The Catholic Record

LONDON, SATURDAY, APRIL 25, 1914

TO BE DEPLORED

The polemics of his day moved Canon Farrar to say that it is in religious discussions alone that impartiality is to be set down as a weakness and courtesy as treason Doubtless he referred to the lecturing and writing gentry who, without scholarship and without the most elementary idea of decency, repeat threadbare commonplaces and calumnies and perpetuate prejudices and dissensions. They? may be good or bad faith; they may be plying their trade for pelf or popularity; but they should be eliminated as disturbers and nuisances. What does it profit any religious?denomination to have one of its preachers editing a paper sodden in ignorance or crying out platitudes that reek of the gutter. They may impose on the very credulous, but the average non-Catholic cannot but have contempt for these methods. Any society in the world can getsfaireplay, but these firebrands rail at the Church of which they know nothing, conjure a monstrosity out of warped minds and then belabor it for the delectation of groundlings. It is a poor business, as discreditable to them as to those who employsthem.

THE GARRULOUS

Some people who get a rush of money to the brain undergo a transformation that manifests itself in, let us say, eccentricities and abnormalities. For example, they become captious and critical. They cannot instructions or libraries are certainly see the reason of such a church ordinance, and they wonder at episfruits of their labors. copal pronouncements. If prelates would talk about the calculus they would receive the benison of these people, but straight words of exposition or of denunciations grate upon their sensitive souls and conduce to words borrowed from the secular papers. And then the Y. M. C. A. is not the organization described in narrow-minded Catholic journals. It is non-sectarian-a home of culture, and by culture they mean creased trousers, clean linen, silk hats and a bank account. And therefore their children's names must be on its roll of membership. Catholic societies are all very well in their way for the great unwashed but not for the individuals who are hanging on the outermost fringe of society. So they play the jester in the community until their garrulity palls and they are cast out into the region reserved for bores.

ALWAYS ON PARADE

Every Catholic can do his part toward re-establishing the reign of Christ on earth. With his truth and sacramental help he can withstand the assaults of the flesh and the world and by his example be a living proof of the beauty of faith. He can carry his faith into his business, into every place where men foregather. He can preach to those around him that his faith is a reality, that the things worth while are the things out of sight, that purity within and without is the glory of Christian manhood. We should never forget that we are always on parade. To step out of the ranks and to play the traitor to disposed to loquacity about it, he but the captain, Christ, affords a pretext to the flippant and unthinking to denounce the Church. We fear not the enemies without the gates but we grieve over the Catholies who squander their glorious inheritance and are known and scoffed at as drunkards and libertines. And surely there is no more pathetic sight than a Catholic bartering his brain and body, his hopes and aspirations for pleasures that will turn and flay and rend him. He but cumbers the earth. He is virtually dead and buried in the cemetery of loathsomeness. With the sounds of his desires ringing in his ears he cannot heed the call to action : he is simply carrion that affronts the sight.

THE CATHOLIC TRUTH SOCIETY

We commend to our readers the Catholic Truth Society publications Inexpensive and well written, they can satisfy the requirements of the busy

day problems. No Catholic can hold himself excused for not knowing the Church's attitude toward current issues. Dumbness, when he should speak, is a mark of indifferentism which consorts neither with honor nor with duty. These pamphlets and booklets will revivify his knowledge, of Christian doctrine and will clothe him with armor to resist the attacks of the illogical and pernicious stuff of some newspapers and magazines. We commend to fathers of families the little Lives of the Saints published by the Catholic Truth Society. It is said that children are not attracted by this kind of reading matter. We have never read proof of this statement, but we have seen children aglow with excitement and interest while hearing the recital of the deeds of God's heroes. They like stories of action, of adventure, of those who, in bands or single file, BILINGUAL march forward to death or victory; and all this is found in the treasury of the careers of the saints. We can use their lives to mould white and impressionable souls. By them we can impart to the children some knowledge of Catholic austerity and save them from the miserable bondage of fear and pain and of self-sacrifice. And the seeds sown by this reading may germinate and fructify to a goodly harvest. It is certain, as has been said, that if we wish to bring up a generation of well informed and intelligent Catholics there is hardly any better way of doing so than to interest them in the Lives of the Saints. Priests who try to create and spread this kind ef

AN OLD STORY

taste by clubs, societies lectures,

those who will most likely see the

In his booklet, "Prosperity, Catho lic and Protestant," Rev. Father Graham, M. A., says, speaking of in English, raised the question of people of Latin countries: "There bilingual schools to a place of the is an air of dignity and self-respect about even the most destitute that forms a vivid contrast to the sordid degradation and besotted drunkenness so familiar amongst ourselves. The people for the most part are gay and happy and light-hearted, thankful to be neither too poor nor too rich. They take time to live. Strictly speaking your modern typical Protestant does not live at all; he simply rushes through life; and is never happy unless in the pursuit of gain. The poorest of them are by nature and by training conoisseurs in the higher arts and can enjoy them. The contadino will traverse a gallery of painting or rather than in a conference of the eye as the grand signors, and the poorest are equally at home with the richest in the majestic cathedral or basilica.

The tourist who indulges in rhapsodies over factories and believes that the last word of civilization is the congested city with its extremes of wealth and poverty, its feverish restlessness, sweat-shops, clamor and din, is not of this opinion. It is his misfortune, but we do not see why he should glory in it. With an idea of true civilization, he might derive much profit from his ajourneying, but, certain of his own judgment and contributes to the worth of the Latins. Once on a time a "sawedoff Cockney," abroad under the sky of Italy, emitted sundry observations on things and men, and Ruskin smote him with his picturesque rhetoric and left him sizzling on the words of a merciless invective.

Says Father Graham:

"Their manners are attractive and their children polite; everybody who has experienced it will co that it is a pleasure to travel about or reside among the people of Spain or Italy or Brittany or Bavaria or Family life is beautiful and sacred, the Church has set her sacramental seal upon it; divorce is unknown, and as for children, 'the heritage of the Lord,' a father is not ashamed to say with Solomon: 'Blessed is the man that hath his quiver full of them' as King James'

version has it." (Ps. 127). But then these people are out of date because they know not the devices that produce sterility and degeneration and are untroubled by sociologists who concoct vicious stories and call them scientific research. over books, is anxious to know what They cherish the arts and graces of suffer from the great handicap of an of converts—to overcome prejudice.

solution the Church has for modern- civilization, and deep in their hearts clear and well defined is the vision of the land beyond the stars.

"The main interest of the inhabitants lies not here but in the other world; and hence religion and everything that pertains to the presence and worship of Almighty God occupies the first place in their thoughts from the sound of the Angelus Bell in the morning till the final prayers before the night's re-

When good people who talk of the open Bible hold up material prosperity as proof unquestionable of the truth of Protestantism we confess to a sense of bewilderment. Anything we know (witness the sects) can be proved by the Bible, but it takes a wondrous perversion of skill to make it substantiate that assumption.

BITTERNESS

It is most regrettable that at time when the members of the bilingual controversy seemed to have little heat left in them, the action of moving Father Fallon from Ottawa Univerity because of alleged activity against a French Canadian candidate in the recent Ottawa Separate School Board election should once more add fuel to the expiring fire. The breach between the Irish and French Catholics in Ottawa University will inevitably be widened by the action taken, which is likely to lead to an appeal to Rome against the policy of the Rev. Father Charle-

That member of the Order subjected to discipline is a brother of Bishop Fallon of London adds to the difficulty of the situation. In some quarters the action taken will undoubtedly be regarded as an indirect means of visiting the displeasure of the supporters of bilingual schools upon the Bishop, whose efforts to re-form the educational system within his own diocese, so that the French-Canadian children of Essex and Kent might obtain an efficient education

first importance.
A recent letter to The Globe by Mr. J. A. Macdonald of Ottawa indi-Mr. J. A. Macdonaid of Ottawa Indi-cates the belief among some sup-porters of bilingual schools that Bishop Fallon was actuated in. what he did by hostility to the French Canadian people and to their lan-guage Mr. Macdonald says, for ex-apple, that "the Protastant Governample, that "the Protestant Government of Ontario are not wholly to blame for the passing of Regulation 17, for it was at the instance of Bishop Fallon, an Irish Roman Catholic prelate who conceived in collaboration with Cardinal Bourne and Mons. Merry del Val the grand idea of making Canada a great English-speaking county." Part of this grand. iose scheme, which was doubtless conceived in somebody's imagination almost as critical an Italian diplomate, the English Priwas, Mr. Macdonald assures us, car ried out when the Bishop "induced" the Whitney Government to restrict the use of the French language in the Ontario Separate schools to the vanishing point.

It is surprising to find anyone put-ting forth such a far fetched explanation for the action taken by Bishop Fallon. Nobody up this way who knows the Bishop of London regards him as a subtle plotter who is trying to Anglicanize the French Canadian people or to suppress the use of the French tongue in Canada. In his Goderich address he made quite plain when he said: "So far from being hostile to the French language, I favor the establishment of would purely French schools for the purpose of assuring to children as desired it a ough education in the French language." Returning to the sub-ject he declared: "I desire again to affirm that I am not and will not be unfriendly to any interest of the French Canadian people as distin-guished from other people, and it is false to assert that my present titude is unfriendly to them." Bishop's appeal was directed, as he declared, not against the French language or against French schools, but against an alleged bilingual school system which teaches neither English nor French, encourages incompetency, gives a prize to hypocrisy, and breeds ignorance."

Mr. Macdonald and those who

think with him may fancy that the Bishop of London is lying awake at nights trying to establish an ascend ancy of English-speaking Catholics over their French Canadian brethren; but looking at the controversy as spectators, English Protestants are disposed to accept the far simpler and more creditable explanation that Bishop Fallon was moved by the de-sire to raise the educational standard of the children, whose guide and spiritual overseer he was, so that in the battle of life they would not

insufficient knowledge of English, the language of business life in the district in which they live. If the sincerity of Bishop Fallon and the purity of his motives were conceded by his opponents the bilingual controvery would be far nearer an end than it is. And, as we have said, it would be particularly regrettable were the recent Ottawa incident to be related either in fact or in appearance to the attitude assumed by ce to the attitude assumed by Bishop Fallon to the educational situation in the Diocese of London.

"BACK TO HOLY CHURCH"

APOLOGIA OF A DISTINGUISHED GERMAN CONVERT TO CATH-OLICISM-A LITERARY SEN-SATION IN ENGLAND AND en for The Catholic Bulletin by Cecil Under

The autobiography of his conversion to Catholicism published by Dr. Albert von Ruville—a work which he calls "Back to Holy Church" —was received with intense interest in the reading circles of Germany and England; and the reception ac-corded to it brings to mind the reception accorded many years ago to Newman's Apologia. For both volumes record the stories of remarkable conversions to the Catholic faith. It is true that Dr. Albert von Ruville does not bulk so large on the literary or ecclesiastical horizon as John Henry Newman; nevertheless his conversion makes a similar appeal to the educated and thinking classes.
Although the dramatic conditions under which the Apologia was writ-ten, are entirely absent from the publication of this German autobiography, yet some idea of the attractive nature of the volume may e gleaned from the fact that th English translation has run through twenty-eight editions during the past year—a publishing record quite

signor Benson. A DISTINGUISHED AUTHOR

s phenomenal as that of the Apol-

ogia. The work is brought out in splendid style by Longmans. The English edition contains a biogra-phical and critical preface by Mon-

Doctor Albert von Ruville, the son of a General in the German Army was born in 1855. His principal studies were made in the University of Berlin where he specialized in the department of history; having had for teachers such noted men as loser, Marcks Bresslaw and Leuz. In 1905 he was made Professor of History in the University of Haile—a posi-tion still held by the distinguished convert. He has published a number of historical works, among them "The Life and Times of William Pitt, Earl of Chatham;" "The Reestablishment of the German Empire;" "The History of Bavaria." He is recognized throughout Europe not only as a great historian and linguist, but likewise as a scholar of rich and varied attainments. His conversion to the Catholic faith, therefore, created a profound im-

THE STORY OF HIS CONVERSION As he tells us in the opening pages of his Autobiography, Von Ruville was brought- up in "the strictly orthodox Protestant Faith." He passed through all the phases of thought usual for the independent youthful mind." "I began," he youthful mind." writes, "by doubting the teachings inculcated during childhood. Then I was assailed by a succession of materialistic and pantheistic thoughts, but underneath them all I retained an undercurrent of real positive faith, and participated habitually and not insincerely in devotional practices. Curiously enough, it was Harnack who directed by thoughts along the line that led to the Catholic Church. Harnack's conception of Christ as the greatest of human prophets started me to reason after this fashion : if Christ was so much as this exact man of research contended, He must be more-He must be divine; and thereupon I became seized of a positive unwavering faith in the Divinity of Christ. Harnack's teaching about the person of Christ consumed, so to say, all the rest of Harnack's teaching, and my positive aith in the divine character of Harnack's 'Greatest of Men' marked my reak with theological liberalism of which Harnack was then the uncompromising advocate. It was a new light in my life which made all

things new.' THE INFALLIBLE CHURCH

"Next I argued if Christ is Divine, if He possessed Divine Wisdom, He must have founded a Church which teaches His truth with infallible cer tainty. In examining the various churches and different creeds of Christendom I found only one church professing to teach with absolute certainty. And thus I was led, step by a logical and reaso by step, by a logical and reasoned method, to the very door of Catholi-

"But I shuddered at embracing the religion of Rome. All my ingrained Protestant prejudice rose up in re-bellion against the Mass and the confessional and the invocation of aints and the Blessed Virgin Mary. This I believe is the supreme trial

ignorance of the true meaning and significance of Catholic ceremonial and Catholic doctrines."

A SCIENTIFIC TREATISE In von Ruville's Autobiograph there is none of that sentiment which adds a charm to the pages of the Apologia. From beginning to end it is cold, unemotional, for as von Ruville asserts "I followed the purely scientific path; I examined every doctrine, every ceremonial, every devotion of the Catholic Church and I embraced them because my reason forced me to do so, -because, taken together they form as logical a unit as any other object in God's creation, which comes under our scrutiny and observation. In the end I said—'this Church is God's work-it is not man's work." whoever reads, "Back to Holy Church," or, rather whoever begins to read it cannot drop the volume till the last page is reached, so intent will the reader become upon the mental processes of the distinguished author-so full of meaning will he find every paragraph-every sen-

PRESBYTERIAN IDOLS

No. 156 Fifth Avenue, New York City, is an interesting place. The whole building is interesting. The eighth floor is especially interesting. Fates are decided there. Souls are saved there, and nations, too, perhaps. Young ministers fresh from Presby terian seminaries come to that floor to catch inspiration for a life work to find or foster a vocation to serve those who sit in darkness and the shadow of death. Round the rooms and out into the corridors these stern-faced gentlemen march, grow ing more zealous for pagan souls at each step. Before their holy pilgrimage is finished their hearts are aflame with zeal for their Father's house; their manly breasts are heaving with mingled pity and indignation:—pity for the pagans and indignation against the system which keeps them in the bondage of Satan. The source of all these high emotions is a collection of idols conveniently placed on the top of book-shelves and in specially prepared cases.
One group of idols contains a Hindu

shrine, a Chinese joss and a crucifix. The most pathetic and sublime image the world has ever known, the symbol of man's redemption, the figure of Jesus Christ, the Man God lifted up in shame on the barren wood, torn, bleeding, buffeted, killed for the sins of men, is placed by Christians in the same category as Hindu and Chinese idol. A hit must be made at Catholics. Christ is blasphemed to accomplish it. Pres-byterian laymen may find comfort in byterian laymen may find the this. Presbyterian ministers may this. Presbyterian from it. Other catch inspiration from it. Christians shudder at it. And some who know the facts will realize that Presbyterians are playing fast and loose with honesty. Three years since they set up the crucifix and altar and candles and all that in some of their mission churches; while but a short distance away they were exhibiting a crucifix as a idol amongst despicable idols. Perhaps some Presbyterian can explain

In view of this treatment of the crucifix we were prepared for dis-respect to the Blessed Virgin. Despite our preparation the disrespect vas too great not to cause amazement. The statue of Our Lady is collocated with a phallic idol. They are in the same case. The representation of the holy Mother of purity, the immaculate Virgin who gave the Man God unto the world is lassed with an image indicative of pestial passions and bestial orgies Decency and respect for our readers restrain our pen. Presbyterians no doubt share our sentiments. A mistake has been made.

There is an amusing aspect to this collection of idols. Amongst them are numerous dolls dressed as priests and nuns: a common toy in many Catholic households. This is a de licious bit of humor which would be spoiled by comment. We will not spoil it. Some of the dolls are beginning to look "seedy." We wonder if the managers would accept a new set from us. We know of two or three play-rooms which will yield some to so noble a purpose. Of course our tiny friends would weep a bit over the loss of their idols. But we feel sure that once they understood the high purpose in view, they would dry their tears. After tots are generous. They will sacrifice their dolls to send zealous men to the pagans. And maybe they can enjoy the humor suggested by the conversion of a favorite doll into

an idol which Papists adore.

Of course, if the managers decide to accept our offer, we shall feel obliged to make them promise not to send missioners to evangelize our tiny friends. A child's life is joyless without a doll.—America.

ROMEWARD DRIFT

ANGLICAN JOURNAL'S REMARK ABLE ADMISSION. THE FLOWING TIDE OF CONVER-

In its leading article the Church Times of March 6 acknowledges the Romeward drift of the Church of England, and says: "This movement is real. It began

many years ago, and it was in full tide before it was definitely per-ceived. It has never ceased. There are superficial disturbances of the water, riples or waves which cause an appearance of contrary movement. Single vessels and whole convoys manage with a considerable head of steam, or by skillfully setting their sails for transient breezes, to make headway against the current. But the movement of the deep is un-broken. It may well be called a drift. This movement is not the work of leaders, of organizations, of calculated policy. All these are conspicuously wanting. Supercilious critics call attention to the lack of intellectual distinction among those most concerned in it; the movement, they say, has thrown up no great writers, no masters of thought. Nothing could be more true, if it be meant that such men have not taken charge, or lent their force to accelerate the movement. But they are carried in the drift. It is oceanic, and none can escape its influence. Even those who stem the tide are affected by it; their course is a combination of its onward sweep and their own proper motion. "We are content. For in the force

directing the mass we recognize the hand of God. We are therefore, not much troubled about superficial or local disturbances, eddies, and backwaters. Individual influences may cause these, and they may appear to individual observers vastly impor-tant. The deep drift goes on. Its true character and its direction are being recognized. It is bearing the Church of England onwards-not a mere party in the Church, or groups of individuals, but the whole Church and even the most reluctant mem bers of the Church—towards the full enjoyment of those Catholic beliefs and practices which the Church of Rome, for all its faults and errors, has never lost. In that sense we have no objection to saying that the movement is Romeward. And it is a drift, a massive movement independent of human wills. We owe hanks to the Bishop of Hereford and the Dean of Canterbury for a phrase in which the facts are crystallized."

COLUMBIA PROFESSOR ON WEAKNESS OF PROTESTANTISM

Speaking on "A Sociological Study the Church," before the Methodist Preachers' Meeting in Wesley Hall recently, Professor Herbert N. Shenton, of Columbia University, told his audience that the Church began to lose prestige and power when it split into numerous denominations. He

"First a piece broke off the Catholic Church. Then this Protestant Church began to divide, and the prontinued until we have 150 or 160 varieties. It is time for the churches to forget their credal differences and concentrate upon a few fundamental things in which they all

The speaker said the Church should give more attention to the great army of immigrants which sweeping into this country at a rate of more than 1,000,000 a year. He said the Methodist Church was, comparatively, a rural religion, as only 15 per cent. of its enrolled members lived in cities having more than 25,000 population. Professor Shenton said the Catholic Church has more than 50 per cent. of its members in these cities.

"Apart from the Catholic and Lutheran Churches," said he, "little or no religious instructions was being given to the immigrants." fessor Shenton urged more preachers of foreign nationality in the evangelical churches.—Public Ledger.

