you. "Here are ideas with the stamp of revealed and divine, the like of which, for dramatic setting, inspiration and effectiveness, the world had never seen;

Ind so simply expressed, so conspiceous surviving remnant of Christian, Catho-ly free from the labored utterances of philosophers before and since, that the anti-Christian thinkers of our day have mistaken the absence of learned airs for with words of fire but that of the relig-

SEPTEMBER 28 1912

"The idea of the religious equality of

He was a bit of a post, and he could read the passion in the boy's wistful glances as they wandered from the heated schoolroom out to the shining country beyond. He was patient with Jimmie. He even devised messages which would give Jimmie an escape from school for a while. He bore with from school for a while. He bore with the boy's slowness, his difficulty in learning. It was a bad thing for Jimmie when, somewhere in his thirteenth year, the old schoolmaster got "an impres-sion" in the chest from a drenching re-ceived in a Winter storm, and died of it stor s for dars" illness. after a few days' illness. The new master was young and he

The new master was young and master was choleric. He was very keen about his school, and impatient of slackness on the part of the scholars. Jimmie by this time was in the Fith Class. He had really attained by very slow deyoung priest newly come to the Glen which was his first mission, knew nothing of Jane and her nursling. A the part of the scholars. Jimile by this time was in the Fifth Class. He had really stained by very slow de-grees a measure of learning, of which he and the old people were inordinately proud. But he was slow. He had a mild placidity like that of the cattle. Ask Jimmle a question from a school book, which he was quite competent to answer, and he would look at you with a wandering gaze. He would have to recall his spirit with a great effort from the mountains and the fields, where it was wandering, before he could answer. Mr. White the old schoolmaster, had recognized this, and given Jimmie his time. Mr. O'Laughlin, the new master, would watch Jimmie with a lowering eye while the boy tried to recall his mass of incoherent and rambling accusa-tions against everybody in general and nobody in particular; so Jame's story seemed to Father Meredith. Father O'Connell, who had lived in the Glen O'Connell, who had lived in the Glen forty years, would have known more about its The young pricet, new from the seminary, left the Brady's cottage with the opinion that Jane, a wrong-headed and doing old woman, was in danger of spoiling the boy beyond re-demption. Discipline must be upheld. Jimmie must submit to lawful authority. All the priest had seen of Mr. O Laugh-lin had impressed him favorably. He could sympathize with the difficulties of his position, and was quite determined to uphold him. However, to get Jimmie to go back to school was no basy matter. Seeing that

time. Mr. O'Laugnin, the new master, would watch Jimmie with a lowerlaw gey while the boy tried to recall his straying thoughts. He had a sharp ton-gue, with a sting at the end of it. He began to make a butt of Jimmie. He began to make a butt of Jimmie. At first Jimmie did not understand. Satire was a weepon beyond him. When he realized that the master meant to be and copied the schoolmaster out of school hours, he began to understand. The blood would come to his cheek by and by on slight provocation. It be-oame a base pleasure to the master presently to bring that hurt and uncom-prehending flush. Let him be excused! He was not a bad-hearted man, but his nerves were often strained to breaking point after a day of the school. He was a brisk, eager, energetic person. presently to bring that hurt and uncom-prehending flush. Let him be excused! He was not a bad-hearted man, but his ferves were often strained to breaking point after a day of the school. He was a briak, eager, energetic person. Jimmie's slow eyes—there ere beautiful eyes by the way—turnet, in him in that uncomprehending manner made him want to strike the boy. The day came when he strock Jimmie: not only struck him, but beat him about

for the little world of school to mock at " Oh." he sa was worse to Jimmie than the degrada-tion to the Fourth Class, although that that. The boy must be brought to see some sense, and the whole matter will blow over. I'm afraid Mr. O'Laughlin would be und enough, presently, when he came to think on it : he has accended he came to think on it : he has seconded by such painful degrees. He arrived home with the fixed de-termination to go to school no more ; and this time no one could move him. Father Meredith, brought into the mat-ter for the first time, came on hearing of Jimmy's contumacy ; but the culprit was out of the house at the first wind of his coming and up on the mountain side. Jane, in bitter grief and trouble, did not present the most favorable side of the question. Father Meredith, a young priest newly come to the Glen

blow over. In attain Mr. O Langnin was unduly harsh with him. Poor man, he was hardly accountable for what he said or did. His boy is very bad to-night. I doubt that he'll see the morn-ing"

night. I doubt that he'll see the morn-ing." "Do you know what they'll do with Jimmie?" Jane Brady asked, sternly waving away the question of another's grief. "They'll put him in the reform story school. Maybe ye know what that's like and maybe ye don't. Three months'll destroy him : there won't be a disgraceful wickedness he won't know, him that's as innocent as wan o' them young lambs, the crathurs, sbelterin 'by the side o' their mothers from the cruel blast. Oh, I'm not sayin' that ye'ro not kind, that ye won't help us, if you can. But the board doesn't move in a day. The van 'll come for him to-

He'll never be my Jimmie any more, in this world or the next." Father Meredith was at wit's end. It was quite true that the board was not to be moved in a day. It had moved, and it could not undo its work for, at the very least, a week. Probably there would be arguments, discussions. The thing might drag itself out over several weeks. He remembered the Reformatory School; the boys sitting on the benches in the workshops, furtive-eyed, charged to the lips in many cases with the evil knowledge of the slums. Poor Jimmie! A soul might be mur-dered in less than a week. Absolute inno-cence is more easy to corrupt than innodered in less than s week. Absolute inno-cence is more easy to corrupt than inno-cence tempered by experience. A week, even less, of such company might mean, as the old woman had said, the murder of Jimmie's soul. He was their shepherd: the one answerable for the lambs ! Wild thoughts came to his mind of kidnapping Jimmie, of siding and abet-ting his escape from that stony-hearted stepmother, the State. He was humble before the little old woman's accusing eyes. He did not excuse himself. He could be very rigid with himself; and now perhaps he was a sterner judge of his own actions than Jane Brady her-self.

self.

don't know why she went for tarn, There's nothing you can do. Willie died at five o'clock." "My poor fellow?" "1've nothing left now," said the man Willie

closing the door upon the night, and opening the door of the little room be-

yond. There, on a small bed, lay the dead boy. Someone had already performed for him the last offices. He lay in clean linen, his hands crossed on his breast, his goiden hair smoothed, his eyes closed, in the strange majesty of death. "He was a beautiful boy," said the man, in a dull voice. "He took after his mother. I used to wonder why she ever looked at a rough fellow like "a"."

yong lambs, the crathurs, shelterin' by the side o' their mothers from the cruel blast. Oh, I'm not sayin' that ye'ro not kind, that ye won't help us, if you can. But the board docen't move in a day. The van 'Il come for him I'd rather he'd lie where Willie O'Laughlin 'Il be morrow, an' if it takes him I'd rather he'd lie where Willie O'Laughlin 'Il be murder done on the white soul of him. He'll never be my Jimmie any more, in this world or the next." Father Meredith was at wit's end. It was quite true that the board was. It had moved, and it could not undo its work for, at the very least, a week. Probard the senders in the workshops, furfive-eyed, charged to the lips in many cases with the evil knowledge of the sluma, Poor Jimmie! A soul might be mur-dered in lase then week? Forgetting his wet garments, his fati-

you say? I'll have a fire and a cup of something hot in a minute or two. Come and change now. By the great-est of good luck I've a suit I never put on my back." He led the priest into the little bed-room beyond, and found him the neces-sary clothes. When Father Meredith returned to the outer room be found that the fire had begun to burn briskly. The schoolmaster on his knees before it was watching a kettle, which was already singing.

already singing.

"You were talking of the Bradys," he said after a silence. "A queer thing happened in the night. Willie was dozing and waking, dozing and waking. He'd start if there was the slighest sound inside or outside the house, and

the absence of dogmatic ideas, not being able to distinguish between human grandiloquence and divine simplicity. between she unpretentious wrapper of language and the sublime revelation of God to man, that lay beneath. CHRISTIAN DOCTRINE AND SOCIAL DE-

tarn, beautiful in summer, but most desointe in wild weather. There is no ascending the Chimney from the water-side, but it is easy enough, although a stiff elimb, from the lend side. From the top it is possible, if you have a good head and plenty of courage, to elimb some little way down the face of the Chimney. There is a cave which some people bave cared to visit, because a certain famous outlaw found refuge there in the Rebellion of '98. But it would be a passionate pilgrim indeed who would attempt it on such a night as Andrew O Laughlin accompliabed it, in the teeth of the famous blizzard. No man perhaps could have achieved

No man perhaps could have achieved it in cold blood. But to a man half

it in cold blood. But to a man half-orazed with grief, possessed of only one ides, sud that that the child of his love needed pity and help, was beyond there in the cave in the face of the Chimney, perishing of cold and hunger, it was possible. Andrew O'Laughlin could never tell afterwards how he accomp-lished the descent but he did it. He stood upright in the cave, holding above him the lantern which he had pushed before him as he wriggled along the narrow paths, and saw in the further the nerrow paths, and saw in the further corner, with the snow creeping up to the bed of dead leaves, the form of a sleep

ing boy. At the same moment something can

At the same moment something came wriggling towards him—a dog. Shep, the Bradys' dog, the son of the old Shep had found the lost boy first. He had slept across the body, keeping it warm. It was no dead child, but a living one that looked at Andrew O'Laughlin out of the heap of dead leaves, looked at him with a blind terror that smote the man

to the heart, as though his own des child had looked at him like that. "Whisht, Jimmie," he said, "don't look at me like that. "Twas Willie sent me to you. Poor Willie's dead. I've come to save you. You won't go back to the Union, child, not if I was to hide you from them myself. I think Willie meant us to be friends."

As a matter of fact the Union messen-

As a matter of fact the Union messen-gers did not find Jiumie the next day, or the next. The Gien was snow-bound for some three weeks, during which both the schoolmaster and Father Meredith had been almost at death's door. When once more the Gien was in touch with life the menace was over. Miss Keenan had come back to affairs looking rather bleached, but indomitable of mankind ! ion which it has repudiated.

CHRISTIAN DOCTRINE AND INDIFFER

" But the cry of the day is for undog-"Of all the truths uttered by Christ

"But the ery of the day is for undog-matic Christianity. Is does not matter, we are told, what a man believes. Con-duct is the main thing, and conduct is independent of creed. Good men are the supreme need of the world, and a man may be good who does not accept the teachings of Christianity, just as there are evil doers among those who profess to follow the appointed ways of the Lord. Indifferentism thus chal-lenges dogmatic Christianity, saying : We can get along very well without you; what a man believes is of little or no im-portance, so long as he is good and his conduct above repreach. What are we to think of this doctrine of religious innone had such inherent social signifi-cance of His doctrine of the religious equality of man, the stole and other philosophers had stumbled upon the idea of human equality in the course of their speculations, but they never made the idea a practical principle of life and conduct. Christ's utterance of the and conduct. Christ's utterance of the truth that all men are of the same workh in the sight of God, whatev r be their social or racial differences, was practical, effective vital and reforming. His preaching of the idea of human brotherhood, human solidarity, social justice and fraternal charity was not the faint utterance of the classroom which the pagen utterances were : it to think of this doctrine of religious in to think of this doctrine of religious in-difference, this smart phrase of the day behind which the unbeliever seeks re-fuge? - What has history to say to it, and common sense, and human experi-ence? No emptier phrase was ever proence? No emptier phrase was ever pro-posed for the acceptance of an intelli-gent public. These who use it and din it into our ears have not a very deep sense of the import of their words. They think they are making a profound observation of the motives of their fel-low-men, whereas they are only making an act of self-revelation, unconsciously revealing that the Christian springs of action have dried up, within themelyas the faint utterance of the classroom which the pagan utterances were; it went into the very souls of men and set them afire with charity. And what wonder? Was not the idea accom-plished in the minds of the hearers by faith in the divinity of Jesus Himself and in his sovereign mastery over the souls and destinies of men? "This fact of history contains its leason. Anyone who wishes to see the

Reflect for a moment. The man who says it does not matter what one belesson. Anyone who wishes to see the signal failure of philosophical thought to redeem the world has but to contemlieves, presumes to judge all history, and to decide offnand that religious plate the meagre results achieved in these our times by a man-made philosophy divorced from its great hisand to decide offhand that religious truths have had no influence on human conduct. Such a snap judgment of his-tory betokens a becumbed moral sense and a corresponding high development of personal conceit. The indifferentists rush in wird-3 angels fear to tread. Every man neurs moral responsibility when he exercises an act of judgment, and here is a case of irresponsible utter-ance calculated to make even the in-judicious grieve. " Has the indifferentist studied all history before coming to the conclusion philosophy divorced from its great his-torical and effective ally — dogmatic Christianity. We cannot inherit the past, nor remake the present, without inheriting the spirit that made the one, and would have left the remaking of the other an unnecessary task, has not infidelity raised its proud, unruly head in rebellion, and poisoned the springs of man's regeneration. Christianity

man's regeneration. Christianity brought expansion of thought and of life into the ancient world. Would to "Has the indifferentist studied all history before coming to the conclusion that a man's faith matters not? Oh, no 1 A few instances are enough on which to base his pretentious verdict. And where has he made the experiment where has he found the good men who continue good without belief? In a Christianized world? The world in which we live is Christianized. Chris-God that the present generation could see all its horizons pushed back, all its beams of united endeavour come its beams of united endeavent come true by a profession of fs. 1 in the divinity of Christ Jesus, and in the Church Catholic which He founded for the individual and social regeneration

SEPTEMBER 28. 1912

SEPTEMBER 28, 1912 The sportion of it, but the practical effects of nineteen centuries of Christian influence remains in the public and private opinion of mankind. The dogmatic truths and moral ideals of the Christian religion have become household words. The very sir of business and of life these be observed. The odor of the fore and of life these be observed. The odor of the rose still ingers above the broken vase. A man cannot help beig honest and moral to some extent under such compelling directive sting. Wherever the indifies of an outraged public opinion. And it was Christianity that first gave this lash its effective sting. Wherever the indifies of the human soul, these worshippers of neutration of which will be for the world's good. Theu perhaps there will be fewer of these professional stiflers of the human soul, these worshippers of neutration of which will be for the world's good. Theu perhaps there will be fewer of these professional stiflers of the human soul, these worshippers of neutration of which will be for the world's good. Theu perhaps there will be fewer of these professional stiflers of the human soul, these worshippers of neutration of which will be for the world sout as and the soul within us nothing more than the handicraftsmanship of men. There is a certain mechanism to life former Christian faith, or from living anomentum a man acquires from his former Christian faith, or from living an of Christian faith, or from living an of the stime are moving without ever arriving anywhere. tian conviction may have been banished from a portion of it, but the practical effects of nineteen centuries of Christian influence remains in the public and pri-vate opinion of mankind. The dogmatic truths and moral ideals of the Christian religion have become household words. The very air of business and of life is redolent of Christian principle of con-duct, however much or little these be observed. The odor of the rose still lingers above the broken vase. A man cannot help beig honest and moral to

Christianity finit first gave finit issel is entitied to solve the indifferentiation of the solve is a sortain mechanism to life. Force of habit, force of custom keep men in spoting dynamic and the solve issel in the world about as and the soul within us nothing more than appointed groovers. The origin issel is a sortain mechanism to life. Force of habit, force of custom keep men in spoting dynamic and the product of the solver and the solver and the solver and the dynamic and the solver issel is a sortain mechanism of the solver arriving anywhers. The indifferentiate the solver the hadden of the solver of faith has been shut off in his over a solver and the solver arriving anywhers. The indifferentiate the solver therefore, what are they wit they have succeeded in repudinting orgin is works if with them as with the p-beliering good man whom they erroit the results of ancestral belief in an or-ward Orbitsian constrained in the solver of the transmission and the solver and the issue and the isse charsion on provious types. Their father before the believing and they link they force of heredity and Christian isse of ataxim- a mechanica in converted their ancientairs from page on by force of heredity and Christian is to not a strange special belief in an or-the strange special belief in an or-distin mean still re-echol page on by force of there delive and christian is in not a strange special between the site is malterially opposed to the selected aplendors of a sun that has en-flected aplendors of a sun that has en-theristige for spersonal endowment, add-aists with all her divine authority, the senson the down of the sub-ther indifferentiats about with the senson in the divine authority, the senson de of the sub-ther is the day kicking from unde is the day is the farmentiats about of the sub-ther indifferentiats about with the senson in the divine authority, the is in the strange spersonal

only custom, God a mere indefinite ideal and religion nothing more than social service or enlightened self-interest; wait till these doctrines of despair sift and filter down from the top of society to the bottom, and the whole mass of men is leavened, and then it will be time for the indifferentist to write his thesis and tell us about the influence of the Christian religion on the moral and so-cial behavior of mankind. ial behavior of mankind.

Thou has conquered, O Gallilean,' ygmies are pygmies still, though rched on Alps, and pyramids are amids in vales.' Those who build hout Thee for the cornerstone have y shown the smallness of their relig-and the greatness of Thine ! They be been compelled to hold their little kering candles up to the splendors "he sun. And they have also proven he bilt, in their very effort to dis-fre it, that belief in Thee and Thy Groh does influence human conducts, it the Christian creed is essential to han progress and that verily Thou a he largest, broadest, truest, deepest for in the development of humanity. I, to whom shall we go? Thou hast cial behavior of mankind. "Infidelity never started as a popu-lar movement. It always began in the upper few and thence spread to the sub-merged many. The great throbbing heart of humanity is religious, conser-vative and same. The larger part of mankind still, thank God, too Chris-tianized to accept the deadening, dis-heartening denials of infidelity. Con-tributors to the faith of others, that is what the world sorely needs to-day. But instead of these it is destroyers of the faith of others who are most con-spicuous in secular seats of learning. These self-appointed teachers of infidel-ity have tried to rid the world of the Christian creed only to find themselves face to face with a problem with which L, to whom shall we go? Thou hast twords of eternal life and men are by preachers of their own listions. sus, Son of David, Son of God, ful-fil and not destroyer; first-born of thyrethren, and first fruits of the de anticipator of our modern democreinstitutions in the doctrine of the face to face with a problem with which they are unprepared to cope-namely, greed, universal greed. And the irreponsibilities of atterance, vagaries of elief, and attempts to dictate a new religion and a new morality, which charligion and a new indication of the day, acterize the secular efforts of the day, are a standing refutation of the claim that a man's religious convictions have nothing to do with his character or actions.

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members of the Catholic Church have contributed Millions of Dollars to the success of these organizations, and have helped swell the great dividends of their share holders. This free book tells how Catholics may, in the future, divert these large profits to themselves, and how they may not only share in liberal dividends, but may also be the means of alding some of the many worthy institutions of their Church, and which are dear to every Catholic heart. It shows, also, how the organization

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this altar of sacrifice this morning, all uniting with the good people of St. Joseph's in a pren of thanksgiving on this their crowning day of labor and of love. The peace of God be with the dead pastor whose memory is here en-abrined in stone ! God's blessing de-scend like dew upon the living who have built Him this beautiful house of prayer and sacrifice out of the abundance of their hearts. Faithful children ever of the White Shepherd of Christendom, the White Shepherd of Christendom, may your good deeds, done in the Lord, inprease, and may you furnish in your lives additional proof that it is the Catholic faith that matters most for the world's good. The Church universal

solutes you everyone on this your day of thanksgiving and rejoicing. It sends to each of you this message: My son and my daughter, take your view of life, as I do mine, from the mouvitain, creinstitutions in the doctrine of the relus equality of man, with which Tbidiast gladden the hearts of the pest folk of Galilee, we of this great Rejic of the Western world, which mouan a century and a quarter sgo guaeed to the Church which Thou didaund that liberty of action which is bivine right and human due—we mali act of faith in Thee, Prince of gen iss, Prince of strength, Prince of and you will escape the narrow vision of those who are content to dwell forever in the valley and the plain :

"' Come to me for wisdom,' said the Height,

THE CATHOLIC RECORD

A ner great example in character and of her inspiration in holy living by this ingular reticence. 'Highly favored' was she, and 'enduced with grace,' in the words of the Angel of Annunels-tion: 'bleesed among women,' in the 'Magnificat' Mary herself is heard to shall call me blessed.' Why should not Protestants, then, look upon her with veneration and present her as a type and representative of the highest and hollest womashood ?'_______ Catholic Stand-ard and Times. READ THIS BOOK OR YOU LOSE It is Sent to You Free of Charge But it is Worth Money Construction of the Angel of Annuuela-tion: 'bleased among women,' in the 'Magnificat' Mary hereelf is heard to any : 'From henceforth all generations shall call me bleased.' Why should not Protestante, then, look why about not

PRACTICAL SUGGESTIONS FOR PRACTICAL CATHOLICS

PRACTICAL CATHOLICS One of the things very common to Catholics is holy water. It is ordinary water appropriately blessed for various religious purposes, and its use by the Church goes back to the earliest days of the Christian Era, and is most likely derived from the Old Testament. With the development of its use came the holy water fonts, now found in less exacting forms than at first, at the entrance to every Catholic Church and chapel. It is proper for the entering worshipper to sprinkle himself with the holy water therein as a reminder of the blessed water of baptism by which he first entered the Church and became an heir to the kingdom of Heaven. It is a symbol of the cleanliness of mind and heart that we should bring with us to participate in the worship of God. With this before us, how reprehen-sible appears the conduct of some Catholics. Some seem so absorbed in other matters on entering the church that they never see the holy water font at all. They rush by it as something to be avoided. Then there are those who glance at it and pass on, disdaining, however, to touch its contents because, as they foolishly claim, the pious custom is unsanitary. Then there are the con-tra-wise good souls, who seem unsatis-fied until they have sostiered enough of the water over themelves, those about them and the floor to give the aituation the appearance of a shower-bath. These are all abuses, abuses of which bath.

bath. These are all abuses, abuses of which collected and appreciating worshippers should not be guilty, and abuses which ought to be abolished. If they are not, but, on the contrary, continue to be-come more aggravated, it may be necessary for the Church to return to the custom that obtained in the very early times of an "introducer by water." This was a clerk, or as we call him to-day, a server, who was stationed at the This was a clerk, or as we call him to-day, a server, who was stationed at the entrance of the Church and who sprinkled the faithful as they entered. So much for the holy water in the church. Now for a few words about it in the home : No Catholic should ever be without it, or without at least one small hanging font that constantly con-tains it. The inmates should make use of it at least on arising in the morning time

om we allude to certainly assists in death.

BUSINESS OF DYING The most popular, and by far the most intensely interesting, subject of discus-sion these days is that of business. It is talked all through the day and dreamed of all through the noise and the motive power of human scivity. In a word, humanity is so absorbed with its pursuit that we are told there is no time remaining for the important occasional thought of death. Yet there is also the business of dying. And it by no means interests only the undertakers; that is, if Oliver Wendell Holmes may be accepted as an author-ity on the subject. It is related that a minister once asked him his opinion as a physician on the mental effects of relig-ious belief on those about to die, and that he gave the following answer: "So far as I have observed persons mearing the end of life, the Roman Cath-olice understand the business of dying better than Protestants. I have seen a good many Roman Catholics on their dying beds, and it always appears to me that they accept the inevitable with the composure which showed that their be-lief, whether or not the best to live by, was a better one to die by than most of the harder ones that have iterally seen it." All of us have heard the statement be-fore. Many of us have literally seen its verified, not as often, perhaps, as Oliver Wendell Holmes, the physician, but often enough to be convinced of its truth. Still, as the opinion of a physician, it has a value that is of importance to all Cath-Still, as the opinion of a physician, it has a value that is of importance to all Cath-**Shaw's Schools** TORONTO, CANADA give Resident and Home Study Courses in al Business Subjects and Commercial Art, an quality young people to earn good salaries. Cor respondence invited. Address W. H. Shaw, Pres ident, Yonge and Gerrard Streets, Toronto.

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should overlook. It points the caution that should be exercised in selecting their physician by Catholics. Of course, professional ability is always a most valuable asset. But the physician who does not under-stand the business of dying as well as Oliver Wendell Holmes is not the physi-cian for the Catholic or the Catholic family. If he be not a Catholic he must be rigidly conscientious; a man who re-spects Catholic practices; who appreci-ates the business of dying from the Catholic standpoint; who will notify those entitled to be notified of the near approach of death, that the priest may be called, and who will not dope the patient into unconsciousness before the priest's arrival. For in the business of dying among Catholics the one thing of paramount importance to the patient is the last rites of the Church.

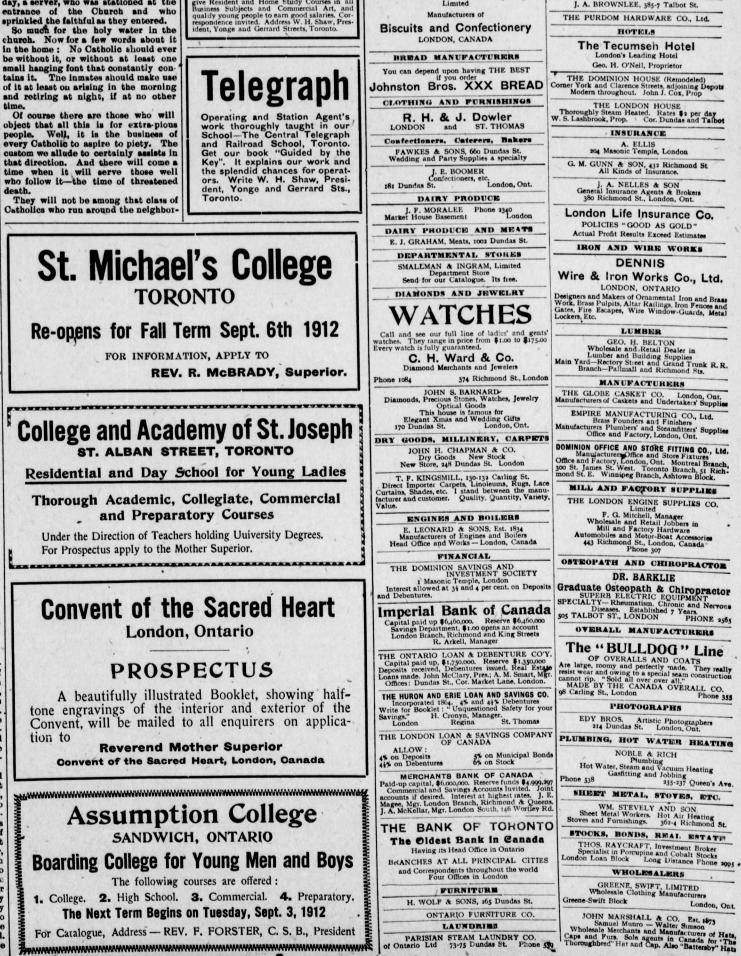
olics; a practical application that none

Briefly, these considerations make up the lessons one may learn from Oliver Wendell Holmes observation at the dy-ing beds of Catholics, as he expressed them to the enquiring minister.—Church Progress.

Anyone can carry his burden, how-ever heavy, till nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lov-ingly, purely, till the sun goes down. And this is all that life ever really

A determined will is half the battle Health and strength, talents, influence, are all belpful ; but some of the great est successes have been gained by men possessing these in slight measure, but whose meager gifts were supplemented by an unconquerable will.—Anna C.

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BUSINESS OF DYING

THE DOGMAS OF INFIDELITY AND THE DOGMAS OF FAITH

DOGMAS OF FAITH "It does matter and always will mat-ter what a man believes. Every man believes in some dogma and guides his life accordingly. Even those who say there is no dogma assert one in the very attempt to say that there is none. And the man who rejects the dogmas of the Catholic religion has to accept a lower view of himself and of life in their stead. The madern world is full of dogmatists fisher first human head of the Churcho knelt down in the road at Caesa Philippi and became our spoke, when he cried : 'Thou art the tt, the Son of the living God.' "Thw St. Joseph's rises in this city b) sea to preach and teach in all its d funces that Catholic faith which smed the world from person view of himself and of hie in duct scenar The modern world is full of dogmatists of all sorts, each vieing with the other to impose his views on a credulous pub-lic. The unbelievers have their dogmas lic. The unbelievers have their dogmas and what dreadful dogmas they are I They would have us kill the incurables, eliminate the unft, restrict marriage and condemn to life imprisonment the mentally detective. They would invade the sanctuary of the pure minded with their tracts on health and hygiene, re-gardless of parental and individual rights. They would subject us all to the rule of a State Paternalism, of which they themselves are the self-appointed which smed the world from pagan-ism an m sin. Religion, education, indust a government take their the rule of a state l'aternatism, of which they themselves are the self-appointed interpreters and enforcers. That in-violable personality which the natural law, the Christian religion and the Con-stitution of the State and Nation aim at law, the Christian religion and the con-stitution of the State and Nation aim at protecting, these free-thinkers of our day would set at nought, these officious intermeddlers would do away with alto-gether. God save, us all from the dog-mas of infidelity, and God infiame our hearts with the love of the truth that makes us free 1 And oh 1 that doctrine of the supernatural, of a merciful, gener-ous God admitting us to share His un-bounded life after death in the shall enkindle in our Catholic hearts an un-quenchable free of charity 1 It is only the supernatural that possesses the spirit of true democracy, that makes possible to the cripple and the outcast a personal and spiritual success not de-pendent for its realization on the acci-dents of health, education, position or Internial Milling Company pendent for its realization, position or dents of health, education, position or power. What a finger of scorn Christ power. must point at the present generation for its attempts to build up again be-tween men those-pagan barriers which he destroyed !

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mail act of faith in Thee, Prince of gen as, Prince of strength, Prince of just Prince of mercy and Prince of act the consecrated by the bodies of mard broken like Thine for truth's sake act of faith which lifts us up to Twho stooped to us in the un-parad glory of Thy complete self-sacri; an act of faith which goes back roken through nineteen cen-turie the maiden-mother who bore Thee he foster father who guarded Thee is to that saintly Peter the fisher first human head of the Churcho knelt down in the road at the sacri, an act of merce and the past and future swing to Thee he foster father who guarded Churcho knelt down in the road at the sacri is an act of the the spirit-pilots trod, Have the spirit-pilots trod, Setting lights for mind and soul, That the ships may reach the goal. They shall safely steer who see,

Sight is wisdom to me."

DEMANDS GREATER VENERATION FOR THE BLESSED VIRGIN

Some years ago the Catholic Stand-ard and Times published a synopais of a sermon by Rev. William Drayton Roberts, a local Presbyterian minister, who complained that little honor was paid the Blessed Virgin by Protestants. Recently The Outlock had an article condemning the usual Protestant atti-tude toward the Blessed Mother, and in commenting on The Outlock article the Western Christian Advocate (Meth-odist) aws: place by side along this public thoroup — a fitting symbol and strikinpinder of the eternal and temporierest at stake in the life of man. In the co-operation of these four agis that the future of the commet is assured. Their separa-tion splanger, social and moral. May the the union in which is May the the union in which is strength prosperity and peace! "The p of the diocese, the first pastor wgan the work, the second who could it, and the new pastor on whose sizes the burden of its com-pletion allen, are gathered about odist) says : "We cannot recall ever having heard

"We deprive ourselves of our heritage

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e cents. For the publication of special notices such as favors received," etc., the price is 50 cents. When subscribers ask for their mail at the post fibe it would be well were they to tell the clerk to ive them their CATHOLIC RECORD. We have infor-action of carelesaness in a few olaces on the part of slivery clerks who will sometimes look for letters u.

cribers changing residence will please give old It as new address. St. John, N. B., single copies may be purchased Mrs. M. A. McGuire, 240 Maine street. LETTERS OF RECOMMENDATION Apostolic Delegation. Ottawa, June 13th, 1905.

Apostolic Delegation 3th, 1905. Mr. Thomas Coffer My Dear Sir.-Since coming to Canada I have been a reader of your paper. I have noted with satis-faction that it is directed with intelligence and ability, and, above all, that it is imbued with stimary catholic spirit. It strenuously defends Catholic hags and authority of the Church, at the same principles and rights, and stands firmly by the teach-lags and authority of the Church, at the same promoting the best interests of the country. Follow-ing these lines it has done a great deal of good for the welfare of religion and country. Follow-ing 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, earnestly recom-mend it to Catholic families. With my blessing on your work, and best wishes for its continues. Yours very sincerely in Christ. Yours very sincerely in Christ. Yours very sincerely in Christ. My Market Canada, Mach 7(h, 1900. Sir, Thomas Coffer The Sir; For some time past I have read your

Ottawa, Canada, March 701, 1900. Str. Thomas Coffey Dear Sir: For some time past I have read your atimable paper, the CATROLIC RECORP, and Congra-talate 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. Bless-ner you and wishing you success, believe me to re-main. Yours faithfully in Jesus Christ. †D. FALCONIO, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, SEPTEMBER 28, 1912

AN IMPORTANT ANNOUNCEMENT

In the Book of the Days of the dio cese of London, Sunday, September 15th 1912, has been written down in charac ters which those who run may read. On that day His Lordship Bishop Failor officially made an important announce ment. In the presence of the cathedra staff, of eighteen young ecclesiastics who sat in the sanctuary on either side of the episcopal throne, and of a congre gation which completely filled the spacious nave, (in spite of a downpour of rain which began just at the moment when people would be leaving their homes,) His Lordship, in the course of a masterful address, announced that St. Peter's Diocesan Ecclesiastical Seminary, the first news of which was given out at the annual retreat of the priests of the diocese at the beginning of July, was now an accomplished fact. The presence in the sanctuary of the large and splendid body of young Levites was an ocular demonstration to those present that the new Seminary was no longer a contingency but a living reality. Those who doubted, if such there were, that the projected Seminary would be in actual operation so soon had their doubts dispelled when they directed their view towards the novel scene which was presented to their wondering eyes for the first time. Bishop Fallon referred to the inaugur-

ation of St. Peter's Seminary as the most important event in the history of the Diocese of London, and the CATHO-LIC RECORD is in perfect accord with His Lordship in regard to the greatness and supreme importance of the work so auspiciously begun on last Sunday.

The diocese of London was established in the year 1856. In the fifty-six years which have elapsed since then the only other diocesan work which can at all re in imp ing of the new Seminary was the erection, by the late Archbishop Walsh, in the year 1884, of the magnificent Cathedral which was the scene of the event of Sunday last. St. Peter's Cathedral is the most massive, the most solidly constructed, and, architecturally, the most beautiful of the many splendid Catholic church edifices in the province of Ontario. Great credit is due to the saintly and scholarly Doctor Walsh for having conceived and constructed, with the aid of his generous diocesans, this " dream of an angel traced in stone." And Bishop Fallon paid a well deserved compliment to him and to his other illustrious predecessors in the See of London for the splendid work which they had done in laying deep and strong the foundations of London diocese. But we hesitate not to say that the conception and inauguration of St. Peter's Seminary by the present distinguished occu pant of the Episcopal chair of London is a work that is equally great, equally worthy of the admiration and praise of the Catholic people of this favored section of the province of Ontario. Nay, more, we will dare go further, and say that it is, the most stupenduous work ever undertaken in the diocese, and, considering the circumstances could only be conceived by a great mind, by a man of indomitable courage and un wavering confidence in Divine Provi- and physicians in this city and in every dence, a man consumed with zeal for the best interests of our holy religion, for the salvation of souls, and the glory of God. If Bishop Fallon never did anything more than even initiate this splendid project, his name would go down to posterity as one of the greatest churchmen who has ever adorned the Canadian episcopate. Even from a civic point of view th founding of St. Peter's Seminary in this city is an event of no little import-

order to secure the funds necessary for nce to London. This beautiful city, so the erection of a permanent home for ideally situated, is growing and the ecclesiastical students of the diostined to become, in fact we may say cess. We hope that all his faithful diohas already become, one of the chief cesans will rally round him and will aid centres'of population in Canada. Its him to the best of their power in the citizens take an honest and landable pride in its present prosperity, and reglorious work which he has so couragejoice to see it advancing along all lines ously undertaken, and that they will not of civic improvement. Now every new cease their efforts until a magnificent new Seminary building has been reared institution which opens its door in the city is a help towards the on the banks of the Thames in North London. This is the hope and prayer naking of a bigger and a better of the CATHOLIC RECORD. God grant Educational facilities in that it may soon be realized. particular are a great boon to a city. Hence the citizens of London, irrespec

RULE

ments upon them.

the line of separation is accentuated.

there were reduced.

two bills impracticable.

tive of creed, ought to welcome this new nome of higher learning and culture, and welknow that they do rejoice at its birth and are grateful to Bishop Fallon for the many things which he has already said and done to make the name and the fame of London known from the Atlantic to the Pacific. Yes, the new Seminary even as it stands to-day means much for this fair city and when it is finally located in its new buildings on Sunshine Park" it will mean a great The deal more.

But the chief benefits which will ac crue from the establishment of this latest addition to the many homes of learning already located here will be conlerred upon the diocese, the future priests of which will receive the crown of their sacerdotal education within its walls.

Henceforth they will be educated in the Episcopal city which is the geographical centre of the scene of their future apostolic labors ; they will have a more intimate knowledge of local conditions and needs, they will be given many opportunities of acquiring considerable experience in the active duties of a pastor of souls, and so will begin the exercise of their sacred min istry well equipped for the work which they will be called upon to do as am bassadors of Christ and dispensers of the mysteries of God to the faithful of the diocese of London.