PROUD OF BRING A PAPIST

The famous Irish Parliamentarian Daniel O'Connell, one day was in hot debate, when a certain individual interrupted him, and thought to dis concert him by calling him a Papist Daniel O'Connell turned upon him with the words: "What! do you think you insult me by calling me Papist. On the contrary, you do me a great honor. I am a Papist, and fee proud of it. For, to be a Papist means that I can trace my religion back through an unbroken succession of Popes, even to Jesus Chris Himself. Whereas, your religion cannot be traced beyond Luther, Calvin, Henry VIII, and Queen Elizabeth. Yes, I am a Papist, and if you beth. Yes, I am a Papist, and I you had a grain of common sense, you had a grain of common sense, you could not help realizing that in could not help realizing that in waters of religion it is better to de matters of religion it is better to de matters of religion it is better to de may regale themselves with tea, pend upon the Tiara, than upon the cake and mineral waters, or other cake and mineral waters, or other cake and mineral waters. It pend upon the Pope than upon the king; upon the Tiara, than upon the crown; upon the Staff of Peter, than upon the sword; upon the Sacred Vestments, than upon women's

apparel; upon Councils, than upon Parliaments. Go, be ashamed of your want of faith and good sense, and hold your tongue!"

And yet, we see men and women lush at being called Catholics; blush thoroughly ashamed to live up to the divine Catholic principles!—The

CATHOLIC NOTES

The distinguished Madame Juliette Adam, the French writer, has becom Catholic. Her conversion cres sensation in Paris.

The University of Parma in Italy was founded in 1025. The University of Naples dates from 1224; of Salamanca, from 1248.

Thirty-five Catholic colored men and women of the Assumption parish, Topeka, Kansse, organized a St. Augustine society, the object of which is to foster education and to look after the sick and needy members of the colored race.

Another shining light of Catholic journalism has been extinguished in journalism has been extinguished by the death of Very Rev. George F. Brown, associate editor of The Monitor of Newark, N. J. Father Brown expired suddenly while in his soul rest in peace.

After having been illegally refused by Mayor Nathan and the infidel "bloc" in the city council for five years, permission has now been secured by the Catholics of Rome to use the city school rooms for the purpose of instructing their children in the catechism.

Catholic churches, chapels and schools in China are filled with pagans eager to be instructed in the Catholic faith. Converts are counted by the thousands. In Pekin last year there were 34,000 converts, and 32,000 pagans are now under instruction. There would be more were there more priests.

Bishop O'Connell and a large number of priests donned white aprons and waited at the table, at the St. Joseph Day feast for the old men and women of St. Sophia Home, Richmond, Va., which is in charge of the Little Sisters of the Poor. After an excellent dinner, each of the old people received a box of candy.

In order to avoid unseemly con duct at funerals, and to prohibit smoking at "wakes," it has been ordered in the Ardagh diocese, Ireand, that instead of holding 'wakes" the bodies are to be taken to the churches, where they are to remain until the funeral. If this rule is violated no religious ceremonies will be permitted at inter-

The annual Tyburn novena for the conversion of England ended Thursday, March 12, with Catholics in all parts of the island receiving Communion for that intention. The increasing interest in this novena is indicated by the number of names sent to the Tyburn Convent, whose conversion is prayed for. Last year the number was about 5,000. This year it was over 17,000.

The Neapolitan Committee of Pie Signore, who labor on behalf of Italian working girls, has addressed an urgent circular to the Catholic women of Naples, and the modistes f that city, imploring them to boyindecent fashions in dress which they assert are becoming more and more blatant; they like wise point out that Catholic women ought to forbear to employ the houses whence these objectionable modes are furthered.

At Iona in Scotland, where the work of restoring the ancient Cathedral has been in progress for some time, the workmen made discovery of the remains of some of the walls of buildings comprised in the old abbey. These are said to be un-doubtedly the walls that enclosed the refectory of the monastery in the old days. The more modern abbey was built for the Benedictines by the Lord of the Isles, and has been restored almost entirely, the only exceptions being the gabled roof and he central cloisters.

On Tuesday, March 10, three Franciscan Missionaries of Mary—Mother Fabiola from Quebec; Mother St. Hugh, County Galway; and Sister Fedelmia, from County Kerry, left their convent in St. George's Square, London, Southwest, for Rome, where they will be joined by nine more nuns. The party sailed from Naples on the 17th inst., for Ceylon. These devoted missionaries are leaving Europe to undertake at the request of the government a leper settlement at Hendala, an island off the coast of Ceylon.

"It is pleasant to learn," says the Father Mathew Record of Dublin, "that the public house which for many years was the one blot upon the beauty of Tara of the kings has disappeared—never, we hope, to re-turn. And on the opposite side of the road, just facing the spot where the road, just facing t the drink shop stood, there is now a wholesome and healthy things. It is a sign of the times and of the on-ward march of temperance."

AILEY MOORE

TALE OF THE TIMES SHOWING HOW MVICTIONS, MURDER AND SUCH-LAKE PASTIMES ARE MANAGED AND JUSTICE ADMINISTERED IN IRE-LAND TOGETHER WITH MANY STIRRING INCIDENTS IN OTHER

ST RICHARD B. O'BRIEN, D. D., DEAN OF NEWCASTLE WES CHAPTER X MR. JIM FORDE

Six weeks were more than sufficient to make great changes in Kin-macarra. Mr. and Mrs. Salmer were macarra. Mr. and Mrs. Salmer were seen twice as much as they have ever been before; Mr. Snapper had been made a stipendiary magistrate, and had become "the devil intirely;" and the lord of the soil had, in good earnest, begun to believe that "the earnest, begun to believe that "the country" might be converted from the errors of Rome,—if this opinion improved as port wine does, it would be a valuable opinion. The country, it must be understood, always means such people as his lordship, and those who follow his ways, can purchase for the good of their souls; for, in every case, it is plain as the north pole, that "the country" will be "led by the example" of the locality lets under example." last under experiment. This pry frequently fails, it must be admitted; but a reason can always be found for the want of success. Sometimes money is not sufficiently distributed, and then it is the fault of the "Protestant people of England." Sometimes there is too much of it given, and then it is the indiscretion of those who have the administra-tion of the funds. Sometimes the "missionary spirit" is too tolerant, and attacks Popery with words in-stead of blows; and this is cowardice or self seeking. And sometimes in-discreet zeal alarms the weak souls of the unenlightened, and the poor people fly without hearing "the Word,"—a course which is evidently impudent and "un gospel-like." It is consoling, however, that all these errors are corrected or modified by the "new minister;" and that as such a venerable gentleman is likely to be forthcoming for years, the zealous and holy of the London covenant will con-tinue to be supplied with "hopes" on the "usual terms, cash."

We wish to draw most particular attention to a book which cannot have escaped the attention of Lord Shaftesbury, it is the last "Report of the Society for Protecting the Rights of Women." We had been already quite gratuitously informed by an M. P. that England committed four times as much crimes as Austria, and was so many times more ignorant of God that the multiplication table refused to calculate the excess; and now here comes this "report," to inform us that dancing in a state of nudity has become an agreeable evening pastime to "ladies and gentlemen" in certain fashionable parts of London; and the patrons of the lively amuse ment are so influential in Parliament, that its opponents have been beaten hollow in seeking for a hostile "Bill." It is intended, however, immediately after the conversion of Ireland to the one holy Protestant Church, to attend to the education and morality of England, a thing which shows there are great "hopes" for the latter country, and that the charity of Exeter Hall is far more perfect than anywhere else, for it "begins abroad."

Well, then, to "lead to the conver-sion of all Ireland," and to introduce 'decidedly new class of labor" on the estate, to infuse "the spirit of inoff the yoke of the priests are remarkable, the households of the ful, was the curse that man brought lord and the parson united together, on God's people and works. and partly made Mr. Joyce Snappe the executive of their new system.

Mr. Joyce Snapper, it must be re collected, has been a martyr. He has been robbed to an enormous amount; his life has been assailed, and his health seriously affected. He and his health seriously anected. He is obliged to keep police on his premises, and watches on the movements of the peasantry; he is every day and night, and every moment of the day and night, exposed to attack. Mr. Joyce Snapper has, from all these reasons, a good right to be heard; he is an authorise and speaks "like a book;" and he has had very little of his reward in having been made a stipendiary magistrate

with £500 a year. Looking down from Moorefield how desolate and lonely was Moore field: looking down from Moorefield the scene, as we have said, was very beautiful. The whitened cottages and substantial farm houses spread on every side, now in two and threes, now grouped together in little villages. From the hills around many looked down smiling in the bright sunshine; and a large number, half hidden by projections and hillocks here and there, were still more lovely in their little shaded nooks and coyish hiding-places. Along, through the whole scene, was a road stretching and twisting, and rising and falling, until it was lost far away near the ocean; and along this road the population was very considerable, and of every order of poverty which Providence or injustice ever made. Yet it was a beautiful road, after all, road from Moorefield to the sea, and no kindlier greeting ever met the stranger, or more welcome hospitality ever received the poor, than bestowed by the simple and happy peasants that looked out from cabins as you passed their

Down near the sea shore, but not on it, that is, about half a mile be fore you reach the strand, and where

a little hamlet. Two rows of houses each other, both partly, not entirely face the water. Here are wooden seats outside the door, and large nets spread over the walls, and primitive looking children, with their hands to their foreheads, looking out at the stranger; and little fat, red looking infants laid right across the thres-holds, or half carried, half drawn along by little things not much older than themselves. Inside you hear the noise of a wheel, or of a pair of the noise of a wheel, or or a pair of cards, and often the plaintive song of tradition, that speaks a half understood story in a language passing away! "Dteanga whilish or whahair," the "sweet tongue of our hair," the "sweet tongue of our mother," is beginning to retire before the language of conquest, and soon the ark which preserved the orials of Celtic wrong and glory shall have shared the fate of that of

In behind the fisherman's homes about a quarter of a mile or more, is a well slated establishment—well white-washed, well fenced, and quite smart-looking, though not genteel. It is too neat for the locality, if the owner be supposed to possess no land, and too mean for the residence land, and too mean for the residence of any kind of landlord. It is just the kind of place you would think ought to house men who had no interest in itself, or in anything else unless "duty." That is the policebarrack. Now, just between the police-barrack and the hamlet, are three other houses—"bran new;" they are one story high: they are they are one story high; they are slated and white washed like the barrack; in fact, like the barrack they are the residence of occupiers not owners of houses, and one is always able to distinguish such edifices. Well, these have been edifices. Well, these have been lately built upon the recommendation of Mr. Salmer and his wife, Mrs Salmer; and they are strictly modelled upon the cottages of the "other converts" in other parts of the country. The work has quite commenced in Kinmacarra.

On a night in early September, when the sea began to feel the force of the approaching equinoxes, and the air of summer began to chill in the coming winter, the moor looked down tranquilly on the spot which we have been describing. It was about eleven o'clock, and the stillness was therefore gravelike, unless when the thump, roar, and splash of the neighboring billows gave "the the neighboring billows gave "the voice of the great Creator" to the ear that would listen to His word. A poor man, bent and weak, was directing his way to the fishing village, at the moment of which we have been speaking. He had a long staff, and he carried a rosary — and the old man prayed. As he neared the village he listened several times attentively, and looked around, as if he were not quite certain of his but he kept steadily on. course-When he came in a line with the police barrack, he stood facing it for moment, and looking evidently felt more assured, for he

rogressed rapidly.

It was not long until he reached what appeared to be his destination for he turned off the main road, and proceeded to the fishing hamlet.

He had no very cheering scene be-fore him in "Goul na Coppul," that was the village's name. The beautiful moon was there, as we said—and the bright waves rolling in its pure light—and the blue sky, and the stars, all so lovely—as the good God made them; but, beside the sea, and under the canopy of for which all those who light and lovingness, in the midst o what the good God made so beauti-

good heart of the old man-who was the indefatigable Shaun a

"Oh God !" he said, "is poor Peggy

He looked to one of the three hovels, which were in various stages novels, which were in various stages of ruin. Of the more distant there were only three of its four humble walls—there was no roof—and the "dresser" and a broken chair lay outside the door. The nearest was completely levelled, and nothing re mained but the clay, stones, thatch, and rafters, in a promiscuous heap. The most distant had only the front wall standing; the window-sashes, without glass, still remained in their places; as in the case of the firstnamed, or described cottage, a table stood outside the door-post; there was a poor but decent bedstead beside it; a pot lay at some distance a cradle lay against the back of a house that fronted the ruined dwellings; and, at the end of the little lane, as if the roof had been taken off without tearing up the thatch, there was a shed—a shed of the old roof—one side resting on the ground, and the other supported by rude posts of timber; standing up in front were a few old boards—a poor de-fence against the cold of an autumnal evening. A candle was lighting the

inside. Shaun a Dherk approachedquietly—softly as a youth of twenty—the beggarman trod the road until he came immediately outside the shed. He knelt down, and looked between the chinks and openings, and raising his head, he made the sing raising his head, he made the sign of the cross on his brow. The Irish always cross themselves when they behold anything very awful, wonderful, or admirable; in thanks, sorrow, or surprise, they are sure to think of God crucified. One may se the religion of St. Paul in the very customs of the Irish peasant.

Inside the boards-under the shed your attention will be arrested by the bold cliff, and the towering light house, and you already walk in the sand, and among sea stones, there is

seven or eight years lay at her feet, while at her side was rolled in bed-clothes, and laid upon a door, a little daughter of four or five. The chil-dren had not gone to rest hungry at any rate, for a loaf of bread lay on a box on one side of the wretched retreat, and in another place was "piggin," half filled with milk.

Peggy was crying, and looking through her tears at her infant, when Shaun made a gentle noise-only just sufficient to awaken atten tion, to doubt if any had been made; for he did not want to frighten poor Peggy. She snatched her child off her lap—looked steadfastly at the door for a time, and then down a doon sight. then drew a deep sigh. After a little, her eyes again fell upon the child, but evidently her attention was directed also to the entrance of the hovel. She looked once or twice when Shaun made a more decided movement. At length Peggy Walsh rose to her feet—quite pale, but not trembling, and she looked firmly to-

wards the passage.
"Any wan there?" she demanded. "Shaun a Dherk," was the reply.

"Shaun a Dherk!" she said, in smothered, but ardent accents.

Shaun a Dherk!—Shaun a Dherk!"

Oh! the blessin of the great God on Shaun a Dherk! and she rushed to wards the opening.

In a moment the boards had been removed; the woman rushed forward and down upon her knees she flung herself; and but for the baby, sh would have kissed the poor beggar an's feet.

"Oh! may the Virgin Mother be near you!—may the sweet angels keep you—may the holy dead watch you-whoever you are an' wherever you cum frum!—an' may your heart nuvur feel the dead misforthune you nuvur feel the dead misforthune you riz up off of mine, Shaun a Dherk!"

"Whisht, agra!" he said; "Whisht! acusha!—I'm only the messenger o' God Almighty and the Holy Mother and the angels! Whisht, agra!—God put justice in my sowl—an' ah! a dhrifure (sister), he put the pow'r in my arm. Never fear!-keep little flock: hush! don't stir 'em, your little flock, an I nuvur will be far away from yet till ye go beyand the say ti the man ye love! So the min-isther was here agra?—wasn't he?"

"Och! he was-an may God kee his shadow from crosin' my thrashill agin! Oh Lord, save me an' all poor Christians!"
"He wanted ye to turn, an' the ould

house would be set up agin—is id?" "Oh dhia! wis, sir!" and she looked errified, as if she saw a scepter. The cross of Christ betune us an' all harm! He wanted to get my child-her, Paddy Walsh's little boy and girl, an' bring 'em over ti the lord's and up to the church—the little ween

"An' what did Peggy Walsh say?" asked the beggarman, his eyes flash

ing.
"Peggy Walsh?" she answered and the poor girl grew taller, while her dim eyes brightened as if she saw the Almighty. "Peggy Walsh," she said, "och! I could kill him, God for give me! I could kill him. They threw the hodach an' tend him, if he wa the faver. They left me out in the night wud my babby, but I would nelp 'em to morrow fur sake o' the cross an' Holy Mary; but to sell my childher — Paddy's childer!—that loved his Sunday Mass, an' loved owld Father Mick that nuvur frowned

"Yis; an' I never said a hard wor I said on'y that I wouldn't to 'im!' sell mi childher to the devil fur what they'd ate an' wear; an' that God an' house in the next world if we hadn't

wan here." "An, he was satisfied, Peggy?" "Och, no sir; he looked cross at the Virgin Mary, an' he said some-thin' again' her; but I said—'Sir,' I said, 'down there in the owld church is my people; an' the Prostituns shot 'em an' burned 'em out an' robbed 'em—an' you may do the same. But see, sir!' I said, leave us the Virgin Mary ti be a mother for the little wans an' the comfort o' the poor!'"

"An' then?" "An' then he said somethin' sir, an my blood was bilin', bekase he spoke again' God's mother! and I said—'Mr. again God should lave me an' my childher in pace. Don't speak again' the Blessed Virgin Mary, howld your tongue, sir, no, not a word.' An' as he wint on speaking, I lost my sensis, an' swore I'd slay 'im; an' I took somethin' in my hand, an'—

"God bless poor Peggy Walsh!" answered Shaun; and he took her hand, in which he placed a piece of "A friend sent you that; don't fear, agra—'tis an honest man's share, believe me. God gev you enough sence this day week till now; an' he'll give you enough till he send you to your husband." There was much crying and thanks

on Peggy's part and praises to the Virgin Mary and all the saints; and Shaun found it hard to depart. However, he did after a while; and

kissing Peggy Walsh's hands and settling the old boards carefully, he departed. Shaun a Dherk was met a short distance from the village by a boy whom the reader knows; it was little Eddy or Neddy Browne, Biddy

and looked at Shaun earnestly. "Well avic?"/
"Yes," answered Neddy; and both turned in the direction of the police

Browne's grandson. He came up

oarrack.
Only one of the nice little house "converts" was occupied, but that was well occupied, because the brother of Mr. Forde was the happy

Mr. Jim Forde had been a farmer's servant, a most graceless youth, and a bad man; but he won the heart of the farmer's daughter, nevertheless, and they say, broke it. She had been a gentle girl, although she happened to love a vagabond. He was drunk day and night. He beat her and starved her; and Father Mick Quinlivan bought a coffin and a shroud for her remains, and he buried her. She left one child, a half-year old, to be killed after her but it still lived. It was now seven years of age.

Mr. Jim Forde married a second

time—a widow. The widow was "quite sure" the first little girl wasn't able to manage him. able to manage him. She was a soft "gomul" of a thing, she said which meant that she, the widow, was "able to manage him," and was not a "soft gomul of a thing." So the widow married him. She obtained Mr. Jim Forde, and Mr. Jim Forde obtained two pigs, one cow, one stepson, and the widow. Had he been able to drink the widow and the stepson, all would be right; but alas he could only drink the less valuable he could only drink the less valuable property; and the widow found herself one day with her eyes black, her arm broken, her son turned out of doors, and her hopes of managing Jim rather the worse for one year's wear. She had neither her dinner nor the price of it, and Jim was also like the pure of the house." learly "the man of the house."

Many advices and many prayer

rom Father Mick Quinlivan only hardened the villain they were in-tended to save; till at length Father Mick threatened to denotince him as a scandalgiver. And when he had crowned all his wickedness by mockng the piety of the poor, and vioently assaulting a young female of the parish, Father Mick did denounce

It was some short time after this that himself and his brother, having made up their minds that "works" were all nonsense, and "faith" in the converts to the virtues of their state and even ministers of the gospel in a certain sense—for Mr. Jim became Bible-reader. Mr. Jim wore quite a black coat, and a muddy white neckcloth, and, by the aid of the police, he contrived to insult as many each day as personal security and time per

There were two rooms in the con vert's house, and one of them had a back window. Shaun spent very little time at this back window, when e came round to the entrance Mrs. Jim Forde was in bed from peating, and Mr. Jim was in the back coom. Shaun and Neddy entered without hesitation, and saw at once hat Jim was in high spirits.

Mr. Jim Forde was proving that n 'vino veritas," or "truth comes out in drink," was applicable, even though the drink was whiskey and though the drink was whiskey and water. He had placed the two chil-dren on their knees, and several times he made them "Curse Mr. Joyce Snapper!" "Damn paper faced Joyce Snapper!" "Damn paper faced Salmer!" say "Bad look to Lord Kin macarra!" and pray "To hell with the Prodesduns!" which the children loyally accomplished. They began to cry, however, in the end, they had

been summoned so often.

When this had gone on for some time, Shaun a Dherk made his appearance in the inside room. "Taiching the childher, Mr. Forde?"

said Shaun; "sorry to trouble you this hour o'night; but I'm sure you know me. Mr. Jim Forde was taken aback;

but he was far too drunk to be cowardly. _ " said Jim. "I 'Yis, the ould faith, an' I'll die in id, my harty! the d-l take the parsons!"

d the cautious beggarman; "the threes has airs ye now—aishth!"
"What do I care? ti ten thousand

d-s with them, an' hurroo for the

The wife gave a deep groan.

"Gie me yer hand, old Shaun!
Arrah! you old rascal, aint we th' old stock? an' where's the use o' talkin'?" "Yis, but you see," answered Shaun, "Snapper is a powerful man, agra, an' he'll turn you an' yer childher out, you know, an'-

"Shaun!" cried Mr. Jim; "Shaun!" he repeated; and he put his left thumb to his nose, and he joined the thumb of his right hand to the small finger of his left.
"Di yi undherstand that?" asked

Mr. Jim.
"O faith, I undherstand, Jim, that he may set these houses an' turn you

out; he—"
"He dar'n't!" "Don't be too sure." "I am, though!"

Faith yer not, Jim." 'I tell you I am, though!" said Jim, his color rising.
"Ah, nonsense now, Jim; sure there's Bill Nary made a peace clerk an' every one said you'd get it."

Bill Nary?" roared Jim. "Yis, in throth."

"Bill Nary?" he repeated.
Jim looked almost sobered by the information. He had placed heaven and earth on the clerkship of the peace—and 'twas gone. He looked up and down, and round him, and clasping his hands, "Oh, the mur-derer!" he cried; "the murderer!" "Hush!" cried Shaun; "hush man!

'tis quite asy to put that on any wan; sure he can throw id all on you," said Shaun, taking out his pipe. "Howld your tongue, Jim You have a strong master, an' he pays you well. You know he hadn't hand, act, or part in that business. I have good reason—you undherstand. Jim Forde, howld your tongue!"

"An' is id for you, for you? because you're Snapper's spy! for you? I a cup of tea standing, and don't care a d—n about ye. If I be hung, I'll tell id. I'll hang him. over her mending.

Yis, ye'll hang Gerald Moore. The divil a bit. I'll get Snapper hanged, 'tis he paid for id an' got id done, an' paid me, an' I was there, an' I can hang Snapper! by—, I can. Howld me tongue for you?"

Well, there's no use in talking to you, I see, so I'll call to-morrow," answered Shaun a Dherk. "I'm goin' over to the Hartneys."

"Yis, but I tell you—"
"Oh, well, no matther now." Well, I don't care for Snapper." "No matther."

"Bad look to you! you old brute, said Jim, when the old man had do parted.
"So far, so well, Neddy," remarked

Shaun a Dherk.
TO BE CONTINUED

NOT SEEING

Ellie Lance danced through life as rresponsible as a petal on a wave. She was always swift on the trail of pleasure, harmless pleasure, yet harmless only in a negative sense. She loved dancing, gaiety of all sorts pretty gowns suitable to the gaiety -" fun," as she comprehensively described it. "What's the use of being old before your time?" she asked. and lived up to this philosophy.

But some one has to be old when another is prolonging youth : some one has to be tired when another loafs; some one must work when another plays, and the unequal division bears hard on that some one.

There was not much money in the Lane household. Ellie and her mother lived together in the small house which they owned, "clear of mortgage," that ideal of respectable, thrifty dwellers in the country or in small towns. But there was not small towns. But there was not enough income to keep it up to its standard of fresh white paint and general well-being and still hire some one to look after it. So Mrs. Lane did this herself, and always said, and tried to believe, that she and Ellie "did their own house work."

She was a tiny woman, pale and frail, "just keeping herself going by clear will," her neighbors said. There are plenty of people to com-ment on Ellie's light hearted way of shirking responsibility, leaving all of it to her mother, who "had earned the right to rest long ago, s the same friendly commentators further said. Mama, dear," cried Ellie one day

coming into the house in a flutter of skirts, ribbons and sachets as she always did, for no one is ever in such chronic rush as the professional idler. "Mama, dear, I'm asked to spend the night with Molly and go out to see the new clubhouse on Burnside Road to morrow. I told Molly I'd come; I didn't know of anything to prevent—there isn't anything you want me for, is there and sat down quickly she did often of late, but Ellie did not see it. Her mother sighed and a shadow crept over her smile of welcome I wish it had been another day Ellie," she said, and she rarely sug gested even as much as this to Ellie I don't know why I am so tired; it seems as though I couldn't get through each day. I fairly goad myself out of bed, and I goad myself every step of the rest of the way until it comes time to drop into bed again, and then I often can't sleep for the shooting pains that dart all

over me—it's nerves, I suppose."
"I suppose it must be," said Ellie absent mindedly, but kindly. "You ought to take a tonic; better get something from the doctor, then it will be the right thing. Why do you perhaps needed a tonic after the seem to think you would rather I summer's heat; she would see to it went to the clubhouse another day? You know I must go out sometimes."

Yes, I know. It is only that the man is coming to morrow to cut out that weak spot in the ceiling, and it makes a dreadful time; I felt as though I couldn't quite manage it alone, with the other work, and would like you here. But run along dear, don't mind, I didn't mean to dear, done in mind, i duth her has-say that," added Ellie's mother has-tily, instantly afraid that she had clouded her child's youthful happi-

She need not have been afraid Ellie had not heard her in the sense of taking in what she said. All that sank into her brain was the final agreement of her taking this latest

bit of pleasure.
"Very well; I'll just stop long enough to get my bag ready and hurry off, because Molly's going too and she will be waiting for me. Why don't you get the plasterer to put off this work till another day, when you feel more rested?" said

Oh, my dear, don't you remem ber that I've been trying to get him for weeks and he was so busy on Mr. Arnold's new house it was use less? If that ceiling isn't repaired before freezing sets in I don't know how I can make a fire on that side of the house. I must take him when I can get him," explained Mrs. Lane patiently. She had been talking of this ceiling to Ellie's inattentive ears for weeks past. As it was, Ellie hardly heard her mother; she waited to be polite, then shot off up-

stairs to prepare to go out.

After she had gone her mother went up and set right her room, which always looked as if it were s cyclone centre after Ellie had left in one of her flusters. Then she decided that she was too tired and not hungry enough to make tea worth getting properly, and she spread herself a slice of broad and drank

She was discovered in this plight an hour afterward by an old lady who had been a friend of her mother's and who knew of Ellie's

carelessness.
"Where's that girl of yours now?" she demanded, as Mrs. Lane hastily resumed her work, murmuring some-thing about just having lost herself

thing about just having lost nerself for a moment and resting for a hard day to-morrow. "Where's Ellie?" "She's spending the night with Molly and they're going to the new clubhouse to-morrow," sa'd Ellie's mother. "I told her she might go, I'm not one bit sick, you know, but I'm not one bit sick, you know, but I'm so tired that it's almost the same

"You are very much to blame for not keeping Ellie at home. It's not true kindness; you are wronging the girl," said her old friend. "To be sure, I don't see what she's made of to need showing, but since she's colorblind to your pallor, then you ought to open her eyes. If you break down, and everything you do now comes on her at once, it won't be easy for her. If you should do worse than break down, if you should die, Mary Lane, of overwork, as many a stronger woman than you has died, then you are laying up for your daughter a heartache that never will be cured."

"I shall not die of overwork, Mrs. ennon," smiled Ellie's mother Lennon." But if anything ever did happen to me I trust you to tell Ellie not t worry about it, nor blame herself, for she had no idea that I was overdoing and it was all my own fault for not telling her."

Well, I never did believe in wait ing to send flowers to a funeral, said the old lady decidedly. "I thinl instead of putting in the papers notice that it is kindly requeste that no flowers be sent 'the dead, they ought to add to marriage notices: 'It is kindly requested that all the flowers, figurative and literal that friends ever want to send to either of this couple be sent while they are living the life begun as stated shove.

Mrs. Lane smiled. "It might be better to add that request to birth notices, in case one never married." she said. But she was so weary that she had hard work to talk, and her old friend, seeing this, mercifully departed to let her rest.

She departed with a resolution

suddenly taken, and which she proceeded to carry out on the morrow She waylaid Ellie on her return from the clubhouse, dismissed Molly, her companion, with scant ceremony, drew Ellie into her house, and talked to her without sparing her one iota of her decided and unmis

"It's all very well to excuse youth by reason of its inexperience, Ellie, and no one wants you to be as old as I am at twenty three. But love should make you sensitive to feel for your mother what you have not encountered in yourself. You have no right whatever to leave her alone as you do, working for you while you play. Play, of course; it is your right and she wants you to; but open your eyes to see that she is breaking down before it is too late, and share her burdens, you who are young and strong! And pray that ou may have time to do this, or you will suffer beyond your actual desert. I have done my best for you, child; now, if you don't do your duty you are guilty, for no one can plead gnorance for you again.'

Ellie went away frightened, con-science stricken, yet in the end rebellious against her clutching fear, her new sense of miserable Mrs. Lennon exaggerated there was nothing wrong with her mother! She might be tired and that her mother went to the doctor as she had suggested only yesterday. But there was no quieting the sen of wrong that her grandmother's friend had aroused; underneath her reassurances lay the fact that her frail little mother had borne all the burdens while she, strong and twenty three, had left her to go her selfis

ways. As she came into the house its quiet struck her. The ceiling had been repaired, the plasterer was gone, but the trace of his passing lay around, flakes of old plastering, powder of new material. Her mother had not tidied the house after his work was done. It was unlike her; Ellie suddenly felt panic-stricken. In an inner room she came upor

ner mother sitting still, motionless in an armchair. 'Mother, is anything the matter?"

cried Ellie. "I'm so glad you've come," said her mother slowly. "Yes, some-thing's the matter. I can't move my right hand and arm. It's a stroke Ellie. Don't be frightened.

For Ellie had rushed to her with a ery and had fallen on her knees beside the still little figure and begun frantically to rub her stiffened hand 'It happened just after the man had gone. I know the house looks dreadful, for I hadn't a chance to clean up after-" Mrs. Lane's voice died away.

"I'm going to put you to bed and send for the doctor," cried Eilie. "It's just tired nerves; it isn't stroke.

'Yes, I've been so tired, and those little sharp pains everywhere were nerve pains, I guess. Ellie, don't let any one tell you you should have been here. I liked to work alone. I wanted you to go. It was all right, child." said Ellie's mother.
"Oh, God, just spare her, just give

me time to make up!" prayed Ellie in her agonized heart. And somehow she managed to take her tiny mother up in her strong young arms and carry her up the stairs to her room.



A BEAUTIFUL HOME

is now possible at one-third less cost than ever before.

SOVEREIGN---UReadi-cut Portable . . HOMES

mark a new era in house building—a new economy for home-builders—because we have eliminated every cost that adds no value. buy our raw materials in enormous quantities, cheaply, we cut it without waste, and ship it to you in shape to erect without much costly labor.

Sovereign homes, when erected, are comfortable, cosy and beautiful. They are de signed by clever architects and nothing but the best of materials enters into them. They are NOT portable houses.

Our booklet No. F describes and illustrates 100 beautiful homes and tells more about the Sovereign system. Write for it.

SOVEREIGN CONSTRUCTION CO., 1316 C.P.R. Bldg., Toronto

Get the Gardening Craze!

The most innocent and the most absorbing hobby of all. Gardening makes you well and keeps you wellthink of the mornings and evenings in the fresh Spring

The outlay is trifling. Seeds with a pedigree cost very little more than ordinary kinds: inexpensive, too, is a kit of Sheffield steel tools and they last practically for

Phone us for a catalogue It is different to the usual and it is free.

Carters Tested Seeds Inc.

133 King Street East TORONTO

Main 5954 & 2507

VIRGIN WHITE CONFIRMATION **VEIL, WREATH and** PRAYER BOOK

SPECIAL OFFER to readers of the

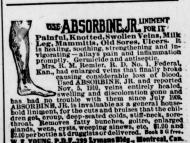
With each order for our Complete Three-pice Confirmation Set as described, we will send FREE one exquisite Amethyst color Bead Rosary complete with Crucifix. De Luxe "First Communicant" Eatten White Bound Prayer Book with beautiful Pearl and Gilt Glucifix inside front cover, full cathedral size, with gold edges and silk marker; complete and guaranteed liturgically correct.—Price \$1.50.

Our Beautiful Coronet Design Confirmation Wreaths, are full size and are manufactured from fine, imported French flowers. They are well made and very dainty.—Price \$1.00.

The Vells we offer are of fine quality double width imported close mesh net. They are full regulation length and properly cut to drape gracefully.—Price \$1.00.

To Clubs or Institutions ordering one dozen or more complete sets, we allow a special Cash Discount of 10 per cent. Please Order Early.

We Prepay All Postage Address CANADA MAIL ORDER CO. Dept. R, Toronto Arcade TORONTO, ONT.



Then she flew down the street and called in help, and after an hour the small house was in order, a kind woman installed to supplement Ellie's inexperience, and the doctor

Ellie's inexperience, and the doctor had told them that it was paralysis, brought on by overstrain.

Day after day, for a week, poor Ellie, a novice to sorrow, anxiety, self-reproach, suffered the anguish of their keenest pangs. She saw her mother grow weaker, her life flicker down lower and lower as the doctor vainly tried to get hold of it and bring back the ebbing vitality. The ast sacraments were alministered, and in dumb misery that had at last grown quiet, Ellie waited for the ceasing of the light breathing to which she listened. All these days which she listened. All these days her every pulse had been a prayer and the prayer had not varied. Only to be allowed to make reparation, only to be allowed another chance!
And the prayer was to be denied.
Ellie knew, as she waited, that by and by her dull misery would give place to keen torments, and that all her life she would bend beneath the thought that her selfishness had sac-

rificed her mother.

But frail little women have a strong hold on life, and Ellie's mother did not die. There came a Sunday morning when she opened her eyes and smiled out of her long sleep of days, from which she had aroused but partially to take nourishment And she turned to Ellie and said in her old way. "I'm afraid I've kept you in, dear. I'll be better soon and you must go to see your friends.

"Oh, Mama, who else on earth do you think I want to see?" cried Ellie. The doctor came and confirmed the hope that Ellie hardly dared harbor: her mother was safe, yes. Another stroke? As to that no one could say. There might be another soon, yes, or some years hence; there might never come one again. With care and ease Mrs. Lane might live to be the dear little old lady that

one could forsee her growing into.
Gratefully Ellie kept her promise
year after year. So devoted a daughter was she, so industrious a house wife, that all the long years of her little mother's gentle aging were blessed by the best daughter in all the town-so good a daughter that doctor made her also a happy her devotion.—Marion Ames Taggart.

FIGHT FOR THE FAITH

CHURCH OF ENGLAND FORCED UPON PEOPLE

Henry VIII, paved the way in England for the new religion which had recently appeared in Germany. Elizabeth embraced it and forced it upon her subjects in her own masterful fashion. It was her worldly interest to bring all into that Church of which she herself was the recognized head. Ireland fell within the circle of that interest. It was then her ambition to drive that land under the domin-

A servile Parliament was ready at her beck. Laws soon sprang into existence for the conversion of the two islands. Race hatred added fury to the assault upon the Catholic Church in Ireland. The Irish were persecuted for being Irish and for being Catholics with equal intensity

of feeling.

The race and religion seemed to balance the scales of their enemies malignity. Two weapons were chosen for their subjugation—the weapon of poverty and the weapon of ignor-The laws soon made it impossible for the Catholic to advance along the road to fortune. They forbade him to become or remain the owner of real property. The honorable professions were all closed against the adherents of the old faith. Law, medicine, engineering in their various branches were reserved for the professors of the new creed The lowest and poorest walks in life were open to those of the old. The nation was reduced to poverty and degradation. The Irish had become "hewers of wood and drawers of water" in the land that was once

Whilst little mercy was shown to any class, the blow of persecution fell with heaviest weight upon the gentry. Their properties were confiscated and they themselves forced as beggars upon the high ways.

They had refused to take the new

medicine prescribed for their souls and were sent adrift by the new doctors as unworthy of further care or habitation. The tenants were left upon their farms as necessary evils. Englishmen could not be indued to come and take their research. duced to come and take their places.

The second weapon of persecution was not allowed to rust in the hands of the persecutors. As knowledge is power, so ignorance is weakness. It was decided accordingly to reduce was decided accordingly to reduce the Irish to that unhappy state. The light of heaven was to be taken away from them. Their churches were confiscated for new lights to shine from their pulpits, and the robbed owners were forbidden to build others in their stead.

in their stead.

The Mass was banned everywhere under pain of death. The priest was bidden to quit the country or forfeit his life. He was likened to the wolf by a reward of £5 for either head. Many a priest paid the death penalty in those evil days for his un-shaken fidelity to conscience.

The law that would banish the priest had no hospitality for the schoolmaster. They were then, as now, joint workers in spreading knowledge; and they were ordered to cease work together, or give up their lives. The priest took his life in his hands when he celebrated the Holy Sacrifice in the glen and the

mountain pass, where his forefathers were free to roam. So did the school-master when he taught the little flock under the shade of the prickly hedge. The old religion was to be driven beneath the earth. The Catholic sky was an Egyptian darkness There was no silver lining to the cloud of gloom that then enshrouded Erin. It seemed impossible for hope

to live in any breast.

Yet hope did live, struggling patiently amidst the sorrow and the oppression on every side. The unwavering perseverance that bound the Gael to the faith in those trying days had its reward at last. The firm grip of persecution gradually loosened, and crushed liberty began to breathe feebly. The nation's life returned slowly. Her stiffened limbs began to recover their lost elasticity and power.
The trance was over. Ireland had kept the faith; she had done so by suffering, by resistance and by fixed determination never to yield. The hidden priest once more moved abroad in broad daylight. The schoolmaster could be seen with his pupils as of yore. The churches were once more thrown open, and many who had heard Mass in the solitudes pushed in and filled them, making their walls re echo with thanksgiving and fer-

vent prayers.

Persecution had only chastened and perfected the Irish people. The gold had been tried in the furnace and had proved true. Faith and piety went on together increasing. Ireland became in time the evangelizer of the nations. Her sons have carried the faith into foreign lands. The Church in Australia is a splendid record of their labors. Canada is spiritually enriched by the sacrifices they had made. The United States have been civilized and moralized by the Gael. Her work, too, may be seen in South America among the lineal children of Portugal and Spain. Nor is her influence unfelt in the Dark Continent, chiefly ruled by Briton and Boer. In England she has done much to raise up the drooping spirits of the faithful few who escaped the sword of persecution in the sad and stormy days. Out of their scant earnings the Irish emi-grants have built schools and churches in every town in this island. Their generosity gives a ready response to every call of religion and charity. The importance which the Catholic Church has assumed in this Protestant nation is mainly due to

Let us now turn to the Sister Island and see how she fared in those dismal times. The sight we behold there is indeed a picture of sorrow and surprise. It seems incredible a people so brave and, in the past, so religious should have yielded up religious should have yielded up their God-given treasure without a flerce struggle. And yet no deep traces of a flerce struggle, can be found. The old faith was lost in England for want of co operation ong its members. There was, it is true, some resistance offered to the tyranny of Henry VIII. There was a revival of this spirit in the reign of Queen Bess. But it was not the resistance of the nation. It was the work of a small minority of ardent and militant spirits. The people as a whole took no part in de-fending their glorious inheritance. Some were cowed into acquiscence by the ferocity of the persecution Some were apathetic and poorly instructed. And some hoped that the storm would blow over, and that the ship of Peter would be seen once ship of Peter would be seen once more riding safely upon the spiritual waters of England. It was a sad miscalculation. In that violent tempest the ship of the fisherman was wrecked beyond repair. It was broken in pieces and buried in the turbulent waters upon whose surface it had floated for well nigh a thousand years. When the storm of per-secution had spent its forces the old religion of England had disappeared, and its place was taken by a hypocrisy. A few lonely believers in the creed of their fathers could still be found moving about with their heads down as if they were criminals. A wandering priest might be met paying stealthy visits to the few surviving members of his once large and

devoted flock.