Nor must we forget the advantages to be gained from the gradual formation in connection with the Seminary of a staff of canable professors in the several branche of ecclesiastical learning-Theology, the queen of all the sciences. Holy Scripture Canon Law, Church History, Liturgy, etc. The young professors will have every opportunity for study and research, and so, well qualified they are at present in their several departments, in a few years they will be able to take a still higher place in the ranks of the learned and will be an ornament to the Catholic Church. Their example will stimulate their brother priests engaged in pastoral work to keen up their studies in the midst of their multifarious cares and duties. The flocks committed to their care will share in the benefits of their clergy and thus the whole Catholic population of the diocese, lay as well as clerical, will participate in the blessings which

are certain to be showered on the diocese because of the inception and continuation of this great work for the furtherance of higher Catholic education in our midst.

It is indeed true that St. Peter's Seminary may never develop in to a very large institution and again

land now has over her own affairs, he it may. All big things grow from concludes that the demand for Home things that are small, as the oak from Rule is only sentimental, except of the acorn. But granting that it remain course, on the executive side, which recomparatively small that is no argument presents a prosaic effort to acquire patagainst the good which it may do or the influence which it may exercise on the The congested condition of business destinies of this diocese, which is already in the British Parliament Mr. Hope without doubt the finest diocese in th ascribes not to there being too much province of Ontario. We must not for nusiness for Parliament to transact, but get that the best work is often done in to the multiplicity of immature and nn the small Seminary, as in the small ssary schemes which are exploited university, because of the greater atten in the House of Commons. He thinks tion which may there be given to the that the Referendum, if adopted, would individual student and because of the give Ireland all the self-government more intimate personal contact betwee that is good for any country. the teacher and the taught. Many of Ireland's principal grievance in the the most eminent educators of th past arose out of the tenure of the land, day prefer small colleges and and Mr. Hope gives credit to the Union small professional schools to the ist party for providing a satisfactory larger ones for the reasons given above, solution of that question. An economi There are few, if any, friends of educa revolution has been effected, he claims tion in this Province who will make the by the Land Act of 1903. indefensible claim that the best interes He then assumes that Ireland may of classical education are advanced by have an obstructive parliament at Dub the practical monopoly in this depart lin, and states that in case of war such ment of polite culture granted by the parliament might seriously cripple mili Provincial government to the Univer tary operations, and endanger the safety sity of Toronto. The establishment of of the kingdom. The English minister our new Diocesan Seminary will furnish believe in a United Kingdom and a still the friends of the Western University more united executive. of this city with one more lever with He adverts to the establishment of a which to endeavor to move the Depart rish university-s boon which reminds ment of Education from the unjust at-Irishmen of better ways of pursuing titude which it has assumed towards our their national videals than the dusty own struggling University. road of politics. Returning to what he terms a senti-The same is true in regard to school of law and medicine. It is a generally ental demand, he reminds us that the admitted fact that smaller ones do the old Irish Parliament was a close corbest work. Many of the best lawyers noration of Episcopal Protestants, and that it was responsible for the penal other city in the land are graduates of code against Catholics. Pitt intended mall colleges. The cornering of edua co-endowment of Presbyterians and cation is as disastrous in its results as Catholics, but failed to carry his intenthe cornering of the wheat market, or tion into effect. the monopolizing of any of the sources The above is a fair summary of the of wealth of a country. arguments advanced by Mr. Hope, and For all these reasons then and for we have not space in this issue to deal nany others which might be mentioned. with them. We shall return to the subject, and show how far he fails to meet we rejoice exceedingly over the opening of St. Peter's Seminary. We wish our what we regard as the legitimate de-mands of Irishmen for the right to conbeloved Bishop every success in the campaign which he has inaugurated in trol their own domestic affairs.

THE CATHOLIC RECORD

A RUTHENIAN BISHOP FOR CANADA

The Holy See has appointed a Catho ic bishop of their own rite and langu age to watch over the spiritual interest of the vast colony of Ruthenians settled in Canada. These people are thrifty, hard-working, frugal and prolific; of simple habits, rugged homely virtues and staunch in their adherence to Holy Mother Church, though withal jealonsly attached to their own time honored rite and liturgical language. So much so that they have a dislike to having their church property vested in the Episcopal corporations, but prefer to have it held ENGLISH CATHOLICS AND HOME by committees in trust for the individual congregations. There are some Rathen Catholics on this side of the Atlanti ans, a comparatively insignificant num have often been puzzled over the stren er, belonging to the schismatic Greek uous hostility which so many of thei shurch, and their method of holding co-religionists in England manifest shurch property opened the door to de against the grant of Home Rule to Ire igning pseudo-Catholics desirous of land. Devout Catholics of high stand making trouble. The difficulty is over ing and great ability, such as the Dake come in Alberta where the Civil Law of Norfolk, the Earl of Denbigh, Messrs W. S. Lilly, Snead-Cox, the editor o recognizes a patent fact, easily forgotten Tablet, and many others by those who have become accustome to regard all Roman Catholics as using who could be named, are very active the Latin liturgy; and this difficult with tongue and pen, in their opposition was overcome by the simple adding to to Home Rule. These men are excellent the law relating to church corporations Catholics ; they are great benefactors of the words in communion with the Sec of the church : when it comes to a deof Rome. Not even a bogus priest ca ience of the church, no stouter cham

pions enter the lists on her behalf. pretend not to understand this; and the Ruthenian Catholics are most loyal sub One of them has written on Home Rule in a recent number of the Dablin Rejects of the Holy See. view, and an examination of his article The foregoing is a sample of the special difficulties attaching to the lets considerable light in upon the viewpoint of the English Catholic. We shall spiritual care of these thriving people give a short summary of his views and who are the object of unscrapulous

at a later date we shall make some comproselvtising. But the great, most pressing and most difficult problem to solve is how to provide them with The writer of the article is Mr. priests in sufficient numbers. Noble ames Fitzslon Hope, M. P., a nephew work has been done by those Canadian of the Duke of Norfolk, and son of the priests who learned after a few years of elebrated Hope-Scott, the friend of study what may be considered a work-Gladstone and Manning. Mr. Hope is ing knowledge of the Ruthenian one of the rising young Tory members, and his views may be taken as fairly language. But the ludicrous effects of such attempts at preaching by some representing those of the average Cath-

priests who honestly believe themselves olic Englishman of the Conservative to have acquired a good working knowledge of English will occur to the minds of many of our readers. And it is Mr. Hope first points out that in Iremany of our readers. And it is and there is a sharp racial difference be questionable if it is a good thing to tween the Protestant North and the rest of have ideas grotesque or at least incon-gruous suggested by the inevitable misthe country. The racial difference he considers of greater influence in the alisirs of the country than the religious takes of such preachers.

The new Bishop, the Right Rev. difference, and where they are combined Nicholas Boodks, has been for years director of the Ruthenian theological He next argues that Ireland has now a large a measure of self-government as seminary in Austria, and he will be to judge if it be not able she really requires. In the Imperial possible with little more expense to Parliament she has proportionately a nave young Ruthenian students either larger representation than any other from Canada or Galicia to receive their part of the Kingdom, and by reason of training in the home country until s that representation she is now enabled seminary can be established here. to make her influence more largely felt

At any rate he will come in the name than she could if her representation of the Holy See thoroughly equipped If the Home Rule Bill should pass for the most arducus, if not the most important duties of any Bishop in Ireland will have to provide her own Canada, to guide and console his people finances. At present, according to Mr. and safeguard his important flock from Hope, the English tax-payers finance dangers peculiar to themselves, and in reland and this assistance would have doing so he will have to surmount ob to be withdrawn, in the event of Ireland stacles and carry burdens peculiarly obtaining a separate parliament. Home his own amongst all his brethren in the Rule, he declares, breaks down at Episcopate. His position should excite finance, and it was the financial prothe sympathy and receive generou visions which rendered Gladstone's practical aid from all Canadian Catholics. Considering the large control Ire-

> THE TOWNWARD DRIFT FROM THE FARMS

Since writing on this subject in the isone of September 14th. Dr. P. H. Ottawa, in an address before the Canadian Public Health Association in session in Montreal, sounded an emphatic warning against the insane rush to the cities.

terests therefore their representatives in parliament, more than half the parlia he next big strike is on-it will be mentary representation-as yet. It inhard to convince them that Ben Tillet erests or should interest the Departand Tom Mann should go to jail, but the ments of Agriculture both' provincia Dake of Devonshire and the future and federal. What is the use of spending millions every year on Experim mething rotten in the state of enta Farms, Agricultural Colleges, and to Denmark educate the farmers up to the point of SONS OF ENGLAND

more scientific and more profitable farm Another example of the intolerance ing, when the farmers themselves are un able to procure enough help to farm as of the Sons of England Society has they do at present. It is a question which should interest the Conservation Commission. Which of cur country resources is more important to conserve than the fertility of our soil? It should be of vital interest to all who study the problem, ever growing more serious, of the increased cost of living, because inof England who are on the Board, and disapproval. It is also stated that the teacher will send in his resignation rather than start religious strife over

of alarm of almost immediate practical national interest :

population without capital, mostly of casual laborers, often of foreign tongue, and in ten years to be greater than the population of eight of our largest cities, crowds into our urban centres, living necessarily from day to day upon the ever-changing demands for day labor, forgetting that 1890 and 1907 may come again ?

Permanent homes for a permanent laboring class are an imperative neces sity to better conditions, nay, to prevent their becoming rapidly worse. Next week we shall treat a subjec cognate to this-the exceptional edu cational facilities of country children

THE GERMAN MENACE AND ULSTER

On returning a short time ago after to stand in line and keep step with the trip through Ireland a friend told us gentlemen who beat the big drum and that conditions in the north were even play "Croppie Lie Down" on the file worse than they seemed. And recent events would seem to indicate their increasing gravity.

that having been tricked into enroll-At a football game where immen erowds were gathered a Celtic player ment in this society by practical politicians, will send in their resignations was walking quietly on to the field whe and become Canadians worthy the rehe was set upon by a crowd and brutally ill-treated ; when rescued he wa spect of all classes of the community. What we want in this country are men carried off the field unconscious.

A "crowd" to attack one inoffensive and unsuspecting boy ! Needless to say they were an Orange crowd.

Later another body of men march in together and taking up a position on the stand announced their sympathy by loudly shouting or singing, "Kick the Pope." Immediately on the approach of others and, altogether unpro-

voked, they drew their revolvers and fired into the mass of men. In the ship yards Catholics were driven from work One ship, on which a large number of Catholics were employed, was completed, and was to have been removed down the river after dinner. It was arranged that in the course of her journey the electric lights were to be switched off. and the Catholics attacked under cover of darkness. What fiendish malice and cowardice | What truly Orange courage !

And it is to these brutalized bigot that the Tory Lords and Knights and future premiers appeal, inflaming their

ignorant fanaticism, arousing their bestial lust for blood, exhorting them to do SEPTEMBER 28, 1912

And the laborers of England, when cause of his great influence in turning the ideas of his readers towards things Catholic.

The duty of Catholics is, however, clear. Newman's works should not premier go to Parliament. There is only be studied in the Catholic schools and colleges, but should be given as wide a circulation among the people generally as their transcending merity

A CASE OF SUICIDE

A subscriber has sent us a clipping from the Montreal Star giving an account of the suicide of Mrs. Johnson, wife of the noted pugilist. "Mrs. Johnson," the report says, " did not regain consciousness after the shooting. Her husband and seven other persons, mainly relatives of the noted pugilist, were at her bedside when she died. A Roman Catholic priest administered extreme the Orangemen likewise expressed their unction." Although the woman was lous she might have apparently uncom been fully conscious as to what was transpiring, and consequently well able to elicit acts of faith, hope and charity. the position. It is to be regretted that emigrants from England coming to and in particular sincere sorrow for the Canada bring with them the John sin which she had committed in attempt-Kensitism of the old land. It will not ing to take her own life. As to Mrs. help them in the race for preferment. Johnson being a divorced woman, that would not hinder her from receiving the The Sons of England Society is the only sacraments in her dying hour, if, as we national organization founded upon have said, she was conscious and sincerenarrow and intolerant lines. Many of y sorry for having led an immoral life. the members may be excused on the tod is infinitely mercifal, for, as the plea of ignorance. They are but the tools of designing politicians. Strange holy Bible tells us, His mercy is above it is that a people who take pride in All His works, and consequently no sin the fact that their mother country is in is unpardonable at the moment of death advance of all other nations as regards | if the dying person has the proper dispositions. The Church, like her divine civil and religious liberty, who glory in the Union Jack as the emblem of free-Founder, is also most merciful to her dom wherever it floats, should in this erring children, and consequently always corner of the Empire take a course that gives them the benefit of the doubt, and administers the sacraments in such reflects but disgrace upon that flag. cases as above mentioned, but, to sale In theory they shout for liberty. They guard the sanctity of the holy sacrahave inscribed it upon their banners. ments, they are given sub conditione In practice their actions belie it. We may now take it for granted that the (conditionally.) Sons of England have fully determined

LITERARY CAMINS

In the neighboring Republic a person named Tom Watson publishes a paper called The Menace and another individual, an unfrocked Protestant minister. prints what is called The Appeal to Reason. It does not matter that the other editors of the country characterize them as criminals and vagaboads. They consider this good advertising and are quite willing to continue the who will treat their fellowman, be he role of blackguard so long as it brings them notoriety and money. Their line Catholic or Protestant, Jew or Gentile, of action is abuse of the Catholic Church and all its belongings. Our sane-minded and respectable Protestant neighbors have more reason than Catholics to feel ashamed of this kind of work, and not a few of them feel thoroughly disgusted with the course of action mapped out by a weekly paper in Toronto along the same line. So far as the Catholic

Church is concorned it has nothing to lose but much to gain by escapades of this character, for it will lead to the formation of what we may call an " Inquiry Class," and conversions to the old faith will be the result. The editor of the Niscara Falls Journal, a Protestant centleman, thus pays his respects to The Menace :

English writer of such surpassing ex Within the last week at least a half cellence. The range of subjects covdozen people have brought to this office copies of the Monace, a petty Missouri publication calculated to stir up camered by Newman is wide and embraces almost every topic upon which the inaign enmities between Catholics and telligent Catholic 'should be' informed Protestants. The editor is an unfrock-ed preacher, and unless we are very much mistsken, the church we are very History, philosophy, literature, the doctrines of the Church, the great issues in much mistaken, the church organization with which he was stillisted did itself controversy between Catholics and paper is filled with discredited

cause they espouse.

were circulated during the primary campaigns in Ohio, Illinois, New Jer-sey and Pennsylvania. Let them send their sheet, if they will, to places which have not outlived the ancient

ome to our notice. A press despatch in the London Free Press from St. Catharines on the Sept. 19th tells us that it was reported that Victory Lodge S. of E. of that city discussed the appointment of a Catholic as principal of the new Alexandra Public school. Special objection, we are told, was taken to the action by members of Sons

creased productivity of the soil is the only solution, or at least one of the most important elements in the solution of the problem of the increased cost of living. Without the farm help necessary, better farming is impossible. Dr. Bryce sounds a very serious note

"Can we, as intelligent Canadians, iew without alarm a situation where a

"How shall Causda save her people from the physical and mental degener-acy due to industrialism as seen in the at cities of older civilization?" was he subject of Dr. Bryce's address.

Dr. Bryce thought that the increase ost of living in Canada was 27 per cen as against other countries. In hi opinion the prevention of the influx from the farm land to the city is the from the farm land to the city is the solution, with the lessening of the cost of agricultural production, and prepar-ing and conserving all products of the farm until they reach the consumer by

farm until they reach the consumer by the shortest possible route. "There must be a larger rural work-ing population," Dr. Bryce stated, "which imeans for them some method whereby their labor will be constantly engaged profitably, and which means more varied and intensive farming."

Precisely, there must be a large rural working population, which means for them some method by which their labor will be profitably and constantly engaged.

The doctor evidently assumes what we contend, that the present conditions surrounding farm help have practically eliminated farm laborers as a class And to supply the demand for casual help in seasons of pressing and urgent need will not only become more costly but more uncertain. Now the aborers must have constant labor, but the laborer must live and to live the normal life he must have a house and home, and he cannot have a house and home in the country unless these are provided for him. In the cities there are always houses to be had, and if the supply falls short of the demand the

city builders will soon attend to it. This is not a question that inter ests the individual farmer alone, but is, vital to the whole farming class. It in- history.

nature savage and unregenerate.

Their poor Orange tools we can afford to pity, but for the Devonshires, Carsons and Bonar Laws we can feel but

loathing and contempt.

The leaders must be arrested and punished, or Britain is indeed decadent. Evidence enough there is in the daily press despatches of decadence and de

generacy of Toryism at all events. And these are the men who tell us the German menace. They proclaim themselves the only saviors of their

country. But there is a bright side. We read

that there are to be prayer meetings to eseech the guidance and mercy of Almighty God. The Pharisees and whited

epulchres must play their little role. Why all this passion and prejudice and venomous malice ? Because of the fear of mighty Rome, that Rome they have told us so often that has lost al invuence on the world and on the age. When the civil war, which the great ones of the Tory party are inciting, is on,

when the army officers and men desert their flag and King, when blood is flowing, passions inflamed, and the times are out of joint, what an invitation it will be to Germany.

Or when the British Governm with a majority of over a hundred dare not arrest and punish the conspirators and instigators of rioting and bloodshed, what an amused and sarcastic smile will pass around the world as millions meet with the spontaneous cious selection from them, should be included in the widely circulated question and answer. What about the power and majesty of British Law? Everyman's, but the suggestion was not They made indefstigable efforts to ever acknowledged. The indifference arrest and imprison several women of the publishers of that series was inciting to riot and destruction to probably owing to the great Protestant property, but arrest the Dake of Devon tradition of which Newman himself shire and Bonar Law-that is another

non-Catholics, all these fall within the His ambit of his work. To read Newman His paper is filed with discretized calumics and exploded chards, and on their face they bear their own refuta-tion. The people who are sending out free copies of the Menace at the present time to the sensible and liberal Protestunderstandingly is a liberal education in itself.

We are not without hope that some day

the majority of them at least will realize

white or brown or yellow or black,

in all the business and social relations

of life, with even-handed justice,

sideration and regard. This is

Canadianism that counts-the Canad

in Canada.

ism that makes the Christian ideal

Those who bring with them the preju-

dices of the old land form a bad asset

THE STUDY OF NEWMAN

To the young Catholic student in the

schools, as well as the Catholic reader

generally, nothing can be more import-

ant than a close and systematic reading

of the works of the great English Car-

dinal. In point of style there is no

As a master of style. Newman is untime to the sensible and noeral Frotest-ants in and around Niagars Falls, are banking upon a credulity that does not exist. They forget that attacks of this nature do more harm than good for the surpassed in the language. Gladstone, who was far from friendly to Newman, in one of his letters, spoke of Newman's style with the greatest commendation. Someone is evidently paying the piper for the free distribution of this sheet. Many thousand copies of it were circulated during the primary He said of it :

"It is a transporting style. I find myself constantly disposed to cry aloud and vent myself in that way as I read. It is like the very highest music, and seems sometimes in beauty to go beyond the human.'

In such terms have the best of English critics spoken of his style.

religious enmittes. We wish to enter a most vigorous protest against its distribution in this locality where Catholics and Protestants and people A Canadian writer, who is noted for the lucidity and exactness of his work Catholics and Protestants and people of no religious sfilliations live on terms of amity. Niagara Falls has out-lived that kind of thing. Let the cam-paign be fought out on its merits, rather than on grounds that no self-respecting citizen will approve. Appeals to bigotry are out of date, and The Menace is an insult to American intel-ligence and the elegance of his style, was asked how he acquired such an easy mastery of English, and he replied that he did not know unless it was from a very thorough study of the works of Cardinal Newman. To a careful reading of these he gave much of his spare Now, let us see what sort of an in-

time, and no doubt he unconsciously acquired some of his master's power of dividual publishes The Appeal to literary expression.

Reason. From the Buffalo Catholic It is pleasing to note that in the courses in our Catholic Colleges, Newman's works have a place, but outside the colleges these works are not studied as extensively as they ought to be The writer of these lines once wrote to the editor of Everyman's Library and suggested that some of the works of Newman, or at any rate a judi-

Union and Times of last week we take the following : gentleman named Laws publishes a paper which he calls the Yellow Jacket. The publication Down in Moravian Falls, N. C., a The publication appears to have rather a sharp sting. Mr. Laws is a sympa-thetic soul and when he learned that the Socialist Appeal to Reason was in

financial difficulty, according to the editor, J. A. Wayland, he sought to verify the statement. Learning that the impedantious one was possessed of some property in Texas, he wrote the tax assessor and here is the reply he received : Office of

T. B. BARNES,

tradition of which Newman himself wrote with such force. There is a sec-tion of his own people who fear him be-tion of his own people who fear him be-

SEPTEMBER 28, 1912

Dear Sir,-Your letter of inquiry re bar Sir, - four letter of inquiry re-garding the amount of real estate owned by J. A. Wayland, of Girard, Kansas, received. The tax rolls for 1911 show \$80,600 worth of taxable property in this county for that year.

Yours very truly, T. W. BARNES Poor Wayland! Send on your two its, gentlemen, and save the Appeal.

ST. PETER'S SEMINARY

Last Sunday, in St. Peter's Cathedral, was witnessed a scene the like of which the oldest parishioner cannot call to mind. In another column we have made reference to the movement inaugurated by Right Rev. M. F. Fallon, Bishop of London, to establish in this city a Seminary for priests. The grounds, " Sunshine Park." had already been donated by a parishioner. It is one of the choices pieces of property in the city, and in the near future its value will be estim ated by six figures. That was a good beginning, but when it came to the mind of London's Bishop to make appeal to his people for funds to erect a snitable structure upon this property

yet.

may have felt that his throughout the diocese would lend their aid. His Lordship, however, did not. we think, imagine that the project would be taken up with such whole hearted enthusiasm, equally by the well to do and those who were not blessed with much of this world's goods. Or last Sunday, in plainest terms, he opened his mind fully to the people He desired to establish in their midst an institution of which they might be proud, a seat of learning which for this and for future generations would be of vast import for the spread of the divine of Christ in this favored faith portion of Canada. Considering that the Catholic population of London is as only one in ten, and that few of them are blessed with an over abundance of this world's goods, the lief from that quarter as the gentlemen response to the Bishop's appeal was composing it. like the Sons of England and Orangemen of St. Catharines, do not surprising. There was no criticism, no holding back, no doubting Thomases, no think the Catholics have any rights thought that the burden was too great which they are bound to respect. to carry. The people one and all took refer to this matter in another article.

up the project as if it were their very own. There was an unanimity and cordiality amongst them which showed makes another entry to the discredit el plainly that they were true soldiers of the liquor traffic. William G. Will shot the faith, and that they were ready and and killed his wife, then blew out his willing to stand with their Bishop in the great undertaking which he had inaubrains. Six words tell the story : " He had been drinking of late." He came gurated for the glory of God and His church. In this case words and home the worse of liquor and asked his deeds went hand in wife for money. Refusal brought about hand Not only have the people expressed the tragedy. Here is another powerful approval of the Seminary undertaking temperance lecture. What think you of but they have shown their sincerity by it, men who are in the habit of coming subscribing sums which will insure its to your homes reeking with the odor o unbounded success. We have had con whiskey. You may be peaceably dissiderable experience in matters of this posed-you are not in the habit of using kind, and never can we remember such violence towards your wife or any mem. display of generosity, spontaneous as it ber of your family, and on this score hold yourselves excused. But suppos was sincere. The figures speak for ing you never become disorderly would themselves. When we consider that the entire Gatholic population of London not the money given for whiskey be city is only 5000, and that in the better spent providing comforts for Cathedral parish alone \$48,000 was subyour family. "He was the worse of scribed towards the building of the liquor." How many terrible murders Seminary and that there are three other have occurred for this reason. What parishes in the city, it will be readily guarantee has the most peaceably dis seen what great sacrifices the people. posed man that some day whisky will acting under the inspiration and guid not make him too a demon-that some ance of their good Bishop, are prepared day he too will not take the life of anto make for the faith that is in them other and his own-that some day, quick The Bishop's words and acus have be as a flash of lightning, he will not, under come an inspiration. The people recogthe influence of drink, commit a crime aize that they have in their midst that will send his body to the Potter's a man of uncommon attributes - : field and his soul to hell. Bishop whose work for Holy Church will surely bear abundant fruit-s Bishop whose watchful eye and whose spostolic zeal and whose fatherly heart are equally solicitous for the most remote and sparsely settled as well as for the more populous portions of the diocese-a Bishop whose words are ever an inspiration to the faithful to dare and to do great things for the faith. That the Seminary project will be taken up with equal generosity and enthusiasm in every other portion of the dioces we have no manner of doubt. The first day's work for this great object is explained by His Lordship in the following letter to the Right Rev. Mgr Aylward. On next Sunday the Bishop will visit St. Mary's parish, and subsequently the other city parishes, to be followed by visitations to the parishes of the diocese :

generously donated to the diocese of London a home of sacred learning that will be asource of benefit to the Catho-lic Church, and, I trust, a credit to the besutiful city of London. With my sincere thanks to the gener-ous people in your charge I remain, Yours faithfully in Christ, M. F. FALLON Bishop of London.

SIR RICHARD SCOTTS LETTER We publish in this issue a timely etter from Sir Richard W. Scott on the School Question which will be read with interest. Sir Richard is an authority on this subject. It is well over a half century ago since he fought for Separate schools in the Province of Oatario. And still, in this day, when he is recognized by all classes as the Grand Old Man of Ottawa-in this day, when he is in the autumn of life, with honors coming to him from all directions because of his stainless career-he keeps up the fight and his words have weight. May good country our Catholic people are and Providence spare him for many years should be their own leade they bear allegiance to the Liberal In connection with this matter

We

A TERRIBLE WARNING

A terrible double morder in Hamilton

party or to the Conservative party they are quite as ready and quite as able to might mention that while the Goverament of Ontario has appointed Progive a reason for the political faith that testant Inspectors for bi-lingual Sepis in them as any other class of the comarate schools, there is a strong agitamunity. Yes, the days of the tricky tion amongst non-Catholics in St. Cathpractical politician are well-nigh gone so far as our people are concerned. As arines against the appointment of a Catholic as principal of a Public school Catholics they will do their own politin that town. This injustice is all the cal thinking, giving a wide berth to the chemer who would use them for his own more glaring when we remember that the Public schools are not Protestant selfish purposes. As with all other schools and that in some districts Cathclasses of the community, there may be olics form a considerable percentage of a few weak brethren who are easily the pupils. If they were Protestant persuaded to go this or that way by ecious arguments. Our advice to all schools we should not be surprised were Protestants to enter a protest against the appointment of a Catholic principal. is: Take your conscience with you to the ballot-box, and then you will always We had an Equal Rights Movement be in a position to hold your head high some time ago, but were it still in existamongst your fellow Canadians. ence Catholics could not expect any re-

TIME TO STOP IT

Toronto papers should get some other copy rather than that supplied by turbulent "missionaries" from Quebec Province. Their mission is far from the Christian ideal. It is one that breeds bad blood. The great mass of the people of the province are becoming sick of this kind of nonsense. Rev. Dr. Amaron dropped into the Presbyterian Presbytery on Bloor St. on Sunday night ast and told the congregation that, as he was desirous of warding off the enroachments of Roman Catholicism, he desired to establish an Institutional Church (whatever that means) in the ncient capital. To complete the sum required he asked only \$5,000 from the Presbyterians outside of Quebec. He nay get it. Fear of the encroachments Romanism" is always a trump card, and Mr. Amaron knows how to play it But in the name of common sense where are the encroachments ? The Catholics of Ouebec City, as elsewhere, have the habit of minding their own business and their clergy are employed directing souls to eternal happiness and giving the fullest freedom to others bearing the Christian name to plod along in their own way towards the Heavenly Home. Surely the people are tired of this sort of thing. The re porters should look for some other kind of copy and give a wide berth to these men whom we must in all candor de

THE TOWN LOT ARTIST How often have we seen on the bill-

lots offered for sal

nominate disturbers.

boards and in newspapers artistically RIP VAN WINKLEISM What the country will eventually come to if we do not control the combines it were difficult to tell. The spirit of the age seems to be a grouping for monopolistic purposes of a number of wealthy men. If the man with the little shop does not consent to be bought out he is frozen out. How to deal with them is the great question of the day. We must face the fact that money is a tremendous nower and is sometimes used to shape legislation favorable to a still greater accumulation of wealth in the hands of the few. Money sometimes tells even with the ballot box and money sometimes tells even in legislative halls, with the spineless member whose time is not altogether taken up with thoughts for the betterment of the country at large. It is hard to awaken the body politic as a whole to dangers of this kind. We are led to these remarks because of a statement made by Dr. Bryce, Medical Superintendent of Immigration, at a meeting recently held He refers to and commends a former in Toronto. He "condemned the big packers for eliminating competition in buying by dividing up the territory among themselves, by freezing out the small drovers and butchers and by getting control of civic or rival cattle markets." This tells the whole story. Not only in regard to meat products, however, but as well almost everything that goes on our tables, are there combines or trusts or conspiracies of one kind or another to make exorbitant profits at the expense of the consumer. The housewife feels the sting when she goes to market. Do some husbands ever think that by their votes they help to perpetuate this system of unfair dealing ? While not committing ourselves to women franchise we know many of the fair sex who would make better use of the ballot

THE CATHOLIC RECORD

"LEADERS." abroad who are piling up big bank ac The True Voice of Omaha, Nebraska counts because of the simplicity of ells us that it cannot with truth be honest, hard-working people in differsaid that the Cathollo papers of the ent parts of the Dominion. United States show too great an eagerness to become partisan political jour-WHERE ARE THE DEAD ? nals. Our contemporary is quite right. The old order of things both in the Re-A reader sends us a cutting from the Charlottetown, P. E. I., Patrict, contain public and in Canada has passed away ing an address in answer to the above Time was when some very ardent poliquestion by the Hon. Judge Rutherford ticians essayed to mix up Catholicity of New York, in which that gentleman and politics in large doses to be welldismisses the doctrine of purgatory as haken and taken regularly by those an invention of the poet Dante. If his whom they thought would look to them legal judgment is as clear and cogent as " " leaders " of our people. We will his theological reasoning we have little not admit for a moment that our Catho-lic people in Canada ever recognized doubt we shall soon salute him as Chief Justice ! We have a balf notion that these busybodies as having any claim to notwithstanding his views on Parga-"leadership." Their claim was not tory, our very learned friend adheres only unjustifiable but impertinent. But the doctrine of pensace, and we are alit was made to do duty with candidates when taking account of how this vote most certain his audience would agree or that vote would go. In matters of with us. For ourselves we had rathe fest on bread and water than be force public policy for the betterment of the to sit out his two hours' effort.

Before accepting the Jadge's pro-nouncement as final we would like to rs. Whether ask him a few questions. How does he explain why Judas, the leader of the Israelites, sent 12,000 drachms of silver to Jerusalem, that sacrifice might be offered for the sins of his dead comrades ? (IL Mach. xil., 43-46) Ho does he explain Christ's declaration that "whosoever shall speak a word

against the Son of Man, shall be forgiven him : but that shall speak against the Holy Ghost, it shall not be forgiven his neither in this world, nor in the world to come ?" (Matt. vii 32) Why should Christ make this an exception unless some sins were forgiven in the world to come? St. Augustine, St. Bernard, and many other commentators to interpret it. What of St. Paul in J. Cor., III. 11-

15: " For other foundation no man can lay, but that which is laid, which is Christ Jesus. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble : every man's work shall be manifest : for the day of the Lord shall declare it, because it shall be revealed in fire ; and the fire shall try every man's work, of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work burn, he shall suffer loss : but he himself shall be saved, yet so by fire?" St. Ambrose, St. Jerome, St. Augustine, St. Gregory, Origen and others see in this but evidence for the existence of an intermedi ate state in which the dross of small imperfections will be burnt away, and the soul thus purified will be saved. But then these saints and doctors never had the privilege of hearing Judge Rutherford infallibly answer "Where are the Dead ?"

If Dante invented the doctrine Purgstory how is it that we find Tertullian (A. D. 160) writing of prayers for the dead ? St. Cyprian, Origen and Clement of Alexandria probably knew as much about this question as Judge Rutherford. They lived just one thousand years before Dante, and their belief in Purgatory is as evident from their writings as if they had written in the twentieth instead of the second century. St. Ambrose thus prays for the soul of the emperor Theodosius, : "Give, O Lord, rest to thy servant Theodosius, that rest thou hast prepared for Thy

saints. I loved him, therefore will I of their missions similar to that which follow him to the land of the living : I has taken place in Canada. will not leave him till by my prayers tations he she CARDINAL LOGUE presided recently at into the holy mount of the Lord." And a meeting held in Drogheda in support St. Angustine explains his belief preof the national crusade against the cisely as any theological writer of this spread of immoral literature. This is year of grace would do : "Some there but one of a series of meetings which are who have departed this life, not so have been held at different parts of bad as to be deemed unworthy of mercy, Ireland for the same purpose, and it nor so good as to be entitled to imspeaks well for the vigor and determinmediate happiness," and he says in the ation with which the crusade has been esurrection there will be some who entered upon, that it has already "have gone through these pains, to attracted attention abroad, and had a which the spirits of the dead are liable." sensible effect upon the traffic. Until So clear is the patristic tradition rewithin the past few years Ireland has engarding Purgatory that those who deny joyed a healthy degree of immunity from its existence have been unable to bring this pernicious business, but latterly any serious difficulties from the writings it has been brought to the attention of of the Fathers. But Judge Rutherford the ecclesiastical authorities that s does not need patristic proof for the systematic attempt was being made to negative. He has said there is no Purforce upon their people books and magagatory, and that is all there is to it. zines of the decidedly deleterious character which have done so much harm in England and America. With the zeal for Catholic teaching is to the effect that there is an eternity of happiness for the good and an eternity of misery for the the pure and the good which has ever wicked, but that since the majority of characterized the Irish priesthood, steps nen are neither good enough to enter inwere immediately taken to counteract to immediate happiness or bad enough this vicious campaign, and no one has to be condemned to eternal nunishment. been more active in organizing against they are consigned to an intermediate it than the venerable prelate upon state of temporary punishment where whose shoulders in our day rests the the defects are removed from their souls mantle of St. Patrick. -where the gold of their good works

avenue of tradenowadays there are starks are ? Surely it is quite a long time ons than the disease which had affected since he came of age? And it is the brute beasts. It should be regarded strange that with advancing years he as a crime to sell such publications, and shows no lack of vitality ? What with they should make it a rigid rule to boy a dead devil, no hell, and no purgatory,

what matters " Where are the Dead ? sale. That was the short way of doing And so the good people who went to it, and there was no length to which hear Judge Rutherford had very little they should not go to stop the evil. to do with their time. "COLUMBA"

NOTES AND COMMENTS

and the purity of her social life, has ever THE DOUBLE suicide of General Nogi been one of the brightest gems in her and his wife, taken in conjunction with crown. Her pre-eminence in this reits effect upon the people of Japan, respect has always been conceded, even mind the world that notwithstanding by those who have traduced her in the extraordinary progress of that other respects, and waged cruel war nation within the past fifty years, it against her national and legitimate still remains, in all essential particulars aspirations. That men should be found a nation of barbarians. And to the exwho out of greed for gain seek to rob the tent that the deed is applauded in the Irish people of this precious possession, Western nations, we may gauge the but accentuates the innate depravity of process of relapse into the barbaric state which some profound students and acute observers have predicted as the inevitable issue of the growing materialism of the age.

IT IS A tendency which may well sause concern to true followers of the Nazarene, "When the Son of Man cometh shall He find faith on the earth?" We have His own promise that He shall, and that despite the rebelliousness and the machinations of men the Truth shall in the end be triumphant. For the Church must endure, and the Holy Ghost be with her to the consummation of the sges. Yet, that great tribulations wait upon the faithfulness of man is no less true, and that the spirit now rampant in some European countries has yet to run its course evidence is not wanting in the world at large. We see it in the break - up of dogma everywhere outside the Catholic Church. We see is everywhere apparent, and which incolently ranges itself against the things of the spirit. Well for mankind it is, that the Church as a living witness bears with her still, as in the dark days following upon the Crucifixion, and the collapse of the Roman Empire, the unfailing promises of her Divine Founder That is the one beacon light to believer

in His Name.