Such was the ruin of the old faith which lust and greed had wrought in the land called "Mary's Dowry." Had the majority been as the min-ority, England would not now be reeking with heresy from shore to shore. The old religion would still hold the field. Our ears would not hear the din of a Babel of creeds. One fold and one shepherd would One fold and one shepherd would be acknowledged in every home in England. Minds now agitated by doubts would be resting in peace. The nation's morality would be standing at a height no man living hopes to see. It needed but zeal for God's honor and union among the faithful to make an early end to the so-called reformation.

The military forces were too small to resist a combined civilian uprising. The king had nothing in those days that could be called an army. The weapons of warfare were rude contrivances, and discipline was little better than a name. Union and vigor would have made an end of the persecution.

The opportunity was lost, never to be found again. Have we no lessons to learn from the loss of our holy re-ligion in Great Britain and its preservation in the Green Isle? There are stirring times in front of us.

The enemy may not appear among us in all the ferocity of Elizabethan modes, but he will not be on that account the less dangerous to our spir-

ent. Hard fighting is still before us or the abandonment of our faith. What shall we do when the trumpet sounds for battle and our eternal happiness is at stake?—Rev. J. R. Donworth, in Catholic Light.

THE PLAINT OF A GENTLEMAN

The Auglican Bishop Weston of Zanzibar, Africa, complains to the Archbishop of Canterbury of conditions in the Anglican Church. The letter is the plaint of a gentleman the depths of whose character are sounded with sorrow at the awful contradictions in a sect which is variety externating to recognize convainly attempting to reconcile con-trarieties. In manner, the letter is that of a noble man; in mind, it is an awful, though sad, avowal of a con-science whirled by the chaos that rumbles and tumbles outside of the colossal calm of the Catholic Church. The dreadful pronouncement is not that of a man that tries to find a reason for his attitude, but it is a heart-scalding representation that shows the thousand causes that heaved it to the light. Every word is stamped with solemn regret that the story of the church to which he gave generous allegiance should manifest such wretched force in itself and such crippled agencies in its

His first period to his superior shows that anger has no part in his purpose, and seals the arraignment with unmistakable candor. With the poor Bishop of Zanzibar it is a bitter question of principles and not at all a dispute with a person.

"At the outset," he says, "while asking your kind attention to my complaint, I beg that you will forgive me if I disturb your thoughts unbidden, or in any word or phrase seem to forget the differences of age and experience that separate us."

This is the voice of a loyal heart

torn with contending forces and not the concoction of a rebel. It is more of a profound prayer for truth than even a philippic against false-

In hearing his fierce tirade against the illogical character of Anglican-ism, we would naturally suppose that he would forthwith enter the safe portals of Catholicism, but we are reminded of the fact that there is a difference between conversion and conviction. Conversion is a gift of God : conviction, a gift of self.
"Seven Oxford Men," last year,

gave to the Anglican Church a work which was duly and gratefully received by Canterbury and its sub-ordinates. The work is called "Foundations," and attempts to create harmony between principles of the English Church and modern thought. The seven wise acres, of course, in the first place, agreed to differ so that the unfortunate Episcopal Church in its members might eventually differ and agree. book is a mosaic constituted of the seven diverging and discordant minds

At this latest expression of Canterbury the troubled soul of Zanzibar's Protestant Bishop directs its arguments. "The Foundations" says substantially that the Old Testament is not a history of what God did, but what religious men thought He did. If this should stand, away with it as an uninspired work, touching heaven at no point and the human at every Such a canon of criticism is a Writ. How, in the name of all things sacred, could there be after these words, even a fanciful reason for the From turret to foundation stone, it was speaking Church of the Infallible supposed to be constructed from the Word Incarnate." one fell blow, the sacred volume is lestroyed as a merely human record that is not good history and even

poor fiction. There would be no need to go farther and review in detail the sequence of such a judgment upon the merely earthly character of the Old Testament, as it would make ancient history in a day of the parad-ing pomp of the English Church. Yet the seven solons continue their Yet the seven solons continue their work of destruction in declaring that at His baptism "Christ suddenly realized a vocation to be the last of the Jewish prophets." Here is His the Jewish prophets." Here is His divinity eschewed. A spasm of spirit is announced instead of the Divine consistency of the unchanged and unchangeable God, knowing His mind from the beginning and gloriously proclaiming it to the end of the ages and after forevermore.

The catechism of the seven further The catechism of the seven furthermore declares that Christ did not
come into the world to die for us, but
His death was the result of unavoidable circumstances—our dear Lord to
the contrary in direct speech saying,
"I lay down my life as I please, and I
take it up as I please." Here the Redemption in one word is declared an
accident, and not the loving design of
the God of Love. We can say in fact the God of Love. We can say, in fact that His murderers are to be thanked and not Himself the willing victim of Calvary.

In continuation, hear this horrible blasphemy: "Christ was mistaken in what He thought about His second advent, thinking that the world would not outlast St. John." As a consequence of all this, the seven held that Christ did not found a church, nor ordain sacraments, and that His sacred body was returned

to corruption.

Now, if all of these diabolical blasphemies were so, whence, may be asked in simple truth, did His Grace of Canterbury get his authority, obtain the sacraments he offers to his dupes, or receive power to preach a accept your verdict. A Christ that was, but is not, since His address. Write to-day





body was a pinch of dust kindred to

ours ? The troubled Bishop of Zanzibar wails forth: "What is there left in the Deposit of Faith that we are here to hand on to Africane?" This book, accepted as said by the authorities of Anglicanism, gives as a resume of its doctrine the fact that the Episcopal Church is a meditating power between various and temperamental ideas. This means nothing except that foibles and fables, fancies and facts, follies and fallacies, bits of truth and scraps of infamies are all compounded together in that queer amalagam of Episcopalian plum pud-ding and set before the multitude as a dish for the king and parliament. The serious Bishop of Southern Africa finds no comfort in the word "mediary church," for he declaims against it as being a "society for shirking vital issues." He cries out in his anguish, "What is it that the Church is mediating when she includes within her borders a man who believes that Christ is virgin-born and a man who calls Him the son of and a man who can's firm the solo of the control of ously mistaken about the need of a church and ministry? Or a man who believes that our Lord's glorious manhood is the fountain of grace, the temple of the Holy Ghost, and a man who teaches that the manhood has ceased to be whole and complete the body having gone to corruption. "I do not see," continues the puzzled bishop, "what it is that is here mediated by the church." Growing personal, the bishop examines his conwhich he solemnly declared that he would banish any erroneous doctrine from the domain of his authority, and asks how he can do this if the Episcopal Church is in itself a hurlyburly of strange things.
Regarding the bolus of the seven

advising "our young men to make experiments to reconcile the faith with modern thought, the Bishop becomes a doubting Thomas and de-clares "that these experiments will neither start in faith nor finish in reason." What a pass it has come to in the Episcopal Church when weaklings in authority cry out to the groundlings, whom they should guide and govern, to try to do what croziers and miters cannot-recon cile the irreconcible.

Here is a word that shows that the Catholic light shines in the darkness and the darkness does not recognize it. The Zanzibar whole battery of devastation for Holy bishop speaks as a Catholic when he bishop speaks as a Catholic when he says The Moslem's dependence upon his book, his traditions and his words, even a fanciful reason for the existence of the Church of England? bating society, but by the living,

Glorious words! May God give him the light to see his way to Bethlehem, where the Catholic Christ cheers with His close touch hearts that are troubled, minds that are confused, and souls that are clouded.

May God be praised for giving us the truth, that we can never thoroughly appreciate until we learn the sad state of heretical souls that know not where to find rest, by missing the unerring hand of Christ as He guides safely to glory. The Catholic in the field of doctrine has no turmoil and stress, but calm here that forecasts rest eternal. We should have one

Rheumatism

Gladly send My Drafts which are Relieving Thousands to every Sufferer

TO TRY FREE

Just Send your Name on a Postal

This offer is open to everyone—you'll get a Dollar Pair of Dyer's Foot Drafts by return post, prepaid, on free trial I can show you several thousands of letters from patients telling of extraord inary cures, many after cures, many after a lifetime of suffering, and after medi-cines and baths and

everything else they could try had failed. How these simple but power-ful Drafts work to PREDER'K DYEE drive out pain-causing impurities is carefully explained and illustrated in my free Book which comes with the Drafts. After trying the Drafts then if you are satisfied send me

great sorrow, that we have not done more for our generous Benefactor in proclaiming Christ's truths in our lives, when we see dark Africa in England instead of England in Africa. -Buffalo Union and Times.

THE VOICE OF SOCIALISM'

ANTI-CATHOLIC PRESS IS AN OLD ENEMY UNDER A NEW NAME, SAYS LEADING WEST ERN DAILY

In an editorial entitled "The Voice of Socialism" the Los Angeles Times, a leading Western daily,

An old enemy under a new name is making its noisome presence known throughout the country. For years a publication issued at Girard, Kan., under the misnomer of "The Appeal to Reason," ranted at all opponents of Socialism. Revelation of graft, hypocrisy and insincerity on the part of the management effectively crum pled the paper, and though it is not dead, its influence has been nullified. But the cold blooded, money making management was skilled in making capital out of venomous attacks on established institutions, and under a different guise lent its support to The Menace, a weekly published at Aurora, Mo., the avowed purpose of which is to do as much harm as possible, with the use of whatever misrepresentation and lies seem suitable, to the Catholic Church.

The reason for its animus is trans parent. The Catholic Church is one of the most influential and substantial opponents of Socialism in the world. If the authority of the Cath olic Church were crushed the Social ists would find many avenues opened that are now closed to their prosely ters. The Church is fundamentally opposed to the principles of Socialism, and the whole of its powerful organization has been put into operation to check and drive back the disciples of Marx and Engels.

The Socialists have long been furi-

ous at this masterful opposition, and they have been helpless against it. But The Menace came to lead a flank attack on the Church. That paper has made an effort to conceal its Socialistic affiliation, but authoritative information from the "inner circle" reveals the machinery, and shows that the leading lights of "The Appeal to Reason" are aiding The lenace — but keeping themselves under a bushel, as it were.

The Menace publishes anything, egardless of truth, that directly or indirectly may reflect discredit on the Catholic Church. The testimony of defrocked priests is given circula tion; the wildest stories are told in the yellowest language—as for in-stance that the Knights of Columbus are a Catholic militia, armed, drilled and ready to attempt to seize the United States any time the Pope issues the order. What rot! The issues the order. What rot! The Menace charges that the Catholic Church dominates the Federal Government, that the purpose of the Church is to ultimately seize and destroy the United States, and intimates that all Protestants will be converted or burned.

The Socialists are making the same sort of attack against the Church as they make against all who oppose them. In every political campaign it is seen that they make any charges, irrespective of any truth, that will And in this campaign the vileness of their charges is restrained only by the postal laws, for everything vicious that can be sent through the mails has been and is being published. The Menace, knowing the with sensations and not with facts, never takes the trouble to verify or prove any of its statements. Any excommunicated Catholic, any priest who has been sent from the Church, anybody who has a wild tale to tell is immediately accepted as indubitable authority and put forward as a competent witness to impeach the Catholic Church, Pope, Cardinals, Bishops, priests, convents and lay-

The Menace is frank enough to admit that it finds its business profitable, although it is "in the work for love of the country." It may run on for years—and then, as with "The Appeal to Reason," one of these days somebody connected with the management will put a revolver to his head rather than bear the exposure head rather than bear the exposure of graft and hypocrisy, and a great many people throughout the country will learn how completely they have been hoaxed.—Standard and Times.

A DISHONEST TRANSLATION

A London correspondent of the New York Sun recently gave a list of some books that had been placed upon the Index of prohibited books, including in the list a translation of the "Imitation of Christ." This may seem strange at first sight, but Andrew J. Shipman, in a letter to the Sun, explains what is the significance of the inclusion of "The Imitation" among prohibited books. "There is," he writes, "an edition of the 'Imita-tion of Christ' upon the Index, and it is probably the one referred to in the Sun's letter from London. In this astonishing translation nearly everything relating to the Church, the Sacraments and the religious life was distorted from the plain meaning of the original Latin, while the fourth book, which treats of the Blessed Sacrament, was completely omitted. There was every reason for it to go on the Index as being a mutilated and dishonest offering of the original work."

The man who thinks that a long face is pleasing to God has never rightly understood Him

Makeyowillillnow

It is not right for you to neglect this solem duty to your family or those dependent or you. You can make a perfect legal, incon-testable will in your own home. Get a "CODE" WILL FORM with complete instructions to-day at you with complete instructions to-day at your book sellers or stationers for 25c, or direct from THE COPP CLARK CO. Limited 507 Wellington St. West, Toronto

STAMMERERS

The methods employed at the Arnott Insti-tute are the only logical methods for the cure of stammering. They treat the Cause, not merely the habit, and insure natural speech. If you have the slightest impediment in your speech don't hesitate to write us. Cured pupils everywhere. Pamphlet, par-ticulars and references sent on request. The Arnott Institute Berlin, Ont., Can.

AUTOMOBILES, LIVERY, GARAGE

R. HURSTON & SONS Livery and Garage. Open Day and Night. 9 to 483 Richmond St. 380 Wellington 2 Phone 423 Phone 441

FINANCIAL

THE ONTARIO LOAN & DEBENTURE CO Capital paid up, \$1.750,000. Reserve \$1.450,000. Deposits received, Debentures issued, Real Beta-oans made. John McClary, Pres.; A. M. Smart, Mg Offices: Dundas St., Cor. Market Lane, London.

Loretto Ladies' Business College 385 Brunswick Ave., Toronto MUSIC STUDIO ATTACHED

ST. JEROME'S COLLEGE Founded 1884 BERLIN, ONTARK

REV. A. L. ZINGER, C.R., Ph.D., Pres

Loretto Abbey Toronto

College and Academy for Resident and Non-Resident Students.

OLLEGE FOUR YEARS—Classical, Moderns, English and History, and general courses leading

English and History, and general courses leading to Degree.

ACADEMIC COURSE—Lower, Middle and Upper School—prepares students for Pass and Honor Junior Matriculation and Entrance to Faculty of Education; special rourse of one year after Junior Matriculation, designed as finishing year for Academic graduates.

mic graduates.

REPARATORY COURSE—Eight grades – usua elementary subjects, French, sewing, drawing and choral training. MUSIC—Violin piano, harp, guitar, mandolin, vocal Students who desire it, prepared for University and Conservatory examinations. Frequent recitals by distingu shed artists. ART—Studios for Applied and Fine Arts

ART—Studios for Applied and Fine Arts
COMMERCIAL DEPARTMENT—Full course resident students only.

For information, address The Superior.

He who is virtuous is wise; and he who is wise is good; and he who is good is happy.

Something New

The Ontario Catholic Year Book and Directory

Send 25 cents to Newman Hall, 97 St. Joseph St., Toronto, and a copy will be mailed you postpaid.

CATHOLIC **Home Annual**

A Guide Book for Catholics

CONTENTS

List of Feast and Fast Days Gospels, Daily Calendar

Sunshine and Shadow By Rose Martin

A Memorial Church of the Holy Land

By a Franciscan Father

A Bunch of Red Roses By Marion Ames Taggart

Councils of the Church

By Rev. J. Wilhelm, D.D. A Faith Triumphant

By Hamilton Bogart Dox St. Louis, King of France By Mary E. Mannix

The Attack By Jerome Harte

YOU NEED ONE Price 25c. Postpaid

Catholic Record LONDON, CANADA

THE ST. CHARLES Most Select Location Fronting the Beach

ATLANTIC CITY, N. J. With an established reputation for its exclusiveness and high class patronage Thoroughly modern and completely equipped. Courteous service. Bathrooms, with hot and cold, fresh and sea water attachment, etc. Magnificent sun parlors and porches overlooking the board walk and ocean. Orchestra of soloists. Always open. Golf privileges. Illustrated booklet.

NEWLIN HAINES CO.

CHILDREN'S AILMENTS. For the relief of the numerous simple and familiar ailments of Infants and young Children, especially during the period of teething, there is nothing to equal

WOODWARD'S CRIPE WATER

It relieves and prevents Convulsions, Gripes, Acidity, Flatulency, Whooping Cough, Cramp, Sickness, Diarrheea, &c., and has behind it a long record of Medical Approval.

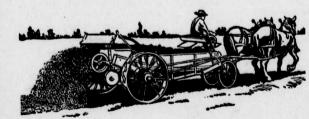
It contains no preparation of Opium or other Narcotic.

For a healthy child, a small dose once or twice a day, mixed with the food, promotes perfect digestion and keeps the whole system in order.

Of any Druggists. Be sure it's WOODWARD'S.



International Harvester Manure Spreaders



MAURITHMA

Iders, Reapers

saders, Mowers

akes, Stackers

ia) Loaders

iay Presses

CORN MACHINES

Planters, Pickers

Binders, Cultivators

Easilage Cutters

Shellers, Shredders

TLLAGE

Combination, Combination, Peg and Spring-Toot and Disk Harrows nd Disk Harrows
"altivators
"GENERAL LINE
DI Tractors
Hanure Spreaders
Cream Separators
Farm Wagons
Motor Trucks
Threshers
Grain Drills
Feed Grinders
Binder Twino

STEEL frame on steel wheels—that is the lasting basis on which International manure spreaders are built. All parts, including box, beater, spreading mechanism, apron, are built by experts, using best materials, from careful designs

based on field tests.

Every detail is strong and durable, built for long life and ease of draft. Among the features that will interest you are these: Simple protected beater driving mechanism, all of steel; load carried on rear axle, insuring traction; reversible gear and worm; low, easily loaded box, with ample clearance underneath; end gate, preventing clogging of beater while driving to the field; etc.

All styles are in the I H C spreader line, high and low, endless and reverse apron, and various sizes for small and large farms. Our catalogues will tell you more. Write for them and let us tell you also where you may see I H C manure spreaders. based on field tests.





The Catholic Record

Price of Subscription—\$1.50 per annum. United States & Europe—\$2.00 Publisher and Proprietor, Thomas Coffey, LL.D. Editors { Rev. James T. Foley, B. A. Thomas Coffey, LL.D.

ociate Editors { Rev. D. A. Casey.

tt. John, N. B., single copies may be purchase Ars. M. A. McGuire, 249 Main Street.

LONDON, SATURDAY, APRIL 25, 1914

MEXICO

What is the matter with Mexico anyway? Is Mexico not a Catholic country ?

These are questions that many of our readers have been asking for some time ; the ominous significance of recent events so intensifies interest in that unhappy country that the present is an opportune time to answer them. Mexico is Catholic; but to understand the situation there we must remember the character of the population. Less than one-fifth, according to the census of 1900, were classed as whites the other four fifths may be classed roughly half as Indians and half as mixed bloods. As a matter of fact not sufficient reliance is placed on the Census returns to gauge the divisions more accurately. The total population is now variously estimated at between 15,000,000 and 18,000,000. A comparison of Mexico with Canada or the United States would therefore be manifestly unfair. The Spaniards civilized and Christianized the Indians; we exterminated them. Whether or net we can claim that we have civilized and Christianized the surviving remnant of our Indian nonulation may be left an open question. The Protestant critics of the influence of the Catholic Church in Mexico do not court comparison of the Indian populations; rather they boast that white Protestants, American and Canadian, are superior to the Catholic Mexican Indians and

Under the Constitution of 1824 all race distinctions were abolished and since that time all the diverse elements have been, at least nominally, tree and equal. And as a matter of fact Indians and those of mixed blood have risen to the highest positions, social and political. Neverthe. less conditions are far from the ideal contemplated by the patriot priests who led the Indians in their revolt a century ago. Indeed, with the exception of the twenty five years of dictatorship which began with his second election to the Presidency in 1884, there has been war in Mexico more or less continuously for a hundred years. When we consider the demoralizing influences of civil war, and the nature of the population the only matter for surprise is not that Mexico is low in the scale of civilization, but that in spite of everything civilization and religion are in such condition as gives assurance of ultimate triumph.

half-breeds.

But the cause of this continual strife, this almost perpetual warfare?

The fundamental trouble, declares the New York Journal of Commerce (quoted by Literary Digest,)

is the condition of shiect de pendence and poverty to which the vast majority are reduced by the concentration of landownership in a few vast estates, imperfectly cultivated for the enrichment of the owners and the impoverishment of the workers. The acquisition of the at haciendas and their division and distribution into small holdings, without absolute confiscation, is difficult problem for a country in the of Mexico; but there are considerable government lands with which a beginning could be made with a view to some plan of extend nsfers of possessions through

This condition is not of recent growth; but under Diaz was very much aggravated. The old Dictator issued a decree that all lands which were held and worked by the villages in common or were parcelled out to the different families of the community, should be "registered" by a certain date. This registration law or edict was in great measure great many of the poor peons never heard of it. Their lands were confiscated and added to the haciendas or vast estates of the rich and loyal supporters of the Diaz regime. And this little land-grabbing game was not to increase the landlord's you no faith in decent women rising system is in working order at the already overgrown estate but to re- to the sense of their duties and re- present time.

duce the peons to a state of helpless pendence

By the way, landlordism in England bsorbed the village Commons in much the same way. The Wars of the Roses so diminished the numbers of small cultivators that it no doubt, says the Encyclopedia Britannica facilitated the determined attack on the commonfield system which marked the reigns of Henry VIII. and Edward VI."

From 1709 to 1869, in England ,770,890 acres of Commons were enclosed." The total area of England is 37,000,000 acres.

Landlordlism in England is apparently as rapacious and insatiable as landlordism in Mexico. And if the signs of the times are read aright by many in England the class that sees its monopoly and privileges threatened would plunge that staid old country into war as gaily as the Mexican peon fights for the recovery of his right to live on the land of his native country.

We mention this fact to mitigate the severity of the judgment of those who might be disposed to condemn as hopelessly savage the tur bulent Mexicans.

While the vast majority of the Mexican people remain practically the slaves of the enormously wealthy minority, any rebel leader who promises emancipation is sure of following in Mexico. No permanent peace can come to that unhappy country until the land question is settled and landlordism sholished. When we consider the menacing unrest amongst the underpaid workers of the world and the concentration of wealth in the hands of the few the fighting Mexicans, rich and poor seem very human after all. Pancho Villa may be only a Mexican Lloyd

HOW IT MAY WORK OUT

In the Century Magazine for March an ardent champion of votes for women recorded as one of the achievements of voting women the recall of Mayor Gill of Seattle whom the writer Mr. Creel describes as "the open and avowed champion of the saloon and disorderly house.' This is political language, of course, In that picturesque tongue our own public men are "allied with the liquor dealers." "creatures of the big interests," "grafters," "hypocrites" and "liars." A superficial knowl edge of political language might mislead a foreigner; but we shall do well to bear in mind that the picture of Mayor Gill of Scattle was painted by the champion of those women who secured his recall. The Century barely reached its readers when the newspapers announced that Mr. Gill was re-elected Mayor of Seattle by a majority of

And in Seattle the women have votes, of course. It was the triumph of the moral sense of women in politics that Mr. George Creel was proclaiming to the readers of the Century when he told of the recall of of his re-election? The women still had the franchise.

We know nothing of Mayor Gill; he is probably not so black as he is painted, and he evidently is the man Seattle wants for chief magistrate But the problem in the great Amer ican cities, a problem that will come home to us more and more as our Canadian cities grow, is the solidarity of all the vicious, lawless, less respectable elements interests coalesce in the selection of the authorities who govern the city. These are vitally interested in the selection and election of candidates for the various offices. Giving votes to women, unfortunately, doubles, perhans trables their voting power. When their interests are at stake every vote will be polled. Now it is a notorious fact that the mass of respectable women do not want the vote; it is altogether probable that they will not exercise it when thrust upon them because of the clamor of the few. And this, as we have more than once pointed out, constitutes a real danger of the suffrage move ment. If women really desired the franchise in any civilized country they would get it without any ques tion. And it could be granted with neglected for the good reason that a out the slightest fear of consequences But if they do not want it, but get it all the same, then the worst influences in municipal politics are enormously increased, while the better elements are not materially strengthened. But, it may be asked, have

sponsibilities? Yes, we have so much faith in them that we should wait until sane womanbood asks for the franchise before dragging women into the political arena.

REAL FREEDOM

In a recent number of the Cana dian Courier occurs the following :

"One of the greatest jokes ever permerican Continent-that is, of anada and the United States the hoax that they are 'free' be-cause they are not much bothered by governmental regulations. The are 'free' because they can do what please. In the same sense, can reach a bettle of poison and drink its contents under the impression that it is food. A man may be 'free' to walk where he will when there is no railing to prevent him from stepping off a precipice on a dark night; but would he not really be 'freer' to walk where fancy might lead if he knew that there was a railing at the edge of the precipic and that there was no danger? Would not the very fear of walking off the unrailed precipice constitute far greater encroachment on his freedom' than would a stone wall at that point ten foot high? Yet that is the very position of our people who imagine that they are free' because that because they are not protecte from danger.

The rest of the article is a lucid and vigorous application of the principle here illustrated to the popular misconception of political freedom in a democracy. But it is its peculiarly apt religious application that we wish to indicate. Every sort of writer and speaker-with an occasional sane exception-cries out against dogma. Now dogma is nerely a definite statement of a definite truth. "The modern mind will not submit to the hampering limitations of creeds and dogmas; it must be free." And this parrot cry of freedom in religion is taken up and repeated by men whose minds are neither modern, mediaval or ancient. but just shallow and uncultivated. They wish to impress the crowd with their breadth of mind and their love of intellectual freedom : the crowd learns that lesson easily enough and refuses to listen to its inane repetition from the pulpit Sunday after Sunday. Neither will people be impressed by the dogmatizing of the anti-dogmatists.

Dogmatic truths and definite moral principles are the railings around the precipice. When it is known that the railings are there the modern mind can explore in security the whole vast field of Christian truth and Christian ethics.

THE ARMY CRISIS

When the smoke of the political battle shall have cleared away and sufficient time shall have elapsed to see the present day events in their true perspective it will be found that the dispassionate verdict of history on the "army crisis" has been very accurately summed up by that genial satirist Finley P. Dunne:

what's goin' to happen. Th' Seattle's iniquitous and shameless nex' thing ye know a polisman mayor. Now who is to get the glory will refuse to catch a burglar because th' house he's robbin' is owned by a Republican. Thin a fireman will come down the ladder throw the hose on the ground and Cap, I ain't goin' to squirt out that fire. I see a pitcher of Willum Jennings Bryan on the wall.' An' the Cap will say: 'Ye did right, me boy. Sind the company back to the injine house'."

A LIE NAILED

Everyone is familiar with the scandalous stories of Catholic iniquity that are constantly retailed in the impossible attempt to satisfy the prejudice of credulous Prerestants, and incidentally to replenish the funds for one object or another generally that of evangelizing Catholics. As a rule the place is located as South America, Spain, &c., dates, names, places, some or all of the particulars that would admit of verifying the story or refuting the slander are parefully suppressed. Sometimes. however, there is a definiteness that permits investigation.

In England last November the folowing appeared in The Guardian

" After the Lutheran and Anglicau missions had obtained a widespread success in the Chota-Nagpur district in North Eastern India, the Roman missionaries, who then appeared for the first time, adopted the policy of granting small loans to all who were willing to attend their churches, on the understanding that these loans would not be repayable as long a those who received them continued to attend. The recipients included large number of those who were formerly attached to the Lutheran and Anglican missions and the

This of course, with variations. went the usual rounds of such stories. Indeed this is itself one of the variations.

Its source was finally located. The Rev. J. C. Forrester, stationed near Chota-Nagpur, wrote to Trinity as fabricating them. College Missionary Magazine:

"What I want publicly known is the method that the Jesuits adopt in making converts. Their plan is as follows: In Ranchi they have estab-lished a large Credit Society which is called a Co operative Society. As a matter of fact the society is controlled by priests and the members have little or nothing to say to the man-agement thereof. The ostensible purpose is agricultural co-operation. It is, I think, recognized by the govern-ment as one of the Co-operative Credit Societies of the Province. It was definitely stated by the Jesuits that it was not to be used directly as a means of making converts. As a matter of fact it is a huge prosely tizing agency.'

Then the Rev. Mr. Forrester writing to an Irish Magazine, says "It is curious that out here the mans should be openly and flagrantly guilty of the Souperism which at home they so vehemently de-

Just taste the humor of that last sentence again. And perhaps the poor man is Irish.

Mr. Forrester concludes :

" I think that publicity should be given to such characteristic methods propagating the Gospel."

The Father of Lies will personally conduct your story around the world, Mr. Forrester; publicity is assured with such a press agent.

However we have to thank the ceal that out-ran discretion for have ing given to one of those far off scandals a local habitation and a name. Otherwise the Catholic Herald of India would not have had the opportunity of placing the facts of the case before the public.

Though the quotation is long cannot retrench and will not attempt to summarize. After quoting what we have already given, the Herald

er, but if the above is to be taken as his characteristic method of propagating the Gospel, we beg to re mark that he apparently gives no place in his methods to the mandment of Our Lord, not to bear false wtiness against the neigh

1. The co-operative society Father Hoffmann is a credit society It is registered and conforms in every way to the laws on the sub Act of 1904 and Co operative So

2. How far it is "controlled" b priests is clearly shown in the Articles of the Association : as stated in the preamble provisional control (for the first fifteen years) mean supervision, guidance and partial control by the Director; and the duties of the Director are clearly de-

fined by the same rules. It is not, and never was, used or intended as an agency to get converts, and it has not proved a huge roselytizing agency. means to save our Catholics from the clutches of the usurer, and from being reduced to leaving their country for the tea gardens of Assam.

The membership is confined to Roman Catholics, as the recognized and official name-Catholic Co operative Credit Society-implies, and as the rules show.
5. The Society could not have

continued in existence had the mem bers (Catholics, as we have said) not been compelled to faithfully pay the interest on the loan received and repay capital by instalments, as provided by the rules. The Rev. J. C. Forrester might have given the Jesuits some credit for commonsense and business methods.

It may be added that just such

guarantees are required before a loan is given that up to now it has not been necessary to sue in the court for money due and not paid up. The Councils of the different units take care that the money be handed in, even if the borrower is the most fervent Catholic. The Protestants (above all, the Anglicans) might have followed the same system— their banks would not have been the huge failure they have been. The Government started some

banks but on a smaller scale. The Lutheran Mission has also some credit banks, but they have not the vitality of the Catholic Credit banks. 6 Father Hoffman was not only complimented on his huge success. but received from the Government of India the Kaiser-i-Hind medal for public services to India by which the sovereign "wishes to show his appreciation for important and use

ful services in advancement of the

public interests of the Indian Empire.' 7. The Government officers have access to all the books of the society; hey see it at work in the district and they praise it, as we could show from Government Resolution of the Province. If what the Rev. J. C. Forrester writes is true the Government officers are blind to what hapens, or favour proselytism.

The marvellous success of Cath. olic missions and the astonishing growth of the Catholic Church in India must be a bit galling to Angli. cans of the size of the Rev. Mr.

Forrester, but they should remember that "a lie that is part truth is ever the blackest of lies;" and also, that passing counterfeit money is an offence as well as utter. ing it; publishing slanders is as bad

THE NEWFOUNDLAND DISASTER

The awful disaster to the New oundland sealing fleet sent thrill of horror and sympathy throughout the continent. The prave men who go down to the sea in ships, risking the perils of the deep and braving the merciless power of the elements, have always enjoyed the genuine respect of manly men. Their valiant women at home have always appealed to the tenderest sympathies of their sisters through out the world. Always hovering over the humble homes of these rugged fishermen are the ever-present risks of their dangerous calling-But seldom, thank God, does the impending peril strike grief into so nany homes and so many hearts.

The CATHOLIC RECORD has many friends and readers amongst the hardy fishermen of Newfoundland: to these and to all others on whom grief lies heavy we extend our heartfelt sympathy. The widows and fatherless number many hundreds.

"Religion clean and undefiled be fore God and the Father is this: to visit the fatherless and widows in their tribulation; and to keep one's self unspotted from this world." (Ja. i. 27.)

We may confidently hope that the children of these brave men and valiant women will not be allowed to suffer any consequences of the awful visitation that can be deliv ered or averted by generous financial help; to the grief stricken homes and broken hearts only the Father of all, chastening whom He loves, can bring peace and consolation.

THEN AND NOW

Once upon a time, and not so ver ong ago either, Mr. Arthur Balfour was Chief Secretary for Ireland when the people, in the grip of a merciless landlordism, were fighting for their very existence against superhuman odds. Now we do not intend to go bail for every episode of the Irish land struggle, but we do maintain that the nationalists of those days never went the length of threatening armed rebellion against the forces of the Crown. They were engaged in a perfectly constitutional agitation for the redress of their grievances. Did the humane Mr. Balfour, who holds up his hands in holy horror at the very mention of "coercion" as applied to North-east Ulster, display over much tenderness in dealing with them? No, he served out coercion hot and strong in those days. He prescribed "twenty years of resolute government" as a panacea for Irish ills. The ordinary law was superseded. Trial by jury was abolished. And Ireland was governed as a conquered province. The right of public meeting was denied, and the liberty of the press utterly ignored. The entire armed forces of the Crown were set loose upon the unarmed peasantry, nor have we yet forgotten how, when the people determined to assert their right to meet together, Mr. Balfour issued the famous order to the police at Mitchelstown, "Don't hesitate to shoot." Did the police go on strike? Was there a mutiny at the Curragh? On the contrary the shooting actually took place, and three men were murdered at Mitchels town for no other reason than that they exercised their rights as citi

That was some years ago. now we have the spectacle of this same Balfour getting up in the House of Commons and denouncing the British Government because they sent a few hundred soldiers to North-east Ulster to protect life and property from the mailed battalions of Carson's truculent Covenanters What would he not have said had the Liberal cabinet proclaimed one of Carson's "reviews," and ordered the forces of the government to shoot down the "loyalists" did they persist in "reviewing." Thus is law and order administered in Ireland.

In the days of the Fenian move ment some members of the Brotherhood endeavored to seduce the army, the Irish portion of it, to join forces with the revolutionaries. Did the British Tories approve their action? The Fenians would set up an Irish Republic. Carson has already organized a "Provisional Government." Color-seargent MacCarthy, accused of being a Fenian, received five hundred lashes. Carson is re-

ceiving royal receptions and more Ireland.

Quite recently Tom Mann was the doctrine that the soldiers should not shoot their fellow workingmen when out on strike. No field marshals supported that doctrine. No high-placed statesmen gave it their sanction. Nor did the privates of the British Army act on this counsel. They would have had short shift had they done so. But the aristocratic officers go on strike when ordered to Ulster to protect life and property, and the great Conservative party of Britain approves their action. Thus is there one law for the rich and another for the poor, one set of ethics for the officer and another for the private, under the British Constitu-

The Land League was suppressed -but the Covenant receives a benediction. Constitutional agitation was put down with the strong hand, but armed rebellion is condoned And people wonder why Ireland demands Home Rule. Rebellion against injustice may be

change of government demanded by four fifths of the people of Ireland? Then is the foundation of constitutional government destroyed. Once concede that a minority is entitled to refuse submission to the will of the majority and anarchy inevitably follows. That the Covenanters are in a minority requires no labored proof. They are in a minority of one-fifth in Ireland. They are in a minority in the United Kingdom, else how explain that a majority of one hundred members of the House of Commons are in favor of Home Rule? How, in reason, they can maintain that they have a constitutional right to take up their present attitude is beyond the comprehension of those who have not enjoyed the advantages of being Law Officers of the Crown, and members of His Majesty's Privy Council. Pampered and petted for generations, this spoiled child of the Ascendancy can brook no denial of its will. In the regal isolation of their mansions the aristocrats of England are not as vet conscious that the hour of the Democracy has struck. Like their prototypes of the French Revolution they refuse to read the sign of the times. But the world moves outside their walls, and the people have at last made up their minds that their will shall prevail, and that the dour faced Covenanter and the haughty field marshal and the proud patrician must bow before it.

COLUMBA.

NOTES AND COMMENTS

As DENOTING progress of the revival of Gaelic as a spoken language in Scotland no less than in Ireland a service recently held in the Catholic Cathedral of Glasgow is worth noting. Archbishop Mackintosh presided, assisted by Fathers Courtney and Barry-all three native speakers of the language. The Gaelic movement is making steady advance in both countries.

GLASGOW BIDS fair to rival Boston as an example of the transformation of a puritan city into a Catholic stronghold. In the New England city, once the citadel of puritanism in America, Catholics now are in the ascendant, and the change has been greatly to the general advantage. In Glasgow, thanks to the virtue and fruitfulness of the Irish colony, the balance of power is now in Catho lic hands and the future in this re spect is full of hope. The Scriptural parable of the leaven and the meal is finding exemplification once more in the " Islands of the North."

THE RECENT school board elections in the Scottish metropolis has brought this fact to the surface unmistakably. In that election all the Catholic candidates were elected, in one division the two who offered being returned unopposed; in another the two Catholic candidates heading the poll; while in a third (the South Eastern district of the city) two other Catholics, polling a heavier vote than their brethren in other divisions, came within an ace of the premier position. This is gratifying alike to the Catholics of the city, and to all those of other persuasions, who prize conservatism in education, and the maintenance of a healthy moral atmosphere in the

IN SCOTLAND, it should be borne than five hundred bouquets. Thus in mind, School Board contests are is law and order administered in purely religious contests, in the sense that where Catholics nominate candidates they do so for the purpose promptly imprisoned for preaching of safeguarding the faith of their children, and of obtaining something like equality for Catholics in Scotland in the disposition of public funds to which they contribute their share. That this right has not always been recognized, and that within the last two years they have had to make a vigorous fight for their own, the Motherwell incident abund antly proves. In that affair it was sought to deprive a young woman of her position as teacher on the ground solely of her conversion to the Catholic Faith, although, as was admitted on all hands, her qualifications for the position were pre-eminent. In the late election the same ugly spirit was manifested in certain quarters. It is all the more gratifying, therefore, that, through their splendid organization, and magnificent fighting spirit, the Catholics of Glasgow were able to put the quietus effectu ally upon it, and impress their fellowcitizens with the earnestness and intensity of their determination to justified. But what injustice have safeguard their rights as citizens. the Covenanters suffered? Is it an The effect will be felt throughout injustice to have to submit to a Scotland.

> IT IS LESS than ten months ago since we referred in these columns to the accession to the See of Dunkeld, of the well known Rector for sixteen years of the Scots College, Rome, Mgr. Robert Fraser. With the return of this eminent prelate to his native land while yet in his prime, it was felt on all hands, Catholic and Protestant, that Providence had been kind to the country, and that the ancient See to which he had been called by the direct voice of the Successor of St. Peter, bid fair in his hands to recall some of its former glories. Mgr. Fraser was a personage of European reputation. His term of office in the Scots College had been of inestimable advantage to that venerable institution. His scholarship, his unfailing urbanity and his high reputation for sanctity had stamped his rectorship as among the most memorable in its history. When called to the Episcopate, therefore, and bidden to take up the work of the missionary on his native hills, Scottish Catholic hearts beat high with hope, and the faithful of the Diocese of Dunkeld especially opened wide their arms to receive him. That their anticipations were not misdirected, the new life which was at once instilled into every department of Church work upon his arrival amply proves.

BUT THAT GOD'S ways are not man's ways, is also proved by the melancholy fact that we have now to record Bishop Fraser's untimely death. Scottish exchanges to hand give full particulars of the event of which we had previously no intimation. On Monday, 23rd March, he was in his usual good health and had planned a week of active work in outlying portions of his diocese. On Tuesday he felt unwell, and was ordered by his medical adviser to take a few days rest. On further examination it was found that grave symptoms had manifested them. selves; on Friday night the Last Sacraments were administered and at five o'clock Saturday morning he passed peacefully away. Such is the brief chronicle of his last illness. The event came with startling suddenness to his people, many of whom heard of it for the first time at the Sunday Masses.