A NEW AND most promising sphere of abor has recently, by direction of the Holy Father, opened to the Congregation of the Most Holy Redcemer. Realizing the great work to be done in the new Dominion of South Africa the Holy See has entrusted to the Redemptorists the task of opening up missions among the English-speaking Catholics of that coun try, and of evangelizing the laborers of mixed races who are employed in the mines and in other works of development which have followed upon the establishment of a permanent form of government. The Fathers chosen as pioneers for this operous task belong to the English Province, and a little band of three, to be followed soon by others, has already set sail from Liverpool, and will immediately on their arrival take up their residence in Pretoria. Canadian Catholics, who know so well the zeal and ability of the sons of St. Alphonsus, will rejoice that the sister Dominion is likewise to have the benefit of their apostolic services and will look forward to a developmen

would be unworthy of Absolution and of receiving in Holy Communion the God of purity. Two WEEKS ago we cited as one of the cott the places that exhibited them for

THE CHASTITY of Ireland's womanhood

nore hopeful signs of the times the tribute of a Lutheran journal in Norway to the Blessed Virgin, and its implied rebuke to Protestantism that this greatest and most Blessed of Women should, under its auspices, have been excluded from her proper place by the side of her Divine Son. This week it is our privilege to reproduce words of a like tenor uttered by a Protestant minister on this side of the Atlantic. and we do so in a spirit of thankful recognition of the tendency among the more thoughtful of Protestants to return to the beliefs and practices of their forefathers.

selves of our heritage of her great ex-

ample in character and of her inspira-tion in holy living by this singular re-ticence. 'Highly favored' was she,

and 'endued with grace' in the words of the Angel of Annunciation, 'blessed

among women' in the language of Elizabeth; and in the 'Maguificat

Mary herself is heard to say, 'From henceforth all generations shall call me blessed.' Why should not Protestants,

then, look upon her with veneration and

present her as the type and representa-tive of the highest and holiest woman-

This is the language of a rational

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the class. They have achieved their pur THE WESTERN Christian Advocate of pose in other countries, and they would schieve it in Ireland if they could. But Cincinnati, in commenting upon this article by a Protestant minister, rethanks to the watchfulness and holy zeal of the priesthood, it is not likel marks that in their zeal against the Catholic Church Protestants had been that they shall. The very effrontery of the attempt has aroused the people carried into a senseless reaction against against them, and it augurs well for the Mary herself. The writer of the article success of the crussde inaugurated thus epitomizes the Catholic's sense of under Cardinal Logue's auspices, that her place in the economy of redemption: "Mary of Nazareth is scarcely menpriests and people, Protestant as well "Mary of Nazareth is scarcely men-tioned even in any list of the world's greatest women, and yet she gave birth to the World's Redeemer, watched over His infancy, trained Him in His boy-Catholic, stand together, and have given it their loyal and enthusiastic adhesion. In Drogheda, as in other His infancy, trained Him in His boy-hood when He was subject to His par-ents, and it was in her home that Jesus lived, influenced by her counsel and ex-ample, as well as by that of Joseph, until He was thirty years of age. We surely ought to do more than merely mention her name in the repetition of the Apostles' Creed. We deprive our-selves of our heritage of her great excities, a Vigilance Committee has been

IN THE SAME spirit several of the Bishops of Italy have been calling the attention of their people to the danger ous tendency of latter-day fashions in dress. The Bishop of Fiesole, near Florence, following the example of four of his brethren in the episcopate, has issued a pastoral letter on the subject. which, by his order, is to be read in the churches of his diocese for several weeks in succession, to ensure its manlate reaching the ears of every member of his flock. Its terms are so explicit. and have so wide an application that an excerpt from it cannot be out of place in the CATHOLIC RECORD.

formed to take the matter in hand.

REMINDING HIS people of & Bishop's duty to exercise vigilance in order that evil customs may not find a lodgment among his people, this Italian Bishop goes on to say:

"Therefore we consider we should be ravely lacking in our duty did we not raise our voice against a disorder that is apreading wider every day, not only in the cities, but also in the country districts, to the detriment of virtue and Christian morality. "We intend speaking of that fashio

free and indecent, in which so many females, forgetful of their natural modesty, are not schamed to show them selves in public, to enter the holy place ofore the altar of the Lord, to as the Divine mysteries and even to receive the Holy Sacraments while making an exhibition of mode of dress really

"We ask the parish priests and the rectors of churches to oppose such a dis-order with all that zeal, prudent and discreet, but strong in its own time which ardent love for the glory of God and the safety of souls must suggest to them. On this matter let them speak frequently; let them insist in season and out of season, showing how contemptible for Christian women is this manner of dress, and persuading them not to enter the church in such immodest attire. "Moreover we expressly forbid all the priests to admit to the Holy Sacraments

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political associates, he is not the man the Catholics of the world have taken him to be. We must be careful lest this confiwomen who may present themselves dressed in a manner as to show nudity

dence in God's power to save us from evil, become a foolish trust in our own strength. Because God has promised us His protection we must not there-

THE DUKE OF NORFOLK has come in for some severe criticism because of his identifying himself in so public a manner with the treasonable policy of Sir Edward Carson. For ourselves, while we confess to a heartfelt admiration for the character and conduct of the Duke as Catholic, and recognize freely his right to approve or disapprove of the Government's policy towards Ireland. we cannot but deplore his association in such a crisis with the violent and extreme element in Belfast. It is a scandal and a reproach to a long life otherwise of piety and good works, and o an honorable name. What such an association means, the cable despatches of the past week from Ireland is the est evidence. If the Duke of Norfolk an contemplate without a deep feeling of self-reproach, the results in rioting and bloodshed which have followed upon the conspiracy and instigation of his

Christian manhcod.

it also in the growing materialism which

Sept. 22, 1912, To the Right Rev. Mgr. J. T. Aylward,

Rector. My dear Mgr. Aylward,—I have very great pleasure in communicating to you the results of to-day's subscriptions in St. Peter's Cathedral. They are as

\$5,000\$	5,000
1,000	1,000
	14,000
300	300
	5,500
	400
	1.200
	7.250
	110
	3,200
	150
	6 400
	45
	40
	3,225
20	0,220
	1,000

\$48,020 Total Total 540,020 Ret. Do some future church of the diocese is a great source of support and consolation to our other parishes. It is not too much to hope that we may soon see or the besutiful sight so

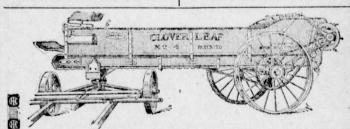
in distant places. Fortunes are to be made, we are told, by those who will pay for these lots a small sum down and monthly payments thereafter. As we said in a former article the proposition may be an honest one and a fair prospect for the investor realizing a handsome sum. The promoter may, however, on the other hand, desire to unload upon an unsuspecting community water lots, swamp lots or rock lots. We desire not to injure the business of honest men who wish to give investors the worth of their money, but we carp. estly advise our readers to beware of swindling propositions which are now so much in evidence throughout the Dominion. Those who have a little money to invest should be absolutely certain of their ground before they le it slip away from them. We are led to take up this subject again because of a communication we have received from Mr. C. B. Chadwick of Melville, Sask. article of ours on this subject, and adds "It is a well known fact to us Western people that all undesirable property which no one who sees it will buy, is sold under gross misrepresentations to the Eastern people, who, after finding out what and where it is, refuse to pay any more instalments and lose all that they have already paid. But for those who invest wisely, either by seeing the property or having a reliable report on it, there are fortunes to be made in buying and selling Western town lots even by those who never did and never will see their holdings." We repeat, then, the advice already given our readers: Either see what you are getting before you buy or take steps to ascertain from some disinterested person of undoubted integrity the real value of the property offered for sale. In almost every

is purified, when they are admitted into heaven. Like any other dogma of the Church it is eminently reasonable, and, as we have shown, has always been taught and believed by the Church of God.

Judge Rutherford made another infallible pronouncement to the effect that "God slone is immortal." A little further down he says that theologians who teach other than Judge Rutherford's doctrines are deceived by the devil. Now, Judge Rutherford, is the devil im-

THE DROGHEDA meeting, as was fitting in a cause so vitally concerning the welfare of all, was attended by Protest ants as well as by Catholics, and Cardinal Logue's address was followed by those of several influential non-Oatholics. In introducing the subject, the Cardinal said that they were assembled to raise a barrier and a dyke against the flood in the way of immoral literature which threatened to overwhelm their people and destroy their innocence Thousands of pounds had been expended mortal? If not how long more is he in the effort to stamp out foot and going to deceive people who are not so mouth disease, but the disease created quick to recognize his disguises as you by bad literature was much more seri-

tight and adhering to the person as to fore imprudently thrust ourselves ndecently show the form. Such women | circumstances that are evil.



An IHC Manure Spreader is An Investment-Not an Expense

A MACHINE that makes two dollars where only one was made before is a good investment. Careful tests made at the Ohio Experiment Station showed an average increased crop yield of \$15 an acre when eight loads of manure were properly spread. Spreading with a fork, it would take at least sixteen loads to an acre to produce the same result. It is easy to see that by fertilizing twice as much ground with the same quantity of manure, an I H C manure spreader soon pays for itself. Add to this saving an increase of \$15 an acre in the value of your crops, and you at once see why we urge the purchase of an OIP æ æ

IHC Manure Spreader Corn King or Cloverleaf

I H C spreaders are made to do their work well. Ask the I H C local dealer to show you the self-aligning removable boxes on the main axle; notice that the axles have roller bearings to reduce the draft; study the apron construction, and note the large rollers on which it runs. These rollers lighten the work of the team to a very great extent. There are a number of other features which are exclusive to the I H C line of spreaders. If you appreciate machines of extra merit, machines that spread manure in ample range of quantities; machines which can be equipped with drilling attachments for use on market gardens, and above all, machines which are made in sizes convenient for every farm, investigate

all, machines which are made in sizes convenient for every farm, investigate I H C spreaders. Go to the local I H C agent and look care-fully over the machine he shows you. Get catalogues and full in-formation from him, or, write the nearest branch house.

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CANADIAN BRANCH HOUSES: INTERNATIONAL HARVESTER COMPANY OF AMERICA

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6

FIVE-MINUTE SERMON EIGHTEENTH SUNDAY AFTER PENTECOST

PERSEVERANCE

"Who shall also confirm you unto the ent." (I. Cor.i, 8.)

There is no greater comfort than the promise conveyed in these words of the apostle; that our Lord will grant us the grace of perseverance. Yet poor, distrustfal human astare finds it hard to distrustful human nature finds it hard to believe in persoverance. Heaven is so great a boon, and we are so unworthy, that it looks like the best wisdom to be always trembling about the future. "Work out your salvation with fear and trembling " is a favorite text with many good souls, the very ones to whom it is least applicable. Fear is too often the dominant note in the religious life of the average Christian. Well, you may say that fear is a good thing ; yes, I will add that it is a necessary thing. But is it the motive best calculated to obtain the grace of perseverance? obtain the grace of perseverance ? In answer to that we must say that

In answer to that we must say that perseverance cannot be, properly speak-ing, merited at all. Or you may under-stand me better if I public in this way : It is not possible to know with absolute certitude that we shall persevere to the end. Nevertheless, we know as a matter of fact that a good life is crowned by a happy death. What follows from this ? Why, of course, that the higher the motives on account of which we serve God, the nearer we can come to the cer-tainty of perseverance ; the higher de-gree of probability we shall have. Hence, perseverance is mainly a ques-tion of motives, of intentions, of reasons why we keep the law of God. God looks to the motives. "Son, give Me thy heart." The nobler the motive the betto the motives. "Son, give Me thy heart." The nobler the motive the bet to the motives. "Son, give he tay heart." The nobler the motive the bet-ter the chance of perseverance. The nobler the motive the nobler we are our-selves, and the more worthy we are of the divine favor to the end. A man's deserving is rated according to his in-tention. Now, the two great motives of virtue are fear and love. The truth is that human nature, fallen though it be, is too noble to be governed by fear ex-cept for a time. In the long run love must rule, love is necessary for persev-erance. Indeed, it is hard to see how one can help loving a Being Who of His own love for us gave us our lives as our Creator, redeems us by the death of His noly begotten Son, and sanctifies us in the true Church by the gift of His Holy Spirit.

Spirit. Well, then, if not dead sure of perseverance, we can at least have a working certainty of it. We can love God. Surely it is easier to love than to fear, especially after one has had his sins for-given. It is easier to keep out of sin from love of God than from fear of hell. In fact, no man knows or can know how hateful sin is unless he loves God. Take a comparison : Which child turns out to be the best man-the one brought up with a horsewhip or the one brought up with affection-affectionate instruction with affection—affectionate instruction, affectionate correction? Which is the better citizen—the one who has a pro-found fear of the police or the man who loves his country? So, which is the better Christian—the one who is all of a better Christian—the one who is all of a tremble at the divine wrath or the one who finds in God's service peace, and rest, and joy because he serves for love? And it stands to reason that the Christian who serves from love shall get the crown of life at the end. We cannot be sure—at least as we are sure that two and two make four—that we shall vere. But it is true, all the same, that as long as a man sincerely loves God he need not fear to die. It is to God he need not fear to die. It is to such that St. Paul says that God will confirm him "unto the end, as he con-firmed in them the testimony of Christ, so that," as the apostle continues, "no-thing is wanting to Him in any grace, waiting for the manifestation of our Lord Jesus Christ." Brethere, a life of how is followed by

Lord Jesus Christ." Brethren, a life of love is followed by a happy death. On the other hand, your failure to persevere after even a good confession and Communion, even after a well-made mission, was because you tried to make fear do the work of love. They the other way. The to have love. Try the other way. Try to love God. Fear is the beginning of wisdom, but love is the fulfilment of the law. Fear is a good quarter-horse ; but for the long race of life you must have love.

"YOU'LL SUFFER ALL YOUR LIFE" That's what the Doctor told him

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"Fruit-a-tives Cured Him.
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course they should not, but they do. In but a few cases the men who belong to this kind of club do not belong to any Catholic society. The duties which the membership in the club en-tails do not leave them time for that. As for belonging to a total abstinence society, that is not ever to be dreamed of. The Losgue of the Cross offers so few social advantages. One has to call of. The League of the Cross offers so few social advantages. One has to call everybody "Brother" three, no matter whether his clothes fit or his linen is clean or not. Decidedly one does not gain any prestige by belonging to the League of the Cross. And these are men of influence and standing, and powerful factors in moulding public opinion. The League of the Cross, or whatever temperance society it may happen to be is deprived of that influ-ence, has that influence opposed to it, ence, has that influence opposed to it, in fact. No wonder the work of direct-ing public opinion into the right channel

is slow and arduous. "Ye shall be dispersed and rejected for My name's sake," said our Divine Saviour. The members of the League



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CLOSED FOR THE SUMMER

of the Gross are fighting the fight for temperance under the sacred banner of the cross. If anything were needed to prove to them that their work is holy and acceptable to God it is the open opposition, or the more deadly contempt-uous indifference, of the class of Catho-lies who prefer membership in a club which exists for the purpose of ensuring its members a "respectable" place to drink to working for the cause of Total Abstinence under the banner of the cross. Let this be a thought to comfort and console the despised temperance worker when he feels that the struggle is hopeless. The struggle is not hope-

worker when he feels that the struggle is hopeless. The struggle is not hope-less. It has only begun, and it is going to continue, and to be successful. And even if there were no hope of ultimate success, it would still be foolish to des-pond. The Royal Paslmist tells us that it is better to be despised in the house of the Lord than to dwell in the tents of sinners; which, applied to our work, means that it is better to suffer contempt and reproaches as a member of the Lesgue of the Cross than to belong to the club and be courted and respected, and either openly opposing the work of the Lord, or in that middle condition described as neither 'hot nor cold, but lukewarm, and therefore particularly nauseating.

AN EVERYDAY VIEW OF TEM-PERANCE

The supernatural view of temperance, as of all the virtues, is, of course, the highest one to take, and consequently the one generally taken by Catholics. Yet it would sppear that the lower view almost universally taken by others, is often quite effective. The failure of the more exalted consideration can not, of course, arise from the motive itself, but comes from our inability to reach it. It

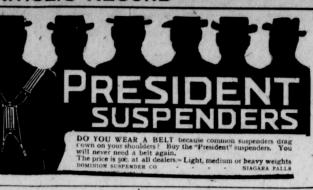
comes from our inability to reach it. It would be well, therefore if Catholics, while holding up the higher motive, would also dwell on the practical effects No one in our day can fail to see how

No one in our day can tail to see how deplorably handloapped the drinking man is in every walk of life. That he can not be safely trasted in responsible positions goes without saying. He must, therefore, be satisfied with a place in-ferior to that which his talents other-wise gnalify him for if he is to mark at qualify him for, if he is to work at Socially, his condition is quite as wise qualify him for, if he is to work at all. Socially, his condition is quite as bad. His friendship no one can value, for the drinking habit so debases his nature, that he can not be loyal, if he would. There comes a time in the pro-cess of degradation when the victim of alcohol can scarcely tell the truth. But what dething means the balance

cess of degradation when the victim of alcohol can scarcely téll the truth. But what drinking man ever begins with the intention of becoming an in-ebriste? Probably none. But let us look at the matter sanely. There are few people who drink at all that do not go to excess sometimes. Indeed, it is much easier to abstain totally than to drink always in moderation. Conse-quently, we would say to the young,— and it is for these we are writing—leave the seductive beverage severely alone. You have no natural appetite for it. Indeed, you have appetites enough, some of which you will have to strive earneetly against. But don't add a dangerous artificial one to their number. It is not uncommon to see juveline hope-fulness spurn rules of caution. The young man, confident in his strength, and feeling that since now he can take a drink or refuse it, just as he pleases, can not see why this may not always be so. The experience of others counts little for him. Hundreds of thomsands of his fellow-mortals, who have gone down in disgrace, had at one time such confidence. What of it ? He will show down in disgrace, had at one time such confidence. What of it ? He will show

connaence. What of it? He will show them how a man may drink without be coming drink's alave. And so the experi-ence of mankind is lost whenever pre-sumption dominates the young mind. Let us grant what is unquestionably

Let us grant what is unquestionably true, that there are men who can drink without ever going too far. But their number is small, so small, indeed, that it were next to madness for the average individual to claim company with them. But even though one should possess this very especial strength, it will take many years to convince his fellowmen that he has it. In the meantime he must suffer from sumption wherever he cross. Inhas it. In the meantime he must sumer from suspicion wherever he goes. In-surance companies will discriminate against him, certain positions are alto-gether closed to him, and his best friends must view the probabilities with alarm. And for what is all this sacrifice made?



summer months with an assistant minis-ter to preach had about the same insig-nificant number present. No one will be surprised to hear the Heavenly Rest will be closed for the rest of the season. The Reformed Episcopal, the Madison Avenue Reformed, the Fifth Avenue Baptist and the St. Nicholas Reformed are closed now. times a day. It is sincerity of her position that attracts ; and to the working-man more than to any other is her altar attractive, because he knows that there he will learn of God's goodness, that heaven that awsits him, of the conolations in a thousand delicate forms that there encourage and southe and up-lift him against the affliction and troubles that meet him in the world. are closed now. Even the bare figures of the attend-ance in churches that remain open do not tell the whole trath. The sector of

not tell the whole trath. The sector of Trinity Church said that the majority who went there were sightseers. Rarely were the same people seen twice. The Rev. Dr. Shaw, pastor of the Second Preebyterian Church in Chicago, is preaching this August in Harlem, five or six congregations uniting. Doubtless the expenses of his trip are covered by the remuneration he gets for his services, and the fact that while preaching on these August Sundays he is at the same time enjoying his vaca-tion, thus combining business with plea-sure, is not lost on the observant stay-at-homes. Dou't waste flour and other good materials trying to make good bread with poor yeast but use White Swan Yeast Cakes. Live grocers sell 6 cakes for 5c. Free sample on request. White Swan Spices & Ceresis, Limited, Tor-

A great falling of in attendance at A great falling off in attendance at Protestant churches in New York dur-ing the summer furnishes the New York daily papers with some interesting, per-haps one may call them striking, para-graphs. Scant congregations are dis-covered even in the best-known churches which are soft o draw the out-of town visitors and which here their services As to the reasons given for these slim congregations, a secretary of the Board of Domestic Missions of the Reformed Church said that efforts in other years to get people to attend services on Sun-days had failed. Example is more potent than precept: "the ministers take vaca-tions and the people insist on taking them," is his candid admission.

which are upt to draw the out-of town visitors, and which keep their services as elaborate and complete in summer as in those seasons when everybody is in town. Not in years has the attendance been so small. One observer said after a round of the churches: "Trinity had had 300, St. Bartholomew's 250, and the One church worker, rather unkindly we think, attributes no small part of the a round of the churches : "Trinity had had 300, St. Bartholomew's 250, and the the Fifth Avenue 750." Seven hundred and fifty might be considered a fairly large number for a Protestant church in the summer stanon, but then the "Fifth Avenue has had from 1,800 to 2500." The attendance at these churches is by no means the poorest. The same ob-server, in his rounds, found "only 26 persons in the congregation of the Heavenly Rest and only 40 at St. Thomas's." Other churches which mere-ly keep services going during the unprecedented alackness to the reaction



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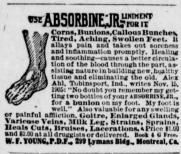
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finite Christian message things might have been otherwise. An appeal to Christians that is based on glittering generalities will not move the masses nor the individual. The Bible is no longer the rule of faith except perhaps in theory and Protestants have themsel-ves to blame for it.—America.