THE FEELING in Scotland regarding Bishop Fraser's death may be understood from the Glasgow Observer's reference to him. "His death," says that journal, "is not only a calamity to his flock in Dunkeld diocese, but to the whole Scottish nation. Here was one of the brightest intellects in the Catholic world-hale, hearty, and full of vigor on Monday, and on Satur. day his active being stilled forever. No wonder Dundee (his Episcopal city) felt the shock as keenly as it did; no wonder those who knew him-in every Catholic presbytery in Scotland. and in far away Rome, where his name was a household word-had their hearts riven with sorrow and bitter anguish at the seemingly untimely and tragically sudden ending of a life reminiscent of deeds devotional and diplomatic, and so full of promise in the task that had been allotted to him.

OR THIS, from the aged Bishop Chisholm of Aberdeen, who preached at the Mass of Requiem : " Within a year we have had a presage of what

a great might-have-been was before us if he had been spared. In a few months he accomplished what in another would have been regarded as the good work of many years. He opened, or took steps to have opened in many outlying districts, missions for the small number of Catholics scattered throughout the unpopulous parts of his diocese. One day, in the timidity of old age, I ventured to expostulate with him that he would over-tax his strength. He replied in words worthy of a Bishop: 'I will never rest until I see all my people provided with the facilities of frequenting Mass and the holy sacra-

of heart, we shall not readily see his like again.' "

WE CONCLUDE our survey of Scottish Catholic affairs with a brief reference to recently published statistics of the Church in that country. The Catholic Directory for Scotland gives some interesting particulars in this regard. Progress is in evidence all along the line. The total Catholic population in December last is given as over 546,000, as against 519,000 the previous year. Over 78 per cent. of these are located in the Archdiocese of Glasgow, the estimated Catholic population of which is about 400,000, a gain of 20,000 on last year. The number of missions has increased by 10, and the number of churches by 9; the present figures being 252 and 424 respectively. There are 13 religious houses of men, and 59 of women; the schools number 218, and the charitable institutions 37. Baptisms in 1913 numbered 19,841, confirmations 14,505, and marriages 3,229-substantial increases all around. From all of which it may be seen that the decay of religion in Scotland of which we hear so much from sectar ian sources, scarcely applies to Cath lics. Little by little but steadily, nevertheless, the Catholic Church is coming into her own.

> "T. D.." POET AND. PATRIOT A TRIBUTE

One evening, in the aula maxima of an Irish college, the students are gathered together awaiting the ar-rival of a distinguished lecturer. The air is electric with excitement. A great and valued privilege is to be eirs, and all eyes are fixed on the door, all ears are strained for the footfall that will announce his coming. The moments pass, and that large gathering is strangely silent. The little concerns of every day college life are too trivial to engage attention on this memorable occasion. And then a perfect hurricane of applause breaks the spell that enchained the waiting hundreds, as there in the doorway is framed a venerable grey head, and an aged man, thin and spare, but remarkably active and well preserved, passes up the sisle towards the platform, arm in arm with the president of the college. For an instant they cheer ers as never before awoke echoes of the grey old walls, and then with one spontaneous movement they are on their feet, and the strains of "God Save Ireland" rise loud and clear; with vehement intensity, with something of re ligious fervor, from lusty student lungs. The subject of this enthus iastic demonstration has reached the platform. He turns with a little deprecating hand raised to calm the tempest. But they will not be denied their tribute of affection. Again the thrilling words of the famous ballad ring out. The grey haired figure on the platform is smiling now, and in-voluntarily raises his hand to the eyes that are wet with unshed tears.
At last the tumult subsides, the last At last the tunding substances of the swinging chorus dies away into silence, and the idol of that student gathering takes his seat. It was thus that the writer first saw T. D. Sullivan, poet and patriot, and author of "God Save Ireland."

And now the word has gone forth that "T. D." is dead. As the first rays of the dawn for which he had worked and hoped and suffered are lighting the Irish sky he has passed out into the great Beyond. But yesterday Patrick Ford. To-day T. D. Sullivan. ed and suffered are lighting One by one the veterans of the Old Guard are laying down their arms before the grim Conqueror ere yet the last rampart has been won. It is one of the tragedies of Irish history that the war scarred soldiers should not live to see the fruition of their life's work, but should die, Moseslike, in sight of the Promised Land. Victory would have been more sweet had they been there to witness it, but God knows best, and His Will be

'T. D." is dead. Mourned by mil-

he gave to the world of Irish patriotism that soul-stirring ballad that brings a tear to the eye and a quickening to the heart wherever, throughout the yeast empire of the scattered Call threat or four are gathered. Celt, three or four are gathered together in the name of Ireland. To say that he died full of years and of good deeds is no mere platitude. His whole life was consecrated to the servhis eighty seven years would make a very passable history of his country very passable history of his country during that eventful period. Born two years before Catholic Emancipa-tion, he saw and heard O'Connell, was the associate of Mitchell and Duffy, sponsored the Home Rule programent with Butt and Biggar, was Parnell's loyal lieutenant until the heart-breaking tragedy of his fall, and ments. . . . There was a dash and a vigor in his words that was irresistible. Big of form and big theory we shell not readily see his f hearts, and gave him back love for love. In the stormy days of a bygone generation enmities were begotten and flerce hatreds enkindled, but those fierce political passions never centred around "T. D." Never for an instant did he forfeit the esteem of any section of his fellow countrymen. And now the nation that loved him places a wreathe upon his tomb, and breathes a "de profundis" for

his gentle soul.
"T. D." came of a gifted family.
His three brothers, A. M., D. B., and Donal Sullivan, were alike conspicu-ous for ability and patriotism. With "T.D." they learned love of country from their parents. The father, prominently identified with the '48 novement, lost his situation on that for his sons the best mental training it was possible for them to secure in their native town. In the early fifties A. M. Sullivan set out from his native Bantry to seek his fortune in the metropolis, and soon became prominently identified with the "Nation" newspaper, the "holy of Irish nationality during d evil days. "T. D" became dark and evil days. one of the contributors, and soon all Ireland was singing the ballads of the as yet unknown young writer.
A little later Gavan Duffy, beaten and broken after his conflict with oppression, resolved to quit Ireland, and A. M. Sullivan became chief editor and sole proprietor of the famous "Nation." From this time forward the name of T. D. Sullivan is inextricably associated with that most brilliant achievement of Irish journalism. Into the columns of that journal he began at once to pour the verses that has given him

an abiding place in Irish hearts.

Though "T. D," says a writer in the New York Irish World, has written love poems and tender elegies, his preference has always been for the music that stirs and cheers. A well known story with regard to the Song from the Backwoods" will llustrate the influence of T. D. Sullivan's muse. Most Irishmen know that splendid little poem, with its bold opening, and its splendid re-

Deep in Canadian woods we've met, From one bright island flown; Great s the land we tread, but yet Our hearts are with our own. And ere we leave this shanty small

While fades the autumn day, We'll toast old Ireland? Dear old Ireland?

Ireland, boys, hurrah? This song was a favorite among the Irish soldiers who were fighting in the Civil War. Every man in the Irish Brigade knew it, and it was often sung at the bivouac fire after a hard day's fighting. An extraordinary instance of its popularity was given in the columns of the New York Irish People of March 9th, On the night of the bloody battle of Fredericksburg, the Federal army lay sleepless and watchful on their arms, with spirits damped by the loss of so many gallant com-rades. To cheer his brother officer Captain Downing sang his favorite song. The chorus of the first stanza was taken up by his regiment, next by the brigade, next by the division, then by the entire line of the army for six miles along the river; and when the captain cased it was hut when the captain ceased it was but to listen with indefinable feelings to the chant that came like an echo from the Confederate lines on the opposite shore of

Dear old Ireland, Brave old Ireland, Ireland, boys, hurrah?

The song "God Save Ireland" be came popular with even greater rapidity. The dying speech of the "Manchester Martyrs" gave "T. D." his theme. When the judge asked the four young men sentenced to death to satisfy the craving of the English to satisfy the craving of the English mob for blood, had they anything to say before the death sentence was pronounced, one by one they moved to the front of the dock, and raising their manacled hands to heaven cried "God Save Ireland." When the news of the judicial murder reached Ireland. the country was swept from north to south with such a wave of sorrow and indignation as even the many callous and blood stained incidents of a century of persecution had not called forth. This profound and intense feeling longed for a voice, and it found it in "God Save Ireland." The people at once took it up, and lions within the four seas of Ireland, and by many more millions beyond its shores, one of fhe historic figures of Irish patriotic endeavor has passed beyond our mortal ken, leaving in many hearts a grief that is almost personal, and evoking in countless breasts a sense of personal loss, for "T.D." was known and loved if for nothing else, then for this, that so instantaneously that the author himself heard it sung in a railway

erations yet unborn will be nerved to greater efforts for their native land by the words of the thrilling chorus:

God save Ireland, said the heroes. God save Ireland, say we all. Whether on the scaffold high, Or in battlefield we die. what matter when for Erin, dear, we fall.

It will always be reckoned one of th

proudest privileges of the writer's life that he heard the veteran patriot poet himself sing this soul stirring ballad.

The life of "T. D." was the very opposite of a literary recluse. verses were written in the midst of the strife and turmoil of a bitter political agitation, some of them from the prison cell itself. Greater leisure and a more serene atmos-phere might have enabled him to cultivate his gifts to a higher per-fection, but they could never have enabled him to sing in a truer note the joys and sorrows of his native land. Sprung from the people, he sung for the people, and the widespread spontaneity with which they took up his strains showed how cleverly he touched their heart-strings. "His verses," says T. P. strings. "His verses," says T. P. O'Connor, "have marked the epochs which they have helped to produce, have won for him the affection of millions of Irish hearts, and form one of the many potent chains of memory and love that bind the scattered children of the Celtic scattered children of the Celtic mother to their race and to their cradle land.

We have not space to more than refer to his public career. He was a member of the Irish Party from 1880 to 1900. He was one most vigorous supporters of Parnell's aggressive policy as against the more ific methods of Isaac Butt. These English are too comfortable to listen to us, said Parnell, and straightway he proceeded to make them uncomfortable. "T. D." was with him heart and soul. A famous incident during his membership of the House of Commons deserves mention. The Land League had just been suppressed and was defending it from the charges that had been made against it "And now, Mr. Speaker," he concluded, taking up a glass of water which he had by him on the bench, and raising it to his lips, "all I have to say in conclusion is—here's long and good health to the Irish National Land Lesgue." He was Lord Mayor of Dublin for two years, during which period he suffered imprisonment in Tullamore jail for publishing re-ports of the suppressed League in his paper, the Nation. They did things differently in those days— perhaps because "T. D." did not perhaps because "T. D." did not happen to be a Privy Councillor. Visitors to Dublin have remarked on the beauty of the Grattan statue and its appropriate setting before the portals of the old Parliament House in College Green. It is mainly due to the efforts of "T. D." that this site was secured, and he was also prominently identified with the erection of the splendid O'Connell Monument, one of the most perfect pieces of statuary in the world. It is interesting to note that "T. D." was a direct descendant of O'Sullivan Beare, the famous southern chieftain, and associate of O'Neill and O'Donnell, Elizabeth's great protaganists in Ireland. May the grass rest lightly above the ashes of the last of the Old Guard, Ireland's brilliant writer and pure-souled patriot, T. D. Sullivan. REV. D. A. CASEY (COLUMBA)

DEATH OF THE BISHOP OF DUNKELD

Right Rev. Robert Fraser, D. D., LL. D., Bishop of Dunkeld, died in his cathedral city of Dundee on Saturlay, 28th March. The following reference to the event is taken from the Dundee Catholic Herald:

Dr. Fraser was Rector of the Scots College, Rome, since 1897. He was born at Wardhouse, in the parish of Kennethmont, Aberdeenshire, 1858, and was educated at Blairs College, Aberdeen, the English College, Douai, and the Scots College, Rome. He was ordained priest in Rome in 1882, and from 1883 till 1897 was a Professor at Blairs College. He was appointed a Domestic Prelate of the Pope in 1898, Protonotary Apostolic in 1904, and delegate of the Pope at the quarter-centenary celebrations of Aberdeen University, 1906, and to the fifth centenary celebrations of St. Andrews University, 1911. He is a D. D. of the Gregorian University, Rome, and an hon LL. D. of Aber-deen University

deen University.

His consecration as Bishop of Dunkeld took place in the chapel of the Convent of the Noble Oblates in the Convent of the Noble Oblates in the Via del Tor dei Specchi, on Sun-day, 25th, 1913. The consecrator was His Eminence Cardinal Merry del Val, Secretary of State, and the two assistant Bishops Mgr. Mackin-tosh, Archbishop of Chersona and Coadjutor of Glasgow, and Mgr. Kennedy, Rector of the North American College, Mgr. Carinci, Rector of the Capranican College, and Mgr. Respighi, Pontifical Master of Cere-

monies, acted as Ceremonieri.

Bishop Fraser was the 4th Bishop
of Dunkeld in the restored Hierarchy of Scotland. His predecessors were Bishop Rigg, consecrated in Rome in

May, 1901; died on September 24th, THE CATHOLIC TEMPER

As was well said on the occasion of his enthronement on June 24th last, he had a splendid record of work and service in the duties he was called on to fulfil prior to coming to Dunkeld. As boy and man, said the preacher on that occasion (Canon Welsh), he earned high distinction in the schools. For thirty years he had been engaged in the responsible task of training young levites for the priesthood—a long tract of time as marked for untired zeal and energy as it has been conspicuous in success. For the last sixteen years he was at the centre of affairs in Rome, where not only had he presided over our national College, but he had been the agent and spokesman of the Scottish Bishops in their dealings with the Apostolic See. And all that work was done under the eye, almost under the shalow, of the Vatican, and in it all he enjoyed the high favour and confidence of our Holy Father the Pope. The hope was expressed that all this ripe learning and experience, these matured powers of management, this untiring capacity for work, would be at the service of the Diocese of Dun-

So it was for the short space of nine months, as during that time he has left behind a record of work that will live and keep his memory frag rant throughout the present genera-tion, and which will be inscribed with pride in the annals of the diocese for all time.

HIS RECORD IN DUNKELD

Scarcely had he taken command of he crozier than he set about a task of re-organization in various parts of the diocese. A number of important clerical changes took place, and appointments made to districts that ad hitherto been temporarily attended to. One of the first of these developments was the stationing of a priest at Dunkeld and Birnam, and Father Kennedy was selected to take up residence in this the very seat of

the ancient See.

The rapidly rising mining villages of High and Low Valleyfield gave evidence of being a growing Catholic centre, and Father Kilcullen was sent thither to attend to the spiritual wants of the people there. Arrange ments were made for the erection o chapel-school, and this edifice, now almost completed, will be a standing memorial to a good Bishop's activity Alva and Tilfcoultry, too, gave in

dications of expansion, and Father A. Roche was put in charge of this district. Progress had been made to such an extent that before the end of the present year a church and presbytery will be part of the diocesar

Perth and district also proved a fair field for Catholic energy, and on the very day His Lordship was stricken down he had arranged to visit Stanley to negotiate for the site of a new church there. As a matter of fact, the arrangement in this con nection was carried out minus the presence of the Bishon.

A small Catholic community was found to be resident in the village of Errol, and it was Bishop Fraser's in tention to have Mass celebrated there at stated periods.

In the heart of the city, too, developments were contemplated, and one scheme that gave him serious thought was the proposed erec tion of a chapel of ease in the northern district to relieve the congestion in St. Mary's parish.

He had a deep interest in the furtherance of the Poor Missions Fund, and in a special appeal to his flock not along ago he met with a gener-

have reason to think kindly of Bishop | unity.' Fraser, as realizing that they were large in numbers he made arrangements to conduct in person a monthly service in their own native tongue, and at which diet of worship he delivered a sermon in Italian. The service, as a matter of fact, was due, according to arrangement, on Sunday last. Another and important function that was to have been per-formed by His Lordship on Sunday was the confirmation of over 400 children in St. Joseph's. The ceremony was carried out by Bishop Chisholm.

CATHOLIC SCHOOL DEVELOPMENT

In the development of the Catholic schools Bishop Fraser was untiring in his work. He was a frequent visitor to all the schools, and it was his pleasure to perform the opening ceremony of the new structure in St.
Patrick's parish. Realising the importance of Catholic representation
on school boards, His Lordship threw himself heart and soul into the cam paign for the return of Mgr. Holder and Canon Turner to the school board, and he took the chair at a public meeting of Catholic electors at which the two nominations were

His last appearance in a public capacity was on St. Patrick's Day, when he presided over a large meet-ing in the Kinnaird Hall, and there, by his vigorous expression in favour of the objects of the gathering and in the patriotic sentiments of the people, won for himself a deep and warm admiration in the hearts of all in that vast assemblage.

Miss Zephine Humphrey, a non-Catholic essayist, whose remarkably discerning paper on "The Protestan in Italy" was praised in our issue of Feb. 7, has contributed to the April Atlantic another excellent article entitled "Protestant Paradox." The author's close study of the Church has taught her a truth which she admirably expresses thus:
"Protestant tolerance will not stand

the test of enthusiasm, but Catholic patience is one of the firmest and nost magnificent developments of the human race. It is cosmic—that bottomless word has to be used again to describe it: it has caught the spirit of time and creation and eternity. Nothing ever dismays or shocks it—no raging of the heathen, no dissension or catastrophe, no injury or insult. It is not tolerant, for it holds that truth must be absolute, one truth for all humanity; but it is full of forbearance and pity, ready to make allowances, to wait, to turn back, to begin all over again. There is no coldness about it; instead, there is a passion. 'The passion of patience —somewhere or other that phrase has lately crept into religious discussion, and it admirably describes the marvelous temper of the Catholic Church. Caring so mightily that he would die for his faith and would suffer anything to promote its cause, a good Catholic yet remains undis-turbed in the face of calumny."

It is the habit of mind described above that made a domestic servant exclaim to her newly converted mistress: "Oh. Miss Jane, vou're not s very good Catholic yet. Don't you know that nothing can hurt the Church?" Miss Humphrey then goes on to show the Protestant who onc catches the spirit of Catholicism is seized with a longing to made others begins to indulge in a frankness of speech concerning the things of the soul that pains and astonishes his friends. He feels that the creed vast multitudes have held for ages must have a larger measure of truth than limited doctrine which he can fashion for himself; and instead of fitting the creed of his experience, he fits the experience to the creed.

The essayist then concludes that the creed bound Catholic enjoys far more true freedom than the calculating Protestant. She sees how much fuller in truth must be "the God of a world wide Church, comprising millions of people, than the God of one solitary, groping soul," and dwells upon the advantages of belonging to a body that "holds its members always inexorably in the right attitude."

Miss Humphrey ends her paper with a stern indictment of the now discredited principles and methods of Protestantism. Though she lapses Protestantism. for a moment from consistency by saying, "We could hardly have gotten along without the Reformation "-an opinion she can not of course expect her Catholic readers to share—she recovers immediately and expresses in moving words her longing for the restoration of the Christian world to

"We Protestants, she writes, shattered a very precious unity, we rent the seamless robe. This unity must be recovered, this robe must be woven again. For unity is the goal of crea tion. We are restlessly eager for it now; we make all sorts of experiments in adjustment and compromise hoping to regain it; we bring our best intelligence to bear on the mat-ter. But Protestant methods are better adapted to disruption than to unity, and we do not seem to be able to lay our old habits aside. Obedience, patience, humility-these are

THE THORNTON-SMITH CO. **Church Decorators**

Are Specialists

in the Mural Decoration of Churches, A member of the firm cevotes his attention to this work, Correspondence receives his prompt and careful attention. The carrying out of every contract is completed under his close personal supervision.

- STUDIOS -

11 King St. West

Toronto

tion of the Church's truth and beauty as has been vouchsafed to the author of the essay we have here summarized can end in safety only by returning, 'fully" to the home of our Mother.

NEW HISTORY OF ENGLAND NEEDED

"The Church has suffered incalculably from the pernicious effects of the dissemination of false history,' says the Universe of London. his earliest school days the Englishman, and the Scotsman too, is envel oped in a more or less anti Catholic atmosphere, and nothing has more strongly influenced and directed his intellectual outlook and his attitude to Catholicism than the traditional teaching of English history. mass of the people-those, at all events, who have at least a smatter ing of historical knowledge-still hold the views connoted by such phrases as "Good Queen Bess" and "Bloody Mary," and if Catholic schools served no other purpose than to save the rising generation of Catholic children from being fed on such rubbish they would be worth all the effort and sacrifice which have been made for their preservation. In passing let us add that there is sufficient historical scholarship, combined with literary ability, in the ranks of the Catholic com munity to make it possible to produce a new "History of England" which shall be at once scholarly and popular. Where is the Catholic John Richard Green who will essay

CATHOLICITY IN BELFAST

" Nothing can bring to mind the amazing growth of Catholicity in Belfast during a hundred years than the fact," says the Dublin Weekly Free that the first parish priest of Belfast died on New Year's day of the year 1814. This venerated pastor of the Northern city, Father Hugh O'Donnell, erected the first chapel in Belfast in 1784. So strong was the ascendancy faction in these days that it was not till 1782 that they would entertain the proposal to permit the building of asmall chapel on the spot where "Does this mean return?" asks Miss Humphrey in a closing paragraph. "Not fully," is her very illogical answer. She evades an obvious conclusion. A Protestant to whom God has given such a deep appragra. The Italian community in Dundee the fruits, bearing the seed, of true May 30, 1784, and it is creditable to ical answer. She evades an obvious conclusion. A Protestant to whom God has given such a deep apprecia- Father O'Donnell got a second curate. Father O'Donnell got a second curate.

In 1810 he built a second church (St Patrick's), but he resigned the parish in 1812, and died on Jan. 1, 1814. There are now ten parish churches in Belfast as well as two monastery churches.'

FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD'S appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer.

It is a source of gratification to Canadian Catholics that to one of inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and tion to innumerable souls. Why not dear reader, have a share in that work by contributing of your means to its, maintenance and extension? The opportunity awaits you : let it

not pass you by.	
reviously acknowledged	\$3.951 20
client of St. Anthony	1 00
Cape Traverse, P. E. I	2 00
oseph P. Brophy. Mulgrave	1 00
A Friend, Cedarville	1 00
A Friend, Cedarville	2 00
ames McNaughton, Gueiph	20 00
M. M. M. M. Cleveland	1 00
Subscriber, Cochrane, Alta	1 00
M. J. McAndrew, Montreal	100 00
M. A. R., Linwood	5 00
Wellwisher, Lindsay	1 00
Mrs. C. Burns. Woodstock, N. B	2 00

WHERE THE CHURCH STANDS

The following is the tribute that a voice from without the fold pays to the sanctity and uncompromising fearlessness of the Catholic Church. It is a quotation from a sermon by a Methodist clergyman read at a meeting of the Catholic Federation in

"I like the Roman Catholic Church because it stands so immovable in its allegiance to Jesus Christ, as very God. None of its leaders ever question the Divinity of Jesus. I like it because it believes in the religious training of its children, and at great sacrifice of time and money, gives it. I like it because it stands for the purthe marriage vows. Thank God for an old shed stood in Mill street. This edifice (St. Mary's) was dedicated edifice (St. Mary's) was dedicated Bible. I especially thank God for test against the cheap divorce mills

Capital Trust Corporation

EXECUTORS, TRUSTEES, ETC.

Board of Directors: M. J. O'Brien, President

Hon. S. N. Parent Denis Murphy R. P. Gough A. E. Corrigan C. P. BEAUBIEN, K.C.

E. W. TOBIN. M.P.

A. E. PROVOST

T. P. PHELAN E. FARRE SURVEYER, K.C. GEO. C. H. LANG HUGH DOHENY HON, R. G. BEAZLEY

L. G. McPhillips, K.C. J. J. SEITZ J. J. LYONS GORDON GRANT, C.E. HON. WM. MCDONALD LT. COL. D. R. STREET

Vice-Presidents

M. CONNOLLY W. J. POUPORE B. G. CONNOLLY, Managing Director

41 per cent. Paid on Deposits. Write for booklet explaining Guaranteed Investments

29 SPARKS STREET, OTTAWA

FIVE MINUTE SERMON

Rev. J. J. BURES, PROBIA, ILL. SECOND SUNDAY AFTER EASTER

THE CHURCH-ITS UNITY

"There shall be one fold and one shepherd."
(John x. 16) If Jesus Christ left a Church to be our guide, to teach us His doctrine, to promulgate His law, and to administer His sacraments, it must follow that there are some signs by which we may know it and distinguish the true from the false. Other-wise, we are liable to be led into error. Those signs, as recognized by Scripture, are unity, sanctity, Catho-

licity and apostolicity.

Let us to day, consider the unity of the Church. By the unity of the Church we mean that the members of the true Church must be united in believing the same doctrines, partak ing the same sacraments and obeying the authority of the same pastors. They must be one in faith and one

In speaking of His Church it is ble fact that Our Lord never uses the plural number. He says
'I will build My Church," not "My
Churches." "Ælificabo ecclesiam meam." Hence we see that the first and primary sign of His Church is

In His prayer before the passion Jesus says "I pray for them also who through their word shall be-lieve in Me; that they all may be one." (Jno. xvii, 20) Here Our Lord prayed that His followers may be united in faith. And who will say that the prayer of Jesus was not

St. Paul teaches that there must be unity of faith when he says in the epistle to the Ephesians "One Lord, one faith, one baptism." That is to say, as you have but one God, as you expect but one heaven, so you must have but one faith.

Our Lord says in the 16th verse of the 10th chapter of St. John that "there shall be but one fold." But if His Church taught various and contradictory doctrines there would be various folds. It is evident, then, that unity of faith was to be a mark of His Church.

St. Paul in the fifth chapter of the epistle to the Galatians ranks heresy, sects, with the crimes of idolatry and murder. But heresy is rejecting one or more articles of Christian faith,

breaking the unity of faith.

St. Cyprian says "Who holds not this unity of the Church holds not

The Church is one though she be spread abroad and multiplies with the increase of her progeny. Even light, and as from one source many streams of water may flow. Part a ray of the sun from its orb and its unity forbids the diffusion of light; break a branch from the tree, once broken it buds no more; cut the ream from its source, it will be ried up. Thus the Church sends dried up. her rays through the whole world with but one light; she stretches forth her branches over the univer sal earth, and pours forth her many beautiful streams; yet there is but one source, one head, one faith."

As she is one in faith so is she one in government. This can be readily inferred from the various figures used by Our Lord when speaking of

He calls it a sheepfold. "And there shall be made one fold and one shepherd." (Jno. x. 16.) better example of unity could there be than a sheepfold? All the sheep in a flock cling together. They follow the same path, feed in the same pasture and obey the same shepherd.

So. Our Lord intended that all the sheep in His fold, the true Church, should follow the same path, the same rule of faith to heaven; that they should be nourished by the same sacraments; and that they should obey the voice of one shepherd, one

chief pastor. St. Paul in his Epistle to the Romans compares the Church to a hu-man body. But in the human body there are many members, all connected with and subject to the head. So also Our Lord wished the Church composed of many members to be united and subject to one supreme and visible head.

His Church is called a kingdom.

His Church is called a kingdom.
"He shall reign over the house of
Jacob forever and of his kingdom
there shall be no end." (Luke I, 32.)
But in every kingdom there is but
one king and one form of government. So, too, in Christ's spiritual m, His Church, there must be but one form of government.

Common sense and reason teach that the Church must be one in faith and one in government. For God is one in essence. He is truth itself. And the God of truth could not teach opposite doctrines. And the truth never changes. What Christ taught and what the Church taught eighteen hundred years ago, the Church still teaches; for "veritas Domini manet in æternum," the truth of the Lord maineth forever. It never changes

According to Scripture, tradition and reason, then, unity of faith and government is a mark of the true Church. It now remains to be seen what one of all those claiming to be the only true Church possesses this Church that claims this sort of unity. or that has any reason to claim it, it must be in that Church if it exists

In the Catholic Church alone are the members all united in one body, holding one faith everywhere the same, having the same sacraments and sacrifice, and submitting to the same visible pastor, the Roman Pon-tiff who is the center of Catholic

A CRIPPLE FROM RHEUMATISM

Tortured Four Years Until He Took "Fruit-a-tives"

RIDGETOWN, ONT., May 21st. 1913.
"Your "Fruit-a-tives" cured me of
Rheumatism. It was the only medicine
that made any impression on me. I was
a terrible sufferer from Rheumatism. I
was laid up for four winters with Sciaties and Muscular Rheumatism, and was
a cripple completely, not being able to
de anything. I doctored with four different physicians, but they did not help
me. Other advertised remedies were
equally unsatisfactory, and I have taken
several.

Some neighbor of mine told me that

Some neighbor of mine told me that "Fruit-a-tives" helped him, and I took them faithfully every day and the result was marvellous. For over two years now, I have been free from any Rheumatic pains, whatever, and give "Fruit-a-tives" the full credit for making a remarkable

W. T. RACHER

If you are subject to Rheumatic Attacks, Sciatica, Lumbago or Neuralgia, take "Fruit-a-tives" right now and start the permanent cure which "Fruit-a-tives" will complete if taken faithfully, 500 a box, 6 for \$2.50, trial size, 250. At dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

All Catholics acknowledge Jesus Christ to be their only Redeemer and believe all that is taught by Him and by that Church which He founded to ontinue His mission.

Yes, the Catholic Church of to-day as in all preceding ages is One: (1) there is but one principle of faith, divine authority, but one body of doctrines held by her pastors and her people; (2) there is but one system of sacraments and worship; (3) all her members, though of differ ent tongues, political parties and forms of government, are united to her visible head who together with her bishops, the successors of the apostles, rule and govern the Church.

Thank God that you have the hap piness of belonging to that one true Church of holy Scripture whose mem bers constitute one fold under one shepherd, one body under one head For you are all one in Jesus Christ.

TEMPERANCE

A WARNING BETIMES

The brewers are thoroughly alarmed. They see a dry cloud not bigger than a man's hand; but they fear it will spread and cover the whole land. The country will never be dry, but, the American saloon may have to go. They owe it to themselves to be on their good behaviour.

We do not think that prohibition will ever prevail permanently over the whole country. There will be waves of sentimental prohibition over sections, larger or smaller, of the nation and these waves will en-dure longer or shorter according to circumstances. But there can be no doubt that there is a deep conviction and a growing opposition in the hearts of the people at large against the saloon evils and the sin of intemperance.

We counsel wisdom to the brewers and to their customers, the saloon-

This Washer Must Pay For Itself

time they can be washed by hand or by any other machine wit will wash a tub full ef very dirty clother in Six minutes. I know no other machine ever in vented can do that, without wearing out the clothes Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edges nor break buttons the way all other machines do.

It just drives soapy water clear through the fibre of the clothes like a force pump might.

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

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

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

And you can pay me or of what it saves for you It will save its whole cost in a few months, in rea, and tear on the clothes alone. And then it will save so const to 75 cents a "the machine after the property.

wait for my money untu-tive balance, the balance, the balance, to the balance of the balance of

keepers. No one has such an interest in seeing that saloons are conducted according to morals and law as the saloon people themselves. Every saloon that breaks the law invited

disaster on the whole saloon business.

Instead of opposing sincere and
moderate men in working necessary
reforms in a business at best full of danger for those who carry it on and for those who patronize it, the brew-ers and the saloon keepers should welcome their co-operation, listen to their advice and accept their suggestions. The cash register can no longer be the sole standard in the conduct of a saloon, and the sooner. the brewers recognize this, the better it will be for the security of their

The day is already at hand when the back room will be as repulsive a memory as the black hole of Calcutta. memory as the black hole of Calcutta. Higher ideals have locked its door and thrown the key away. The barroom itself can not afford to be the gathering place for brawling, staggering men. No woman or child should ever know the inside of a

If the saloon keepers are wise, they will begin at once to inaugurate these reforms and place their business on the plane of morality and respecta-

The State now licenses saloons How easy in the present trend of ideas, for the State to control absolutely the saloons. If salt and tobac-co may be made a government monopoly, why not beer and whisky?

Fewer saloons, decenter saloons, pure beer, less alcohol, no wrecks and no homes blasted—these make practical goals for the wise brewer.-Monitor, Newark, N. J.

TEMPERANCE AND INTEMPER. ANCE

It is nothing unusual to see a man reeling through the streets under the influence of strong drink; nor is it less common to see such a man laughed at, mocked and reviled by those of the populace among and be-fore whom he passes. It is only sel-dom that his plightawakens pity, that his fault is condoned and the weakness that precipitated it is marked as being akin to a frailty common in human nature. And this is a good attitude for all of us to emulate when a victim of the bottle crosses our path. It is no less meet for the temperance advocate than for the "moderate drinker," for did not so virtuous a man as St. Paul, after warning his followers against evil, ask them to pray that he, himself, would not become a reprobate ?

Besides this, it is to be remembered that intemperance is a sin of which the greater number of us have cause to accuse ourselves; not, necessarily intemperance in the use of intoxicat ing liquors, but our otherwise inordinate indulgence in lawful privileges and pleasures. As it is, we cry out against the man who occasionally drinks too much when we perhaps, are habitually given to eat too muc to talk too much, to affect too much, to presume too much, to desire too much; when the inebriate's awful thirst for alcohol is reflected in our gluttony at table, in our greed for gain, in our impassioned and vicious gossip, in our ungoverned love for fine dress, extravagant pleasure and love of ease, in short, in all our uncontrolled sensualities against which the flesh is called upon to do battle, and in the successful repression and regula-tion of which temperance may be

said to have an existence. Let the temperance worker and his sympathizers, then, reproach their individual selves with their own inrance. Let their moderation in all things give edge to their agitation of moderation in the one thing, and, it is fair to believe that they their enterprise will be given a readier respect and more cordial co-operation, while the great virtues charity and humility will, withal, be most practically exemplified.

LOCAL OPTION IS HOME RULE In the course of a notable lecture delivered recently in the Athenæum Enniscorthy, by the Very Rev. Dr. Coffey, St. Patrick's College, Maynooth, the distinguished lecturer

"My friends, the time is fast ap proaching when the administration of the laws regulating the drink of the laws regulating the drink traffic must cease to be the farce that it actually has been for years. The time is fast approaching when the drink laws must be and will be thoroughly overhauled. The time is ripe, I believe, for the people of this country to take the regulation of the drink traffic into their own hands. One of the first things the Irish people must demand of their own Parliament in Dublin is the power to use Home Rule in the drink traffic. Do you know what Home Rule in regulating the drink traffic means? It means this: that the local voters in each rural or urban district will have the power to letermine by their own direct vote the number of licensed houses they will allow within their district. That is what is known as local option. That is what is known as local option.

That will be a genuine and really useful bit of Home Rule, and the Irish people must see that their own home Parliament will give it to them.—Father Mathew Record. POSTING " NAMES OF DRUNK.

Out of the State of Washington method of posting the names of drunkards has been adopted by law. Whether a man or woman deserves to be put on this list is determined by the county court. When so de-termined the law directs that the

ARDS

"Each of the persons above named and listed has been adjudged an habitual drunkard by the decree of the Superior Court. . . All per sons licensed to sell retail intoxica-ting liquors in said county are for bidden to sell or give any of said babitual drunkards any intoxicating tiquors, and are required to keep this notice and list posted in some conspicuous place in their place of business, under penalty of law."

CONVERSION THAT HAS CREATED A SENSATION

SYMPATHY FOR THE PERSE. CUTED BRINGS A FAMOUS WRITER INTO THE CHURCH

The recent conversion of Madame Juliette Adam, the French writer and editor of La Revue Bleue, has created sensation in Paris.

She was the friend of certain

statesmen, who are looked upon as the founders of the third republic; men such as Thiers, Jules Simon, Gambetta, Challemel - Lacour, etc. She used to receive those at her house, and it is an accepted truth that the republic originated in her drawing-room, and that she was, as it were. its god mother.

Born of a father both anti-Catholic

and a heathen in his ideas, Madame Juliette Adam, although she had received baptism, was herself a true pagan, even in the very middle of the nineteenth century. For this reason she published, in 1883, a book en titled, "Paienne"—"Paganess "—in which she set forth her beliefs in the mythological divinities of the old Greek Olympus.
She was wont to dream of a repub-

lic tolerant to all; but she was disappointed at the sight of certain persecutions against the Catholic Church, whose practice, however, she did not

"One day," said she to her politi-cal friends, "you will see that my sympathies for the persecuted will end by bringing me to the Catholic faith

Madame Juliette Adam, the pagan of 1883, has published, at the same time an another edition of her former work, a counterpart to it, with cor rections, namely, 'Chretienne," — "Christian Woman"—in which she explains how she was converted to the Catholic faith.-Providence Vis

WHERE THE EARLY IRISH EX-CELLED

The art in which the Irish earliest really no rivals in Europe, was in that of writing and illuminating manuscripts. The most recent authority on the subject, John Adolf Bruinn, in his "Inquiry into the Art of Illuminated MSS. of the Middle Ages," acknowledges that the fame of the Celtic school "dating from the darker centuries of the Middle Ages, excels that of any of its rivals." Westwood, the great British authority, declares that were it not for Irishmen thes islands would contain no primitive works of art worth mentioning, and sserts that the Book of Kells is "unquestionably the most elaborately executed manuscript of so early a date, now in existence." — Douglas Hyde.—"Literary History of Ireland."

FOR ROUGH SKIN, SORE LIPS, OR CHAPPED HANDS Campana's Italian Balm is

soothing, healing and pleasant. Send 4 cents for sample—27 years on the market. E. G. WEST & CO., 80 EORGE ST., TORONTO

A SISTER'S DEVOTION

SAVES BROTHER FROM DRINK

Science has shown that drink is a disease, not a crime. A disease too that ruins not alone the life of the sufferer but that of his wife and children who are robbed by it of their rightful inheritance of health both in body and mind.

Some drinkers wish to save themselves, others have to be saved whether they wish it or not. Whisky has inflamed the delicate membranes and nerves of the stomach into terrible torturing craving for drink, and their wills have lost the power

to resist.

Read how Miss K--- of Belledune River, N. B., saved her brother from this curse.

"I began using Samaria Prescription in March and it is helping the patient wonderfully. I am treating my brother secretly, dissolving it in his tea and he never detects it. I take great pleasure in testifying to the merits of your wonderful Remedy and hope you will do for thousands of others what

Samaria prescription stops that awful craving for drink, restores the shaking nerves, builds up the health and appetite, rendering all alcoholic liquors distasteful, even nauseous. It is tasteless and odorless and can be given either with or without the patient's knowledge in tea, coffee or food. If you know of any family needing Samaria Prescription, tell them about it. If you have a hus-band, father or friend who is threatened with this awful curse, help him save himself. Used regularly by hospitals and physicians. Has rehospitals and physicians. Has restored happiness to hundreds of homes.

homes.

A FREE TRIAL PACKAGE with booklet, giving full particulars, directions, testimonials, price, etc., will be sent in a plain sealed package to list be posted in every saloon. An exchange says that under such a list of twenty-eight names in Write to day. The Samaria Remedy Company, Dept. 11, 142 Mutual Street, Toronto, Canada. list of twenty-eight names in a cer-tain town was printed this placard:

St. John's, Newfoundland H. J. BROWNRIGG

IMPORTER OF

Seeds, Fruit, Provisions, and Groceries



washboard has been a

The washboard has been a hard taskmaster for generations, but now the washing machine has taken its place.

The INew Century Hand Washer eliminates the backbreaking rubbing, thus making washing a pleasure instead of a hardship. It runs easily and does better and quicker work than the old method.

No other machine can be built on the New Century principle, because its features are patented. The rust-proof steel ring, that prevents warping, adds years of wear to its life.

See it at your dealer's or send to us for information. CUMMER-DOWSWELL Limited Hamilton, Ont.