One buoyant, cheerful, serene and self-sufficing Christian man or woman, whose personality exhales peace, means good fortune to the republic. The real beauty of the Christian life does not appeal until gianthood has become gentle, until the man of war has inflect-ed his strength toward peace, until the hero disdains to break the bruised reed or quench the swoking fax. For the man of peace is he who bringeth judg-ment unto victory.-Newell Dwight



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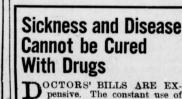
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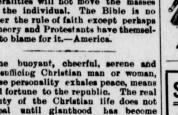
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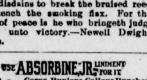
pensive. The constant use o Drugs is expensive, and like wise unnecessary. Nature is the only reliable doctor. Get close to Nature and be your own physician. It is not hard to do, not difficult to learn. Nature's laws are simple. When the fin burns low, you don't run for the doctor or drug store or the patent medicine bottle ; you simply put on more fuel. So when disease or sickness attacks the body of yourself or any member o your family, go to Nature's vast storehouse o your family, go to Nature's vast storehouse o yourlamily and draw therefrom the revitalizion **Cure that Bunion** No need to suffer bunion torture another day, DR. SCHOLL'S BUNION RIGHT



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TEMPERANCE

THE "CLUB" EVIL

THE "CLUB" EVIL A judge in a neighboring State said recently that the liquor statutes are in no way more flagrantly abused than through the sale of liquor under the name of a club organization. The saloon is a public place and violations may be detected, even though they are not often punished. The club bloses its doors against the general public, and only those who are known to the members are admitted. A great deal of the San-day drunkenness comes from the club ormed primarily for the purpose of pro-viding a place where liquor may be had when the saloons are closed. Catholic men should not join clubs of this kind. The above appeared some time ago in the Sarced Heart Review. It bears out the argument often made before in the

the argument often made before in the Abstainer, that the great obstacle in the way of temperance progress is not the ordinary drinker who goes to the cheap saloon, but the so-called respect-able drinker; the man who drinks and does not get drunk publically at least and who would not dream of pouring the vile liquor on which the police court drunkard gets intoxicated down his The higher on which the police court drunkard gets intoxicated down his aristocratic throat. The saloon is no place for such as he. It would be de-cidedly *infra dig*, for him to rub elbows with the class which frequent it. Con-sequently, he buys an interest in a pri-vate saloon by paying a fancy fee for admission into a club. The club is a mighty institution. Its members are all men of influence and standing. The young man who is ambitious to raise his head above the crowd feels that membership in the club will be a sort of hall mark of gentility, and joins it as soon as he can afford it, or before for that matter. Once in he has started on the path of dalliance with drink, and he ends up where thousands like him have ended up. "Catholic men should not join clubs of this kind," the Review says. Of

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duced. Let our young people, therefore, put aside foolish visions of what seldom comes to pass and survey the situation calmly and practically. Let them see themselves as they see thers, or as others see them. If they do, they will readily discover that even the occasional drink is taken at tremendous risk, and therefore can not justify itself before the bar of reason.—Catholic Citizen.

IN THEIR OWN CHURCH

A non-Catholic contemporary con-tains in an recent issue a paper treating of "The Workingman in His Own Church." Singularly enough, while the matter is treated almost entirely from the standpoint of the non-Catholic churches, the writer does not seem to touch the heart of the question. As long as the Church is conducted merely on business principles, and made to compete with concerns that cater solely to pleasure and entertainment, it will never attract the great mass of men who look to it for spiritual guidance and consolation.

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and consolation. In the Catholic Church there is no In the Catholic Church there is no question as to the social position of her members. The roof that can shelter the man of wealth is at the same time the home of the workingman. At her communion rail every order of social and industrial life meet side by side. There, at least, all men are brothers, consecrating in her divine worship that common kinship which was announced formally by our Lord, and declared in His gospel. For this reason the work-ingman does not sak at the church door whether he is welcome or not. He does ingman does not ask at the church door whether he is welcome or not. He does not ask if this be a wealthy or a poor church. He knows that it is his church his spiritual home, and with that feel-ing he kneels in undisturbed devotion. It is because the Catholic Church recognizes no distinction of wealth or poverty in her temples that her churches are always crowded there, four, five and sometimes eight or tea

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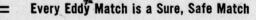
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SEPTEMBER 28, 1912

CHATS WITH YOUNG MEN

THE BORN LEADER

A stranger unfamiliar with American methods, on going into one of our big establishmears, might get the impression that the hundreds of employees who are hurrying and sourrying about, doing a great deal of talking and bustling, are hurrying and scurrying about, doing a great-deal of talking and buathing, are responsible for the enormous volume of buainess being done. But if he should go into a certain private office in the establishment, he would probably find aitting there at his deak, a quiet, serene, level-headed man; a man probably of very few words, who dominates and con-trols all the scrivities of the hundreds or thousands of employees. He is the head and center, the moving force be-hind all the hurry, bustle and show. The man who aspires to leadership must be an organizer. He must not only read men like an open book, but indge accurately what to do with them; how to weigh, measure, and place them. It seems as natural and as easy for some people to lead, to command and to control others as to breathe. There is something in their very personalities that dominates others. They are born leaders. They do not need to exercise great will-power. They conquer by the very force of their presence - their char-acter — as Hercules bonquered those who looked upon his gigantic, powerful figure. No matter what situation they are in, they dominate. That a lot of strange cattle together and they will very quickly decide which how the leader has once asserted himself, by common consent of the rest, who do not question it after the first

but when the leader has once asserted himself, by common consent of the rest, who do not question it after the first test, he is master. On every board of directors or trus-tees, in every organization of men, there is always one who easily overtops the others; there is always one man who by

tacit consent of all the rest is recogni-zed as spokesman, as leader. The leader is always characterized by positive qualities. He rules by his vigorous affirmatives. There is nothing vigorous amransaves. There is burning negative or minus about him. The posi-tive man, the natural leader, is always assertive, while the negative man shrinks, effaces himself, waits for some one else

effaces himself, waits for some one else to take the initiative. A natural leader does not need to urge those under him. They will follow wherever he goes. A good chees player must be able to see a dozen moves ahead. He must keep constantly in mind the unexpected, so that he may meet every move of his component.

Looking shead is characteristic of the leader. It is the man who can see far into the future that is wanted-every-where. The man who can provide for the unexpected, for the emergency, is

the unexpected, for the emergency, is the safe man. On the other hand, there is such a thing as knowing so much and seeing so much that it makes one timid about undertaking the lead. Some one says: " It is generally the man who does not know any better who does the things that can not be done. You see, the blamed fool does not know that it can not be done, so be goes ahead and does it." Scholarship often kills initiative. Scholars are proverbially timid when it comes to great undertakinga. The man who knows little outside of the parti-cular thing he undertakes frequently

cular thing he undertakes frequently has courage because he does not see the risks, the possible dangers of failure, of isaster, as clearly as a more intelligent, better educated man sees them. His range of vision is narrow ; he just sees the step he is taking, and so he plunges in with all his energy and en-thusiasm.

Everywhere there are men who murder the English language every time they open their mouths; men who know almost nothing of books or schools, who are doing things that the college-bred man shrinks from attempting. Whether the leader be educated or understed he is always who to draw

ineducated, he is always able to draw the line between theoretical knowledge and practical ability. He knows that ability

plan and put an undertaking through to

s finish. If you are straid of making enemies, do not try to lead, for the moment you step out of the crowd and show original-ity, individuality, you will be criticized. ondemned, carlcatured. It is human nature to throw stones at the head lifted

nature to throw stones at the nead lifted above the crowd. No great leader ever yet escaped the jealousy and envy of those who could not keep up with him or do what he did. A leader must be positive, aggressive. He must have an iron will, an infexible purpose, and boldness bordering on auda-oity ; he must be able to defy criticism without being insensible or indifferent to it. to it.

without being insensible or indifferent to it. Some of our great leaders have been extremely sensitive in this respect. Criticism was very painful to them, yet they had the qualities of leadership which urged them on in spite of the pain caused by harsh and unjust criticisms. Many worthy 'young men have retired from the race for leadership because of the sting infleted by the mallee and envy of their fellows. They did not think the honey worth the sting. Large leadership to day calls for great breadth of view, for the same qualities which made the leader in the past, but much enlarged and developed to meet the needs of our time. The vast com-binations, the enormous interests in-volved in our large concerns to day re-quire colossal leadership. " Organization is the one overtower-ing necessity of the times. It comes logically of the vast interests put into one business through incorporated capi-tal." There never was such a demand for leaders, men who can do things, as there is to-day.

there is to-day. THE BEST THING TO LEAVE YOUR CHILDREN

The best legacy a man can leave his children is the memory and influence of s large, broad, finely developed mental-ity, a well disciplined, highly cultured mind, a sweet, beautiful character which has enriched everybody who came in contact with it, a refined personality, a memory anist asgasalmous spirit.

To leave a clean record an unternished To leave a clean record, an untarnished name, a name which commanded respect, an honesty and integrity which were above suspicion; this is a legacy worth while, a wealth beyond the reach of fire or flood, disaster or accident on land or sea. This is a legacy allied to divinity. To bring your children up to respect themselves, to love the right and hate the wrong, to be self-reliand, strong, vigorous and independent, to do their own thinking so they my become leaders instead of trailers—this is to leave them something worth while. They will have power in themselves to help themselves, not imisate or copy, but live their own

not imitate or copy, but live their own lives and form their own creeds. They lives and form their own creeds. They will not need to spologize or smask or fawn, but stand creect, look the world in the face without wincing, and feel them-selves equal to any environment and masters of the situation by virtue of their own power. Such a legacy will enrich them more than all the millions you could amar-

enrich them more than all the millions you could amass. How many people in this country to-day are really ashamed of the fathers whose money they are spending. They are glad enough to get the money, but they do not like to say much about their fathers' observations or how that are fathers' characters or how they ac quired wealth. Is it not accountable how men will

struggle and strive in order to pile up struggie and strive in order to pile up money, to accumulate a vast fortune for their children, and so coin their own lives, their very life-blood, into dollars which they leave to their children, often with actions of the structure of the stru with nothing else-no name, no memory which can be revered? Is it not strange that fathers will contend and crowd so hard for that which is cheap and shallow and unsatisfying, and neg-lest the development of the more per-manent, more desirable, more beautiful and lesting cuplifier 2 and lasting qualities ? These shrewd, long-headed men know

very well that the chances are small that a son will develop the power of that a son will develop the power of self help and self-reliance when every-body is telling him that he is a fool to work, that his father is rich, that he should just pitch in and have a good should just pitch in and have a good time. These men know how small are the chances of developing that fiber which makes men, that stamina which makes character in the boy who has a makes character in the boy who has a fortune left him, yet many of them go blindly on, not seemingly caring any-thing about the development of their boys' characters—or their own, intent on amassing fortunes which so often prove the rain of the children who in-basis them

courage into it, and to do what great generals could not do? -Her presence doubled the power of the army. In less than three months after she had assured than three months after she had assumed leadership she drove the Ecglish from Orleans, and in three months the dauphin was orowned king. During the cere-mony of coronation, Joan of Arc stood beside him in full armor. The moment her mission was accomplished, she feit that her peculiar power had gone and she begged the king to allow her to re-turn home, because, she said. " the turn home, because, she said, " the Voices gave her no further command." The king urged her to remain at the bead of the army, but her power had de-parted, and her army was later de-feated. Her faith in herself had multi-blied her ability wore then a thousand

feated. Her faith in herseif had multi-plied her ability more than a thousand-fold, but the moment it was gone, her power degarts d with it. The world is often amaged at the mar-velous achievement of a very ordinary person who has tremendous self-faith. The example of Joan of Arc illus-trates the great law, just as the falling of the apple suggessed to Newton the law of gravitation. It shows that we use only a very small percentage of our possible power; that we do not begin to do the things we could if we were in-spired by great faith, by supreme self-confidence. Faith is a tremendous force in one's

Faith is a tremendous force in one's life. It multiplies one's power immen-o-ly. It can remove mountains of diff-culty, and make the impossible possible. When you have lost your business.

your property, your position, or failed in your undertaking, cling tenaciously to your self-faith. No matter what comes to you, never give that up. It is the power that can turn any failure into

the power tass can take any take to be avenues. Faith unlocks doors, opens up the avenues to everything that is good. When it is present, the thing which we desire to do is always possible, but when it is gone, everything we long for goes with it. We can do nothing of value until faith returns, hence it is of the ut most value to keep it alive, to keep it growing, to cultivate it to the utmost. There are many ways of cultivating faith. We can cultivate it by picturing in our imagination, noble, sublime posin our imagination, noble, sublime pos-sibilities, we can cultivate it by aspir-ing to all that is poble and true, by using every possible method to improve ourselves, and by constantly thinking

that we can do what we desire to do, and can be what we aspire to be. To think you can is to create the force that can.-

OUR BOYS AND GIRLS A LITTLE CHILD LEADS THEM

A weather-beaten brown house stands back from the village street. A hedge-row separates it from the road. The walk to the door is bordered with old-

walk to the door is bordered with old-fashioned flowers-bouncing betties sweet-faced pansies, peonies and scarlet geraniums. The arms of a big grape-vine fold themselves around the posts of the verands; a humming bird dips his bill into the heart of a peony; a fat, lazy bumblebee is droning in the sun; Shep, the dog, is dozing under the wide-spread-ing apple tree, and in the shadiest corner of the cool porch, a mother is rooking back and forth singing lullables to the baby in her arms. Listlessly up the path comes the little daughter, Elizabeth, a look of discontent on the young face, as she throws herself on the young face, as she throws herself on the stool at mother's feet; but the wise woman takes no apparent notice, as she well sware the trouble will so out. Baby, tucked away in his white crib fast asleep, the basket of mending takes his place, for Father and Mother Lee have three more nestling in their brood besides Elizabeth and Baby Robert. "Mother!" comes in a pettish tone from the ponting maiden. "Why can't we be rich like the new people in

the big house on the corner?" "Why, daughter, I think you are rich. You have a kind, loving father; mother tot have a kind, loving lather; mother tries her best to make you happy; Anna, Mary, Catherine and Robert love you; Sister Agnes is fond of you; the flowers, the birds, the sunshine, the trees are all

THE CATHOLIC RECORD

EATS DIRT.

FOR MAKING SOAP FOR WASHING DISHES FOR SOFTENING WATER FOR DISINFECTING SIDILS CLOSETS DRAINS ETC. MADE IN CAMADA E.W. GILLETT COLID TORONTO-ONT. WINNIPEG MONTREAL

"You can't walk! O I'm so sorry !" "You can't walk! O'I'm so sorry !" "I used to walk, but I fell cut of a swing and hurt my hip. All the big doctors try to cure it, but they can't. Its awful hard not to cry when it aches, and its hardest of all when I see you playing in your garden and I can't run or jump or even walk." "And your papa has lots of money,

hasn't he ?" "Yes, but he says he'd give it all if "Yes, but he says hed give it all if his little girl could only walk; but I knows girl that's worse off than I sm, because she has no dear mamons nor papa to love her." "Don't you ever look cross at your mamons and tell her you wish you could math?"

walk ?" "No; that would make mamma sorry.

Father James has told me when the pain was big to think of the Iufaut Jesus, cold in the manger in Bethlehem, and to say, 'Sweet Infant Jesus ! I give you my pain ; help me !' I say it over and over, and then I get better. Here's mamma.

"Tired, darling ?" said Mrs Douglas. "Not very, mamma. Elizabeth and I are visiting. Let's stay out a while

are visiting. Let's tay out a unit longer." When the drive was over, it was a very thoughtful Eizsbeth that bade Elsie "good evening." Kind Mrs. Lee whose sharp mother's eyes had detected the tiny crutches, gave a pressing in-vitation to mother and child to spend any and every afternoon in the old-fashioned, shaded garden. She loaded Elsie with fragrant blossoms, and dehisted with fragrant blossoms, and de-lighted her heart with a leaf-lined basket of snowy eggs fresh from 'Ban-tam's nest—a gift that pleased her more than the golden recklace she had re-ceived the day before from her indulgent father. The August sun is sending its hotest

rays on the village street, but it can only play peek-a-boo with the girls gathered under the maples in Lee's big yard. We recognize our Elizabeth and Esie in the group, the latter frailer than when Eitzabeth accompanied her in the electric. She is in a big chair, while her hands are folding squares of snowy linen which another child is

to her wind love in love in love in begin to speak together: "You bought the linen." "And the thread." "And told us pretty stories. "And never let us forget the prayer to St. Philip." "And showed us how to make the nicest stitches when they were around."

srouted." Such a babel of noise you never heard 1 The starting teardrops turned back from Elsie's eyes, and the soft voice said : "Yon will spell me, I'm fraid !"

"You can't be spolled, Eisle. Father John said so." "Here's my poorisaton, Elsie," called tiny Ellen, who never could sound "f's." The crowd went into peals of laughter as she isld her most cherished posses-sion, dollie's white such, on the pile. The darling was ready to ary when old-fashioned Eisle, wise from suffering, drew the baby toward her with, "Ellen yours is lovely because you made a sacrifice." "What's a satrisite, Elsie ?"

"What's a satisite, Elsie?" "A sariface is when you give some thing you love to God." "I lub you, Elsie. Shall I dive you to Dod?"

Eisle's mother reached the group as the baby lips formed the question, and her heart sank. In gentle tones Eisle her heart sank. In gentle tones Elsie salled ker mother's attention to the well filled box, and soon the obstar and laughter began again, till Mrs. Douglas broke in with : "Girls, to-morrow will be Elsie's birthday, and I have your mother's consent that you spend it with i er." O, but they were glad! Wouldn't you be little reader. Lt's the next day. Come with me

you be listle reader. It's the next day. Come with me into the dining room of the elegant Douglas mansion, now echoing with the laughter of the jolly youngsters. From any one of the five windows the view is entrancing. The sloping lawns are like green velvet. Rustic branches are around a fountain, the spray of which oatches every sunbeam that steals catches every sunbeam that steals through the leaves of the giant maples. Roses are everywhere, outside and in. The furnishings of the home tell of the exquisite taste as well as wealth of the owners, but Eisle, the only child, the fairest blossom of all, is drooping day by day. She is resting on a coach befairest blossom of all, is drooping day by day. She is resting on a coach be-tween the windows. A smile of angelic sweetness lights the white face, and a peace, not of earth, shines out from the luminous eyes, while she seems to enjoy so much the glee of the young guests as the fairy revel in the dainties with which the table is loaded. After a while area their health earthing area which the table is loaded. After a while even their healthy appetites are satisfied, and they gather around the couch calling on Elsie for a story. Mr. Douglas, noting his child's weakness, says: I'll be story teller this afternoon. How will that suit?"

"Bully !" said the tomboy of the party, and thus encouraged, the father egan : "Once upon a time there came a baby

"Once upon a time there came a baby girl straight from heaven. She never seemed cross as other bables are, but grew up like a bright sunbeam, and every one loved her. If you took her through the city or country she'd want to give her toys and money to any poor or sick ahe met. As she grew into childhood she loved to gather flowers for the altar, and, in her own room, the Bleased Mother's shrine was never Blessed Mother's shrine was never vithout its burning lamp and fresh blossoms. She never grieved her par-ents by disobedience nor was unkind to her playmates. One day this dear little girl fell, and lay in bed a whole year," (here his voice broke, and Elsie's tiny hand stole into his), "but she never complained and, even from her bed of pain, went on doing good. To-day we planned giving her a birthday present of the finest, prettiest electric, but she of the finest, prettiest electric, but she has begged that the money be instead donated to the building of three chapels in the far off west where the pool missions are. We have done it, Elsie.' "O papa, papa," came from Etsie, "I'm

so happy !" "And another gift is coming, Elsie.

A tint of color like that of a rose leaf stole into Elsie's check as she said : 'Every one here is a child spostle, too, and I have done the least because I could sew so little." The bright eyes dimmed, and the six listeners, turning to her with love-lit faces all began to speak togetter: "You bought the linen." "And the thread." "And told us pretty stories, "And never let us forget the prayer to St. Dhilin." "And showed us how to all men must pass out of this world in the state of grace." - What a world of comfort lies in the thought that though all the evil forces of devils and men ar: seeking our de-

however, remains true that 'outside the Church there is, no salvation;' because when a man belongs neither to the soul nor to ordinary path of salvation, being entire-ly outside the Church, he is not on the ordinary path of salvation, being entire-up this subject, it may be added that a man who is in invincible ignorance of the true Church and the necessity of entering it, cannot have this imputed to him as a crime, and God therefore will not condemn him on that account. He income the salvation of the true that account. He income the salvation of the true that account. He income the salvation of the true that account. He income the salvation of the true that account the salvation of the true that the the true the salvation of the true that the the salvation and the necessity of income the salvation of the the salvation of the true that the the salvation of the true the true that account. He income the salvation of the the salvation of the true that account the salvation of the true the salvation of the temptation can harm our sould income the salvation of the the salvation of the true the true the salvation of the true the the true the

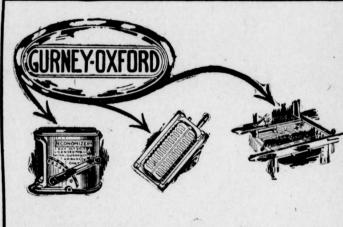
since the Almighty power of God is exerted to defeat it ! may, nevertheless, lose his soul for other reasons. To be saved and enter hesven



Wouldn't you like to put your baby to bed in a beautiful, safe and comfortable crib like this? It is an "IDEAL" nest for "the best baby in the world." You can lower the sides to make it a convenient annex to mother's bed, when desired. Ends and sides are high

enough to prevent baby climbing out. Spindles are so close together that baby's head cannot get between them. No dangerous sharp corners or rough edges often found on cribs less carefully made. Decorated panels on the ends lend an inviting touch of color. Few cribs are so altogether attractive. This is only one of many "IDEAL" designs. Be sure and ask your dealer to show you "IDEAL" Cribs. Our trademark on the foot-rail identifies them.

Write our nearest Office for Free Booklet No. C13 THE IDEAL BEDDING CLIMITED 23 JEFFERSON AVE., TORONTO



The Three Guardsmen

The Gurney-Oxford Range is fitted with three antly and uncompromisingly stan on guard to see that the fire is always under perfect control-that the coal bills are sheared down to the lowest figure-that the oven is always evenly and properly heated-that no clinkers obstruct the free burning and proper ventilation of the fire.

concerned.

There were many men under General Grant who were better educated, more cultivated, more widely read than he, but who could not transmu to their knowledge into power. On the other hand, what Grant knew he could turn to practical use. You can not be a general and a private

tou can not be a general and private at the same time. You must either lead or follow; you must either make the program or help carry it out. You can not do both if you expect to do anything big. The success of the great general de-

pends largely upon his ability to sur-round himself with a staff of officers who can carry out his orders, execute his plans. Grant had many officers who could work harder than he, but he could outgeneral them all.

A leader must be a man of prompt de-cision. If he vacillates, if he never quite knows how to take the next step without consulting some one else, his followers, his employees will soon lose

The greatest leaders are those while our loss respect for him. "You cannot do the biggest things in this world unless you can handle men and you can not handle men fi you are not in sympathy with them." The greatest leaders are those who

combine executive ability with kindness and consideration. Employees will not only follow such a leader, but follow only follow such a leader, but follow him enthusiastically, work for him nights and holidays—do anything to help him along. But if they see mud at the bottom of his eyes, if he lacks the qualities of mänhood, if they see noth-ing in him to admire and respect, they will follow, if they follow at all, as the slave follows his master.

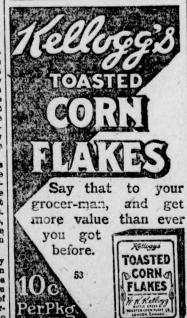
will follow, if they follow at all, as the slave follows his master. There is no system, there are no rules of business by which a man can force people to be loyal to him and enthusias-tic for his welfare. There must be qualities in himself which will call out their voluntary confidence and respect. They must see that he is business like, that he has executive ability, that he has the qualities of leadership. Then they with zeal and loyalty. they will follow with zeal and loyalty.

If you are a leader, an employer in any line, it is idle to expect that you can call out of your employees qualities which are vastly superior to those you possess yourself. The very ides of leadership is apperiority, force of character, executive push, the ability to

herit them. THE MAGIC OF SELF FAITH

THE MAGIC OF SELF FAITH Faith multiplies ability. Think of a poor French peasant girl of only eight-een, who could not read or write, who knew nothing whatever of warfare, and who had never before been away from her humble home, leading an army to victory when even the Crown Prince did not have confidence enough in his

country's cause to be crowned 1 Where did the power and wisdom come from to enable this weak girl to enhearten a dis-couraged army, to infuse new life and



See, even Shep is wagging his tail now to welcome you. I think my girl is very

"O mother, that isn't being rich; "O mother, that isn't being rich; money is being rich. Mother, what do you s'pose Nellie Ryan told me about the new girl on the corner? And Elizabith lost her fretful look as she rose in her excitement, her eyes sparkling. "Nothing wrong, I hope," said Mrs.

"No, ms'am; something grand!" and her voice fell to swestruck whisper. "She has a letteric all for herself!" "A letteric, Elizabeth! What is that."

"Sne has a letteric all for herself!" "A man who has been released from the awful cravings of drink and whose "Why, don't you know mother? It's first thought is to help others, shows the spirit of true brotherhood and philan-thropy. Read his letter: The sum of the set of the set of the set of the set of the spirit of true brotherhood and philan-thropy. Read his letter: you pull on a bar and it goes right along " Oh, it's an electric."

"Yee'm that's what I said. Nellie

Ryan's father saw it, and the girls say it's all hers. O dear ! I wish I had one, so I could have long rides, but it costs an awful lot of money, I know I can't have one !" and the tests were can't have one i and the tears were ready to flow as a sound on the road at-tracted her, and there was the wonder-ful electric down at the beginning of the path, while the lady within beck-oned to her. With the speed of a fawn Elizabeth ran to her, but was soon back with " Mother, please, the new girl's mother wants you !"

mother wants you !" Mrs. Lee gave a cordial greeting to the lady, who introduced berself as Mrs. Douglas, and the little daughter as Elsie. The latter looked as delicate as Dougles, and the fittle daughter as Elsie. The latter looked as delicate as a snow drop, and the tiny extended hand was almost transparent. She was a perfect contrast to the rosy-checked, ichubby Elizabech, taking in every de-tail of the wonderful electric. But is she dreaming? Mrs. Douglas is surely inviting her to accompany them on their drive, and O joy ! mother allows her to go. So elated is she that at first she pays no heed to her frail little compan-ion, till the machine stops before a store and the mother alights to enfer it, she hears: " I watched you playing with your little sisters all yesterday after-noon, and I wished I could play, to?" "Why didn't you come down, Elsic, and we'd have lots of fun?"

and the mother alights to enfer it, she hears: "I watched you playing with your little sisters all yesterday after-noon, and I wished I could play, too" "Why didn't you come down, Elsic, and we'd have lots of fun?" "My,Jimb hurt worse than ever yes-terday. Tean't talk about it when mamma is here, because she cries; but I car't walk."

carefully placing in a box. "O Elsie !" cried Elizabeth. "Won't

Sister Margaret smile A we give her a hundred purificators for the poor missions! Do you know what she said yesterday? That you are a perfect child apostle."

HEAVY DRINKER CURED

Samaria Cured Him and He Helps Others

A man who has been relea d from chapels.

thropy. Read his letter: The Samaria Remedy Co., Toronto, Ont. "Will you please send me a book on drink also circulars relating to your valued remedy for the drink habit. I wish to hand these to a friend who is going to ruin through drink. You will remember that 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."

Samaria Prescription is tasteless and odorless, and dissolves instantly in tea or coffee, or can be mixed with food. It can be given with or without the

patient's knowledge. It removes the oraving for drink, builds up the system and restores the nerves. Drink becomes distas eful and even nauseous.

Drink is a disease not a crime. One drink of whist ey always invites another. The inflamed nerves and stomach create a craving that must either be satisfied

a craving that must either be satisfied by more whiskey or removed by scienti-fic treatment like Sawaris Prescription. Samaria Prescription has been in regu-lar and successful use by physicians and hospitals for over ten years. If you know of any family needing Samaris Prescription tell them about it, If you have a husband, father or friend that is drifting into drink, help him save him-self. Write to day. self. Write to day. A FREE TRIAL PACKAGE of

Mother will help you." Mrs. Douglas encircled the little laughter in her arms and said : "Tomorrow morning Elsie, papa will be baptized and will make his first Holy mmunion.

Communion." "Sweet Jesus, I thank you," came from the child, and for a moment they thought the joy too much for her, she lay so quiet and still. Soon the fun and games began, and it was sunset when the joyous children left the man-sion, promising Elsie to be faithful to the sewing hour every day, and to work on the altar linens for the new chapels.

The next day the whole village

The next day the whole village gathered in the church on the hill, and saw the "big man" of their town, Evereti Douglas, received into the Oatholic Church, of which he ever after-ward lived a devoted son. A year from that day the Child Apostle of St. Agnes school gazed through their tears on the beloved Elsie, asleep in death. The beautiful aitar, erected in her name, was aglow with lights and flowers, for the good Father John would have no signs of mourning at the departure of so angelic a soul. a soul.

Far in the west, among the poor Mexicans and in-the mining towns in the chapels built because of her wish, her needs and those of her dear ones are placed within the chalice of the Precious Blood flosting to God's throne on that ruby Sacred Stream. Surely, of Elsie Douglas in life and death we may say, "And a little child hath led them."-By Fidelis in Western Watchman.

A Misunderstood Doctrine

The doctrine of exclusive salvation, which is generally understood by those outside the Church as meaning that all so-called non-Catholics will be danned,

so-called non-Catholics will be damned, and naturally enough considered harsh and uncharitable, is thus briefly stated by the Bishop of Trenton in a pastoral letter on the Christian Church : "No one will be lost except through his own fault. God has made union with the Church of ordinary means of salvation. A man may belong to the body, or external communion, of the Church and be lost through sin. He should belong to the body and also be

20

The Gurney-Economizer, fitted on the smoke pipe, is the only draft you have to attend to; a small lever put up or down entirely regulates the fire. It saves one ton of coal in six. It carries little heat up the chimney-only the smoke. It feeds the gases which burn to the fire-box, and it cannot be had on any other range than the Gurney-Oxford.

The Gurney-Oxford oven is surrounded by flues that carry an equal amount of heat to all sides. This almost guarantees results in cooking by providing an oven evenly heated, without cold corners or variation.

The Gurney-Oxford Grate is the result of exhaustive tests to find the proper carrying surface for the fire. The fire has abundant air to breathe, and the less amount of coal burned is all consumed. So then, the housewife who has the "Three Guardsmen" watching over her range, will experience security and satisfaction in cooking that is not provided by any other range.



SEPTEMBER 28, 1912

Dear Sir,-Your letter of inquiry regarding the amount of real estate owned by J. A. Wayland, of Girard, Kansas, received. The tax rolls for 1911 show \$80,600 880,600 worth of taxable property this county for that year. Yours very truly, T. W. BARNES

Poor Wayland! Send on your two its, gentlemen, and save the Appeal. hits, get

ST. PETER'S SEMINARY

Last Sunday, in St. Peter's Cathedral, was witnessed a scene the like of which the oldest parishioner cannot call to mind. In another column we have made reference to the movement inaugurated by Right Rev. M. F. Fallon, Bishop of London, to establish in this city a Sem inary for priests. The grounds, " Sun shine Park," had already been donated by a parishioner. It is one of the choices pieces of property in the city, and in the near future its value will be estimated by six figures. That was a good beginning, but when it came to the mind of London's Bishop to make appeal to his people for funds to erect suitable structure upon this property vet. he may have felt that his people throughout the diocese would lend their aid. His Lordship, however, did not we think, imagine that the pro ject would be taken up with such whole hearted enthusiasm, equally by the well to do and those who were not blessed with much of this world's goods. On last Sunday, in plainest terms, he opened his mind fully to the people. He desired to establish in their midst an institution of which they might be proud, a seat of learning which for this and for future generations would be of vast import for the spread of the divine faith of Christ in this favored portion of Canada. Considering that the Catholic population of London is as only one in ten, and that few of them are blessed with an over abundance of this world's goods, the response to the Bishop's appeal was surprising. There was no criticism, no holding back, no doubting Thomases, no thought that the burden was too great to carry. The people one and all took up the project as if it were their very

own. There was an unanimity and a cordiality amongst them which showed plainly that they were true soldiers of the faith, and that they were ready and willing to stand with their Bishop in the great undertaking which he had inaugurated for the glory of God and His church. In this case words and deeds went hand in hand. Not only have the people expressed approval of the Seminary undertaking but they have shown their sincerity by subscribing sums which will insure its unbounded success. We have had considerable experience in matters of this kind, and never can we remember such a display of generosity, spontaneous as it was sincere. The figures speak for themselves. When we consider that the entire Gatholic population of London city is only 5000, and that in the Cathedral parish alone \$48,000 was subscribed towards the building of the Seminary and that there are three other parishes in the city, it will be readily seen what great sacrifices the people acting under the inspiration and guidance of their good Bishop, are prepared to make for the faith that is in them, The Bishop's words and acus have be come an inspiration. The people recogaize that they have in their midst a man of uncommon attributes - 'a field and his soul to hell. Bishop whose work for Holy Church Bishop whose watchful eye and whose apostolic zeal and whose fatherly heart are equally solicitous for the most remote and sparsely settled as well as for the more populous portions of the diocese-a Bishop whose words are ever an inspiration to the faithful to dare and to do great things for the faith. That the Seminary project will be taken up with equal generosity and enthusiasm in every other portion of the diocese we have no manner of doubt. The first day's work for this great object is explained by His Lordship in the following letter to the Right Rev. Mgr. Aylward. On next Sunday the Bishop will visit St. Mary's parish, and subsequently the other city parishes, to be followed by visitations to the parishes of the diocese :

nerously donated to the diocese of London a home of sacred learning that will be a source of benefit to the Catho-lic Church, and, I trust, a credit to the beautiful city of London. The True Voice of Omaha, Nebraska ells us that it cannot with truth be aid that the Catholic papers of the beautiful city of London. With my sincere thanks to the gener-ous people in your charge I remain, United States show too great an eagerness to become partisan political journals. Our contemporary is quite right

"LEADERS."

people of the province are becoming

THE TOWN LOT ARTIST

Yours faithfully in Christ, M. F. FALLON Bishop of Londor

ticians essayed to mix up Catholicity SIR RICHARD SCOTT'S LETTER We publish in this issue a timely and politics in large doses to be wellshaken and taken regularly by those etter from Sir Richard W. Scott on the whom they thought would look to them School Question which will be read with as "leaders" of our people. We will interest. Sir Richard is an authority not admit for a moment that our Catho on this subject. It is well over a half lic people in Canada ever recognized entury ago since he fought for Separate these busybodies as having any claim to chools in the Province of Ontario. And still, in this day, when he is recognized 'leadership." Their claim was not only unjustifiable but impertinent. by all classes as the Grand Old Man of it was made to do duty with candidates Ottawa-in this day, when he is in the when taking account of how this vote autumn of life, with honors coming to him from all directions because of his or that vote would go. In matters of public policy for the betterment of the stainless career-he keeps up the fight ountry our Catholic people are and and his words have weight. May good should be their own leaders. Whether Providence spare him for many years they bear allegiance to the Liberal

party or to the Conservative party they In connection with this matter w might mention that while the Govare quite as ready and quite as able to give a reason for the political faith that rnment of Ontario has appointed Prois in them as any other class of the com estant Inspectors for bi-lingual Sepmunity. Yes, the days of the tricky arate schools, there is a strong agita practical politician are well-nigh gone tion amongst non-Catholics in St. Cath so far as our people are concerned. As arines against the appointment of a Catholics they will do their own polit-Catholic as principal of a Public school ical thinking, giving a wide berth to the in that town. This injustice is all the hemer who would use them for his own more glaring when we remember that selfish purposes. As with all other the Public schools are not Protestant classes of the community, there may be chools and that in some districts Cath a few weak brethren who are easily olics form a considerable percentage of persuaded to go this or that way by the pupils. If they were Protestant pecious arguments. Our advice to all schools we should not be surprised were is: Take your conscience with you to Protestants to enter a protest against the appointment of a Catholic principal. the ballot-box, and then you will always be in a position to hold your head high We had an Equal Rights Movement amongst your fellow Canadians. some time ago, but were it still in existence Catholics could not expect any re-TIME TO STOP IT lief from that quarter as the gentlemen Toronto papers should get some other composing it, like the Sons of England opy rather than that supplied by turand Orangemen of St. Catharines, do not uient "missionaries" from Quebec Prothink the Catholics have any rights vince. Their mission is far from the

which they are bound to respect. refer to this matter in another article.

A TERRIBLE WARNING A terrible double morder in Hamilton

sick of this kind of nonsense. Rev. Dr. Amaron dropped into the Presbyterian makes another entry to the discredit of Presbytery on Bloor St. on Sunday night the liquor traffic. William G. Will shot last and told the congregation that, as and killed his wife, then blew out his he was desirous of warding off the enbrains. Six words tell the story : " He croachments of Roman Catholicism, he had been drinking of late." He came desired to establish an Institutional home the worse of liquor and asked his wife for money. Refusal brought about Church (whatever that means) in the the tragedy. Here is another powerful incient capital. To complete the sum temperance lecture. What think you of required he asked only \$5,000 from the Presbyterians outside of Quebec. He it, men who are in the habit of coming may get it. Fear of the encroachments to your homes reeking with the odor of "Romanism" is always a trump card. whiskey. You may be peaceably disposed-you are not in the habit of using and Mr. Amaron knows how to play it. But in the name of common sense where violence towards your wife or any mem. are the encroachments ? The Catholics her of your family, and on this score hold yourselves excused. But supposof Quebec City, as elsewhere, have the ing you never become disorderly would habit of minding their own business, not the money given for whiskey be and their clergy are employed directing souls to eternal happiness and better spent providing comforts for your family. "He was the worse of giving the fullest freedom to others pearing the Christian name to plod liquor." How many terrible murders along in their own way towards the have occurred for this reason. What Heavenly Home. Surely the people are guarantee has the most peaceably disposed man that some day whisky will tired of this sort of thing. The reporters should look for some other kind not make him too a demon-that some of copy and give a wide berth to these day he too will not take the life of anmen whom we must in all candor de other and his own-that some day, quick as a flash of lightning, he will not, under nominate disturbers. the influence of drink, commit a crime that will send his body to the Potter's

RIP VAN WINKLEISM in distant places. Fortunes are to be What the country will eventually come to if we do not control the combines it were difficult to tell. The aonthly payments thereafter. As we spirit of the age seems to be a grouping for monopolistic purposes of a number of wealthy men. If the man with the pect for the investor realizing a handlittle shop does not consent to be bought some sum. The promoter may, howout he is frozen out. How to deal with ever, on the other hand, desire to un them is the great question of the day. load upon an unsuspecting community We must face the fact that money is a water lots, swamp lots or rock lots. We tremendous power and is sometimes used desire not to injure the business of to shape legislation favorable to a still nonest men who wish to give investors greater accumulation of wealth in the the worth of their money, but we earphands of the few. Money sometimes estly advise our readers to beware of tells even with the ballot box and money windling propositions which are now sometimes tells even in legislative halls, so much in evidence throughout the with the spineless member whose time Dominion. Those who have a little is not altogether taken up with thoughts money to invest should be absolutely for the betterment of the country at certain of their ground before they let large. It is hard to awaken the body it slip away from them. We are led to politic as a whole to dangers of this take up this subject again because of a kind. We are led to these remarks becommunication we have received from cause of a statement made by Dr. Mr. C. B. Chadwick of Melville, Sask. Bryce, Medical Superintendent of Im-He refers to and commends a former migration, at a meeting recently held article of ours on this subject, and adds: in Toronto. He " condemned the big packers for eliminating competition in "It is a well known fact to us Western people that all undesirable property baying by dividing up the territory which no one who sees it will buy, is among themselves, by freezing out the sold under gross misrepresentations to small drovers and butchers and by getting the Eastern people, who, after finding control of civic or rival cattle markets." out what and where it is, refuse to pay This tells the whole story. Not only in any more instalments and lose all that regard to meat products, however, but they have already paid. But for those as well almost everything that goes on our tables, are there combines or trusts who invest wisely, either by seeing the or conspiracies of one kind or another property or having a reliable report on it, there are fortunes to be made in buyto make exorbitant profits at the exing and selling Western town lots even pense of the consumer. The housewife by those who never did and never will feels the sting when she goes to marsee their holdings." We repeat, then, ket. Do some husbands ever think that the advice already given our readers: by their votes they help to perpetuate Either see what you are getting before this system of unfair dealing ? While you buy or take steps to ascertain from not committing ourselves to women some disinterested person of undoubted franchise we know many of the fair sex parishes. It is not too much to hope that we, who would make better use of the ballot integrity the real value of the property offered for sale. In almost every

THE CATHOLIC RECORD

abroad who are piling up big bank accounts because of the simplicity of honest, hard-working people in different parts of the Dominion.

WHERE ARE THE DEAD ? A reader sends us a cutting from th The old order of things both in the Re-Charlottetown, P. E. I., Patrict, containpublic and in Canada has passed away ing an address in answer to the abov Time was when some very ardent poliquestion by the Hon. Judge Rutherford. I New York, in which that gentleman dismisses the doctrine of purgatory as an invention of the poet Dante. If his legal judgment is as clear and cogent as his theological reasoning we have little doubt we shall soon salute him as Chief Justice ! We have a balf notion that, notwithstanding his views on Pargatory, our very learned friend adheres to Bat the doctrine of pensace, and we are almost certain his audience would agree with us. For ourselves we had rather fast on bread and water than be forced to sit out his two hours' effort.

Before accepting the Judge's proask him a few questions. How does he explain why Judas, the leader of the Israelites, sent 12,000 drachms of silver to Jerusalem, that sacrifice might be offered for the sins of his dead comrades ? (IL Mach. xil., 43-46) How does he explain Christ's declaration that " whosoever shall speak a word against the Son of Man, shall be forgiven him : but that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come ?" (Matt. xii. 32.) Why should Christ make this an exception unless some sins were forgiven in the world to come 2 St Angustine St. Bernard, and many other commentators to interpret it. What of St. Paul in J. Cor., III. 11

15: " For other foundation no man can lay, but that which is laid, which is Christ Jesus. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble : every man's work shall be manifest; for the day of the Lord shall declare it, because Christian ideal. It is one that breeds it shall be revealed in fire ; and the fire bad blood. The great mass of the shall try every man's work, of what sort it is. If any man's work abide, which he That is the one beacon light to believers hath built thereupon, he shall receive a in His Name. reward. If any man's work burn, he shall suffer loss ; but he himself shall be saved, yet so by fire?" St. Ambrose, St. Jerome, St. Augustine, St. Gregory, Origen and others see in this but evi dence for the existence of an intermediate state in which the dross of small imperfections will be burnt away, and the soul thus purified will be saved.

But then these saints and doctors never

had the privilege of hearing Judge

Ratherford infallibly answer "Where are the Dead ?" If Dante invented the doctrine of Pargatory how is it that we find Tertullian (A. D. 160) writing of prayers for the dead ? St. Cyprian, Origen and Clement of Alexandria probably knew as much about this question as Judge Rutherford. They lived just one thousand years before Dante, and their belief in Purgatory is as evident from their writings as if they had written in the twentieth instead of the second century. St. Ambrose thus prays for the soul of the emperor Theodosius, : "Give O Lord, rest to thy servant Theodosius, that rest thou hast prepared for Thy saints. I loved him, therefore will I

How often have we seen on the bill- follow him to the land of the living : I has taken place in Canada. boards and in newspapers artistically will not leave him till by my prayers drawn maps of town lots offered for sale and lamentations he shall be admitted into the holy mount of the Lord." And made, we are told, by those who will St. Augustine explains his belief pre- of the national crusade against the pay for these lots a small sum down and cisely as any theological writer of this year of grace would do : "Some there said in a former article the proposition are who have departed this life, not so may be an honest one and a fair pros- bad as to be deemed unworthy of mercy, nor so good as to be entitled to immediate happiness," and he says in the resurrection there will be some who "have gone through these pains, to which the spirits of the dead are liable." So clear is the patristic tradition regarding Purgatory that those who deny ts existence have been unable to bring any serious difficulties from the writings of the Fathers. But Judge Ratherford. does not need patristic proof for the negative. He has said there is no Purgatory, and that is all there is to it. Catholic teaching is to the effect that there is an eternity of happiness for the good and an eternity of misery for the wicked, but that since the majority of men are neither good enough to enter ino immediate happiness or bad enough to be condemned to eternal punishment. they are consigned to an intermediate state of temporary punishment where the defects are removed from their souls -where the gold of their good works

avenue of trade powadays there are sharks are? Surely it is quite a long time ous than the disease which had affected since he came of age? And it is the brute beasts. It should be regarded strange that with advancing years he as a crime to sell such publications, and shows no lack of vitality ? What with they should make it a rigid rule to boya dead devil, no hell, and no purgatory, cott the places that exhibited them for what matters " Where are the Dead ?" sale. That was the short way of doing And so the good people who went to it, and there was no length to which hear Judge Rutherford had very little. they should not go to stop the evil. to do with their time. "COLUMBA"

NOTES AND COMMENTS

and the purity of her social life, has ever THE DOUBLE suicide of General Nog been one of the brightest gems in her and his wife, taken in conjunction with crown. Her pre-eminence in this respect has always been conceded, even its effect upon the people of Japan, reby those who have traduced her in mind the world that notwithstanding other respects, and waged cruel war the extraordinary progress of that nation within the past fifty years, it against her national and legitimate still remains, in all essential particulars, aspirations. That men should be found who out of greed for gain seek to rob the nation of barbarians. And to the extent that the deed is applauded in the Irish people of this precious possession but accentuates the innate depravity o Western nations, we may gauge the process of relapse into the barbaric the class. They have achieved their pur state which some profound students and pose in other countries, and they would acute observers have predicted as the schieve it in Ireland if they could. But inevitable issue of the growing materialthanks to the watchfulness and holy ism of the age. zeal of the priesthood, it is not likely

IT IS A tendency which may well the attempt has aroused the people cause concern to true followers of the against them, and it augurs well for the Nazarene, "When the Son of Man success of the crussde inaugurated cometh shall He find faith on the under Cardinal Logue's auspices, that earth?" We have His own promise that priests and people, Protestant as well He shall, and that despite the rebel-Catholic, stand together, and have liousness and the machinations of men given it their loyal and enthusiastic the Truth shall in the end be triumphadhesion. In Drogheda, as in other ant. For the Church must endure and cities, a Vigilance Committee has been the Holy Ghost be with her to the conformed to take the matter in hand. summation of the ages. Yet, that great tribulations wait upon the faithfulness IN THE SAME spirit several of the

of man is no less true, and that the spirit now rampant in some European countries has yet to run its course, evidence is not wanting in the world at large. We see it in the break - up of dogma everywhere outside the Catholic Church. We see it also in the growing materialism which is everywhere apparent, and which insolently ranges itself against the things of the spirit. Well for mankind it is date reaching the ears of every member that the Church as a living witness bears with her still, as in the dark days following upon the Crucifixion, and the collapse of the Roman Empire, the unfailing promises of her Divine Founder

A NEW AND most promising sphere of abor has recently, by direction of the Holy Father, opened to the Congregation of the Most Holy Redeemer. Realizing the great work to be done in the new Dominion of South Africa the Holy See has entrusted to the Redemptorists the task of opening up missions among the English-speaking Catholics of that country, and of evangelizing the laborers of mixed races who are employed in the mines and in other works of development which have followed upon the establishment of a permanent

chosen as pioneers for this onerous task belong to the English Province, and a little band of three, to be followed soon by others, has already set sail from Liverpool, and will immediately on their arrival take up their residence in Pretoria. Canadian Catholics, who know so well the zeal and ability of the sons of St. Alphonsus, will rejoice that the sister Dominion is likewise to have the benefit of their apostolic services, and will look forward to a development of their missions similar to that which

would be unworthy of Absolution and of ecciving in Holy Communion the God of purity.

> Two WEEKS ago we cited as one of the nore hopeful signs of the times the tribute of a Lutheran journal in Norway to the Blessed Virgin, and its implied rebuke to Protestantism that this greatest and most Blessed of Women should, under its auspices, have been excluded from her proper place by the side of her Divine Son. This week it is our privilege to reproduce words of a like tenor uttered by a Protestant minister on this side of the Atlantic, and we do so in a spirit of thankful recognition of the tendency among the more thoughtful of Protestants to return to the beliefs and practices of their forefathers.

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THE WESTERN Christian Advocate of Cincinnati, in commenting upon this article by a Protestant minister, remarks that in their zeal against the Catholic Church Protestants had been that they shall. The very effrontery o carried into a senseless reaction against Mary herself. The writer of the article thus enitomizes the Catholic's sense of her place in the economy of redemption:

"Mary of Nazareth is scarcely mentioned even in any list of the world's greatest women, and yet she gave birth to the World's Redeemer, watched over fits infancy. trained Him in His boy-hood when He was subject to His parents, and it was in her home that Jesus ents, and it was in her nome that Jeens lived, influenced by her counsel and ex-ample, as well as by that of Joseph, until He was thirty years of age. We surely ought to do more than merely mention her name in the constitute Bishops of Italy have been calling the mention her name in the repetition of attention of their people to the dangerthe Apostles' Creed. We deprive ourous tendency of latter-day fashions selves of our heritage of her great ex serves of our nertage of her great ex-ample in character and of her inspira-tion in holy living by this singular re-ticence. 'Highly favored' was she, and 'endued with grace' in the words of the Angel of Annunciation, 'blessed among women' in the language of Elizabeth'; and in the 'Magnificat' in dress. The Bishop of Fiesole, near Florence, following the example of four of his brethren in the eniscopate, has issued a nastoral letter on the subject. which, by his order, is to be read in the churches of his diocese for several Mary herself is heard to say, weeks in succession, to ensure its manhenceforth all generations shall call me blessed.' Why should not Protestants then, look upon of his flock. Its terms are so explicit. her with veneration and and have so wide an application that an present her as the type and representa-tive of the highest and holiest womanexcerpt from it cannot be out of place in

> This is the language of a rational Christian manhood.

THE DUKE OF NORFOLK has come in

confess to a heartfelt admiration for the

character and conduct of the Duke as

a Catholic, and recognize freely his

right to approve or disapprove of the

Government's policy towards Ireland,

we cannot but deplore his association in

such a crisis with the violent and ex-

treme element in Belfast. It is a

scandal and a reproach to a long life

otherwise of piety and good works, and

to an honorable name. What such an

association means, the cable despatches

of the past week from Ireland is the

pest evidence. If the Duke of Norfolk

an contemplate without a deep feeling

of self-reproach, the results in rioting

and bloodshed which have followed upon

the conspiracy and instigation of his

political associates, he is not the man

the Catholics of the world have taken

REMINDING HIS people of a Bishop's duty to exercise vigilance in order that evil customs may not find a lodgment for some severe criticism because of his among his people, this Italian Bishop identifying himself in so public a manner goes on to say: with the treasonable policy of Sir Edward Carson. For ourselves, while we

THE CHASTITY of Ireland's womenbood

"Therefore we consider we should be gravely lacking in our duty did we not raise our voice against a disorder that i spreading wider every day, not only in the cities, but also in the country districts, to the detriment of virtue and

the CATHOLIC RECORD.

"We intend speaking of that fashion free and indecent, in which so many females, forgetful of their natural modesty, are not ashamed to show them-selves in public, to eater the holy place before the altar of the Lord, to assist at the Divine mysteries and even to receive the Holy Sacraments while making an exhibition of mode of dress really

"We ask the parish priests and the rectors of churches to oppose such a dis-order with all that zeal, prudent and discreet, but strong in its own time, which ardent love for the glory of God and the safety of souls must suggest to them. On this matter let them speak frequently; let them insist in season and out of season, showing how contemptible for Christian women is this manner of

for Curistian women is this manner of dress, and persuading them not to enter the church in such immodest attire. "Moreover we expressly forbid all the priests to admit to the Holy Sacraments themselves women who may present themselves dressed in a manner as to show nudity more or less veiled, or with clothes so tight and adhering to the person as to

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We must be careful lest this confidence in God's power to save us from evil, become a foolish trust in our own strength. Because God has promised us His protection we must not there ring to the person as to fore imprudently thrust ourselves into

him to be.

form of government. The Fathers

CARDINAL LOGUE presided recently at

Sept. 22, 1912, To the Right Rev. Mgr. J. T. Aylward,

Rector. My dear Mgr. Aylward, —I have very great pleasure in communicating to you the results of to-day's subscriptions in St. Peter's Cathedral. They are as follows:

1 at	\$5,000\$	5,000
1 at	1,000	1,000
28 at	500	14,000
1 85	300	300
22 at	250	5,500
2 at	200	400
8 at	150	1,200
58 85	125	7,250
1 at	110	110
32 at	100	3,200
2 at	75	150
128 at		6,400
1 at		45
1 at		40
129 at	25	3,225
The	8	48,020

Total

This splendid response of the mother church of the diocese is a great source of support and consolation to me and an inspiration to our other will be

is purified, when they are admitted into heaven. Like any other dogma of the Church it is eminently reasonable, and, as we have shown, has always been taught and believed by the Church of God.

Judge Rutherford made another infallible pronouncement to the effect that "God slone is immortal." A little further down he says that theologians who teach other than Judge Rutherford's doctrines are deceived by the devil. Now, Judge Rutherford, is the devil immortal? If not how long more is he going to deceive people who are not so

quick to recognize his disguises as you by bad literature was much more seri-

a meeting held in Drogheda in support spread of immoral literature. This is but one of a series of meetings which have been held at different parts of Ireland for the same purpose, and it speaks well for the vigor and determination with which the crusade has been entered upon, that it has already attracted attention abroad, and had a sensible effect upon the traffic. Until within the past few years Ireland has enjoyed a healthy degree of immunity from this pernicious business, but latterly it has been brought to the attention o the ecclesiastical authorities that systematic attempt was being made to force upon their people books and maga zines of the decidedly deleterious character which have done so much harm in England and America. With the zeal for the pure and the good which has ever characterized the Irish priesthood, steps were immediately taken to counterac this vicious campaign, and no one has been more active in organizing against it than the venerable prelate upor whose shoulders in our day rests the mentle of St. Patrick.

THE DROGHEDA meeting, as was fitting in a cause so vitally concerning the welfare of all. was attended by Protest ants as well as by Catholics, and Cardinal Logue's address was followed by those of several influential non-Oatholics. In introducing the subject, the Cardinal said that they were assembled to raise a barrier and a dyke against the flood in the way of immoral literature which threatened to overwhelm their people and destroy their innocences Thousands of pounds had been expended in the effort to stamp out foot-andmouth disease, but the disease created

that are evil. indecentiy show the form. Such women CLOVER LEAF

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all, machines which are made in sizes convenient for every farm, investigate I H C spreaders. Go to the local I H C agent and look care-fully over the machine he shows you. Get catalogues and full in-formation from him, or, write the nearest branch house.

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