Beautiful Rosary

Complete with Crucifix



ach, we will giv- you one of these be Our Pictures are all reproductions of Famous Paintings and sell regularly in Art Stores at 50 cents each, so that at our wholesale price of 15 cents, you can sell the entire lot in an hour. Order today. When pictures are sold, remit us the amount of your sales \$1.80, and your Rosary will be sent you by return mail Address:

COLOMIAL ART CO., Besk R2., Toronto, Ont.

Doing little things with a strong desire to please God makes them really great.

BELLS, PEALS, CHIMES end for catalog. Our bells made of select opper and East India Tin. Famous for fo

Crucifix Edition

PRAYER BOOK SPECIAL PRICE to Readers of the



This de lux edition Prayer Book is full bound in genuine leather. It has padded covers with enamel and gold design, and full gold edges. The inside of front cover is of virgin white moire finish, with handsome border embossed

The center panel is depressed and contains an exquisitely designed pearl and gilt Crucifix with indulgenced prayer on opposite page.

It is full cathedral size 3½ by 2 inches and contains 522 pages including Epistles and Gospels, Ordinary of the Mass, Novena to the Sacred Heart and

Litanies.

The publisher's price of this Prayer Book is \$1.75 but we are very glad that we are able to give it to you for only \$1 50 post paid, and in order to quickly introduce it, we will also send you free, an exquisite amethyst color bead Rosary, complete with Crucifix. Please order early and state whether French or English edition is desired.

Address: Canada Mail Order, R9, Toronto Arcade, Toronto, Ont.

EDDY'S FIBREWARE

Tubs and Pails Retain the Heat of the Water Much Longer than the Wooden or Galvanized Iron Tubs, are Cheaper than the Latter, and will not Rust the Clothes.



We make a specialty of Catholic church windows

ROME

FIVE PILGRIMAGES AND TOURS OF EUROPE COST \$355 UP

LOURDES THREE PILGRIMAGES TO EUCHARISTIC CONGRESS COST UNDER \$300

IRELAND BY AUTOMOBILE
DE LUXE AND VACATION TOURS
PARTIES LIMITED TO 20 PERSONS COST \$395 UP

All PILGRIMAGES are ASSURED of

AUDIENCE with HOLY FATHER and honored by having RT. REV. BISHOPS for Spiritual Directors McGrane's Catholic Tours FIFTH AVE.



bedrooms, bathrooms, kitchens-or in fact, for any

Plastered Wall, Ceiling, Burlap, Wood or Metal Surface. "NEU-TONE" is easy to apply, as it takes care of itself—works well under the brush—flats perfectly without a trace of laps or brush marks—producing a subdued flat finish of a soft velvety effect and

with great depth of tone that is pleasing and restful to the eye. "NEU-TONE" is also most economical because it gives you walls that are easily cleaned. When a "NEU-TONE" Wall becomes soiled, a sponge or soft cloth and lukewarm water. will remove dirt and finger marks and renew the

soft velvety appearance of this finish. Write for our beautiful book, "Harmony In Neu-Tone", one of the most elaborate books on home decoration ever issued-free for the asking.

The Martin-Senour Co. Limited

MONTREAL.

CHATS WITH YOUNG

THE MAN WHO QUITS The man who quits has a brain and

As good as the next; but he lacks the That would make him stick, with a

courage stout, To whatever he tackles, and fight it

He starts with a rush, and a solemn

No man is beaten 'till he gives in; Hard luck can't stand for a cheerful grin; The man who fails needs a better ex-

Than the quitter's whining "What's

For the man who quits lets his chances slip, ecause he's too lazy to keep his

grip. nan who sticks goes ahead with While the man who quits, joins the

down and out. -CHAS R. BARRETT.

ON THE THRESHOLD OF LIFE To prepare the young for the duties of life should be an important office of both parents and teachers. But, though attention is given to fit But, though attention is given to not the young to fully meet the exigencies of society and citizenship, frequently little or none is bestowed upon their spiritual necessities. Attention to the needs of the soul is, however, a matter of the greatest importance, and should not be undervalued. The and should not be undervalued. The religious training of a person is as essential even to his material welfare and success as it is to his spiritual. And this truth should always be borne in mind: "What doth it be borne in mind: "What doth it profit a man to gain the whole world, and suffer the loss of his own soul?'

We are all human and all look for a reward for almost every action we perform. The hard working student works for his prizes, the clerk for a position of greater dignity and better pay, the professional man for a more and remunerative practise the merchant for the doubling of the of his commodities, all-all look for reward but we must bear in mind that reward is the result of labor, of forethought and of persever

You can, my dear young friends, acceed in your various avocations by maintaining an upright character by being honest in all your transactions, by being industrious, self-controlled and unostentatiously pious.

You can demand and acquire the respect and confidence of your fellow men, no matter what their religious beliefs may be, by the example of your own just life.

Pare and simple goodness in itself, and justice to others, will never be lost, and, notwithstanding the inevitable bowlders that will here and there obstruct your path, a Catholic youth who fears not to practise his religion will not be a failure.

\$1500.

THERE is an Underwood for every

special models, adaptable to all forms

of accounting, recording, statistical and

computing work, at prices from \$130 to

THE UNDERWOOD, more than

United Typewriter Co. Ltd.

TORONTO

And all other Canadian Cities

business of the world.

any other machine, expedites the

typewriter requirement—over 30

A young man about to take his place in the world should look forward to secure for himself a business, or an occupation, that will give him in return an adequate competence; and enable him to look for

years to come.

Progress should ever be our watchword in all things good and useful.

We should never imagine that there has been a sufficient cultivation of mind, a sufficient holiness of heart, a sufficient charity towards our neigh-

By careful attention not only to

That he'll soon be showing the others how;
Then something new strikes his roving eye,
And his task is left for the bye and bye.

It's up to each man what becomes of him;
He must find in himself the grit and vim
That brings success; he can get the skill.

If he brings to the task a steadfast will.

No man is beaten 'till he gives in;

Sy careful attention not only to large butalso to small matters, to minute details which make up a great part of life's work, by doing our duty completely at all times we need never fear that success will be wanting.

Life is often termed a continued warfare wherein we must fight bravely and incessantly to gain our ends; this is true, self control, moderation, and a wisely devised system, or rule, we can tone down and lessen considerably many of the perplexities that beset us.

beset us.

However humble and obscure our lives may be, what they are to accomplish is a secret known only to our heavenly Father; they may possibly extend their influence through ages, or may leave behind only a trace seen by Him alone; but any life that is lived bravely, dutifully, nobly, is by God's laws, and man's, a thing holy, for time and eternity.—From Worldly Wisdom.

OUR BOYS AND GIRLS

Thrift, which means making the most of things as well as saving money is such a comfortable habit, that many wonder why we don't, all of us, cultivate it a little more inensely. The trouble is, probe that most of us are so constituted that we find it easier to wail ab hard conditions and our bad luck than to devote our energies to find. ing a way out. We are negative instead of positive. We lack the initiative on constructive habitlof mind Or maybe we don't lack it, we simply don't use what we have. We haven't had our attention called to it. Once our attention is called to constructive plane instead of mere fault finding, we find any number of things we can do to make things better. Just now thrift seems to have gone into hiding somewhere, if one may judge by the thriftless habits one sees on every side. People who can hardly keep their grocery bills paid up and who never have a cent laid up against a time of sickness or lack of work, give their children money a week. Fifty cents a week out of a twelve dollar salary is a big percent age for useless amusement. The pictures have no educational value and children are better without a lot of exciting amusement. They might be turned loose in the back yard or sent to the nearest playground. What they need is the give and take of active games, the chance to exercise and use their lungs. Sitting indoors looking at foolish pictures in which grown up sentiments, mostly with the emphasis on sex, are shown positively bad for children. The fifteen or twenty cents that so many children spend each week on the picture shows, if put into a savings bank, would very soon amount to something worth while. And besides would have learned how to hang on

ROYAL Yeast Cakes BEST YEAST IN THE WORLD. DECLINE THE NUMEROUS INFERIOR IMITATIONS THAT ARE BEING OFFERED AWARDED HIGHEST HONORS AT ALL EXPOSITIONS

E.W. GILLETT COMPANY LIMITED.

to their earnings, which is a mighty necessary accomplishment. Mos young people unless they have had un ommonly wise parents, act as if they were never going to be out of work and as if their earning power were

never going to be less.

One of the easiest ways to acquire the savings habit is to get a little metal bank from the nearest savings bank. Into this you put all your dimes. The metal box holds a dollar. When you have it filled take it to the savings bank. The cashier will open it, take out the coins and give you a bank book with a credit of one dol Every time you have the box filled you take it to the bank and have the contents credited on your ount. Most children if started in this way with a bank book of their own will take an interest in seeing it grow and of their own accord will save pennies and earn money to add A savings bank account may be opened for a child of any age. Among our acqua ntances is a little girl grandmother opened it when the paby was one year old. Instead of giving her grandchild a lot of foolish toys, she opened an account in a savings bank with five dollars in the baby's very big and dignified name. Every birthday since at least a dollar has been deposited on the ac relations. She has fewer toys and not so many fancy clothes, probably, but by the time she is old enough to use it she will have money to pay for special educational advantage

or to start in business. In many of the schools nowadays there are branches of savings societies in which children should be encour-aged to invest. Even if the amount saved seems too small to make much difference, the habit of saving will be formed and that is the imp thing. thing. We were very much sur-prised the other day to learn that only about 10 per cent of the population have savings bank accounts. That seems a very great pity because with few exceptions any wageearners can manage to put aside Fifty cents or a dollar

saved regularly every week, will in respectable sum. It isn't always those who earn the biggest wages who have the most money when they are fifty and their earning power begins to decrease.-Aunt Bride in Sacred Heart Review.

PERSECUTION

There is no class of men more acter of their work, than priests. They have to keep everyone's secrets are sometimes the martyrs of official confidence, and yet no one omicial confidence, and yet no one kindly explains away even their seeming impropriety. Their duties call them everywhere, and often they have to run to points where angels would fear to fly. Night and day the priest is called and shrinks not from aiding souls, no matter whether virtue beautifies or vice be-daubs and befouls them. The priests pass to their labors and have priests pass to their labors and have not the time to stop to explain to grinning infamy the purposes of their exits and entrances. With high and holy plans and principles, they are judged like the Christ, in Pontius Pilate fashion. They are, to the eyes of the vulgar and infidel, in carnate mysteries, behind whose veiled existences prurient curiosity delights to peep. Their mission is to refine and uplift, and yet they are regarded by a mad world as coarse in their lives and obstacles to progress. Their work is the destruction of sin, and still they are deemed tion of sin, and still they are deemed aiders and abetters of the hell whose aiders and abetters of the hell whose influence they struggle to destroy. Scholars all, they are accredited with a credulity that would make their minds old curiosity shops; saints many, they suffer in silence what others would undo in courts. So there is a divine conservatism in the office of the priesthood that brings from the ranks of men ardent blessings as well as curses not loud

will ever delight to rile the stream of time so that virtue will look like mud. The trickery of the day will strive ever to make it appear that there is no such thing as goodness but only degrees of viciousness. The diabolical character of the hour will rank it clever to make religion so elastic that it will fit men of any mental mould and not make men conform to religion and shape their destiny therewith.

Windsor, Ontario, saying "Please and me the Numeral Numeral wethout on even days' free trial." If you are satisfied after trying it, the Method and fifty different pieces of sheet music will cost you only \$5, although the regular price of these is \$10. You should not delay writing, as the Numeral Company will not continue this special half price offer indefinitely. Later on, the Method and fifty different pieces of sheet music will cost you only \$5, although the regular price offer indefinitely. Later on, the Method and fifty different pieces of sheet music will cost you only \$5, although the regular price offer indefinitely. Later on, the Method and fifty different pieces of sheet music will cost you only \$5, although the regular price offer indefinitely.

So Christ is mocked now (as in the priest with words worse than those of the murderers of Calvary" He saved others ; Himself he cannot save."

So perjured witnesses repeat cal-umny that has been rebuked and punished a thousand times over. In a word, to mass particulars, the world, since it has not Christ to lay godless hands upon, dares to crucify His proxy, the priest, and the priest in the same degree in which he fights the devil will get it back from the world, his apt scholar, friend and devotee. The devil, in his scorn for God, will use every infamous art to render Christ's redemption useless, and so, unseen by men, he aims at the priest, who is ever in the open, on the firing line for his Great Cap-

tain's projects.

All this should be no puzzle to thoughtful Christians, for the antagonism of falsehood, infamy, and Satan only pronounces the beauty and power of truth, virtue and the whose bank account is a matter of Christ. The world had no use for interest to several aunts. Her our Lord, and so nailed Him to an ignoble death; the world has no love for the priest and so hounds him with calumny; the world has no room for Catholicism, as it is a contradiction to the generation, and so interferes with its comfort.

Our dear Lord promised His brave disciples, who were true to Him to death, nothing here. He declared that in kaling these holy heroes men would believe they were doing a service to God. Our greatest saints courted sacrifice, and why should not the priest, whose office supposes sac-rifice, include the loss of the world's esteem, since its esteem is always a "compliment that damns." St. Ignatius prayed that the Society of Jesus would always be persecuted, and behold the magnificent men who, in their merciless onslaught on heresy and humbug, have merited and received the calumny of the infamous. The Jesuits can thank God for the enemies they have made, and are types of what heaven's love and

The times are, as Hamlet would say, "out of joint," and these little suggestions of good philosophy and true theology will set right the thoughtless who are always asking what is the matter with religion when the fact is there is much somersaulting logic and religion is the only power that can rectify the one and redeem the other.

earth's hate conjointly can manu-

Persecution here does the work of purgatory hereafter. It purifies; it

Useful **New Invention**

Enables Anyone to Play Piano or Organ Without Lessons

A Detroit musician has invented a wonderful new system which enables any person or little child to learn to play the piano or organ in a short time. Even though you know absolutely nothing about music or have never touched a piano or organ, you can now learn to play by this method. People who do not know one note from another are able to play their favorite music without any assist-

ance whatever from anyone.

This new system which is called
the Numeral Method, is sold in Canada
by the Numeral Method Music Co. of Canada, and as they are desirous of canada, and as they are desirous of at once making it known in every locality, they are making the following special free trial and half price offer to our readers.

You are not asked to send any heavy tried and are

money until you have tried and are satisfied with the new method. The Numeral Company is willing to send it to you on one week's free trial, and what others would undo in courts. So there is a divine conservatism in the office of the priesthood that brings from the ranks of men ardent blessings as well as curses not loud but deep.

The folly of the world will ever sneer at the fine logic that guides to the skies. The vice of the world will ever delight to rile the stream of time so that virtue will look like mud. The trickery of the day will strive ever to make it appear that

strengthens; it ennobles. Just as war showed the weaklings who in selfishness and cowardice shot off their thumbs to escape the battle, so the present ridiculous onslaught of bigotry, Quixotian in nature, will show the good sense and the heroism of Christ's followers that will make men to day on earth all the better, as it will make heaven in the com ing morrow all the more populous in blessed and triumphant souls, who fearing not man but. God, were led to heights sublime by principle, and not by accommodating and cowardly expediency.—Union and Times.

THE SADNESS OF CARDINAL NEWMAN

Writing in 1865, two decades after his conversion, to a great friend of his among the Jesuits, Cardinal New-man said: "It is a constant source of sadness to me that I have done so little for God during a long twenty years; but then I think, and with some comfort, that I have ever tried to act as my superiors told me, and if I have not done more, it has been because I have not been put more or have been stopped when I attempted more.

The Cardinal (Wiseman) brought me from Littlemore to Oscott, he sent me to Rome, he stationed and left me in Birmingham. When the Holy Father wished me to begin the Dublin Catholic University, I did so at once. When the Synod of Oscott gave me to do the new translation of Scripture, I began without a word. When the Cardinal asked me to in terfere in the matter of the Rambler, I took on myself, to my sore disgust, a great trouble and trial. Lastly, when my bishop, proprio motu, asked me to undertake the mission to Oxford, I at once began, as he wished

"In all these matters I think, spite of incidental mistakes. I should on the whole have done a work; had I been allowed or aided to go on with them, but it has been our God's blessed will that I should have been stopped. If I could get out of my mind the notion that I could do something and am not doing it, nothing could be happier, more peace ful or more to my taste than the life I lead."

This strangely impassive recital of a great soul's disappointments and temptations, says The Examiner, must be a source of neverfailing con-solation for all those priests and religious who are at times tempted to sadness by the thought of some good which they feel able to accomplish, if they were not debarred from it by the obedience which they have promised to their superiors. The great cardinal looked upon his life as a series of failures: the light of Oxford seemed to be definitely put under the bushel in Birmingham; and how sad did he return from Dublin; nothing care of the new targets as fairness. came of the new translation af Scrip ture (yet what might not the master of English prose and the Doctor of the Church of the nineteenth century have given us instead of the Douay-Ver sion?:) then burst the wildest storms round the 'Rambler'; and the mission to Oxford was recalled at the mo ment when success seemed assured. "I might have done a work in all

this," he thinks in a sad state of perturbation, "and if I could forget that I am not doing, my life would be peaceful." In the peace of eternal life he knows now that his life was not a failure; but that he was chosen by God to be for ever through his ex ample and doctrine the sun of warmth and light, which makes blossom the "Second Spring of England's Faith." We, however, must thank the Cardinal for the candor of his confession. What was a constant source of sorrow to him, has thus become a source of comfort to us. For we know now better that no failure can ever ruin the ultimate success of our life work, as long as we recognize "our God's blessed will" in the command

of a superior. There is another confession for which we are grateful to Newman, though we sympathize with the pain which the necessity of such a declar ation must have given him.

The mischievous story had been circulated that Newman was unhappy in his new surroundings and rumor had it that he was likely to return; that he had not found the peace and rest he expected. This malicious whisper brought from Newman, in a letter to the Press, the following magnificent declaration and profession of Faith.

"I have had not one moments way

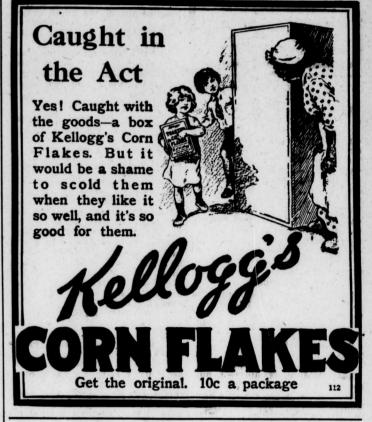
ering of trust in the Catholic Church

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 ever have had and have still an unclouded faith in the creed in all its unclouded faith in the creed in all its articles, a supreme satisfaction in her worship, discipline and teaching; and an eager longing, and a hope against hope that her many dear friends whom I have left in Protestantism may be partakers of my happiness. . . I do hereby profess ex animo wit an absolute internal except and consent that Protestant. assent and consent that Protestant ism is the dreariest of possible religions; that the thought of the Angli can service makes me shiver, and th can service makes me shiver, and the 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 bondage.'

Best Tea At Its Best

"SALADA" TEA is always the same, no matter when or where you buy it.

growing country in the world-Ceylon, with its exquisite flavor and freshness protected by the sealed lead packages.



Permanent Decorative Fire-proof

Selected materials, perfect construction and the widest range of patterns and styles have gained for

Pedlar's "Perfect" Metal Ceilings



An Enviable Reputation

Each section repressed to form an oval, snug-fitting side bead with self-centering nail points, making for neat appearance and rapid and accurate

The soft mellowtone priming pplied to all our ceilings, dapts the surface to any desired

color finish. color finish.

The very best ceilings for Churches, Schools, Asylums, Stores, Hospitals or Private Houses. Our "Perfect" Metal Ceilings are used in Thousands of Catholic Churches in Canada

of Catholic Churches in Canada and other Countries. Large stocks of Metal Ceil-ings, Metal Shingles, Corruga-ted Roofing and Siding, Venti-lators, Metal Lath, etc., carried at each branch.

Send for Catalogue R.E.

THE PEDLAR PEOPLE LIMITED

ESTABLISHED 1861

OSHAWA, ONT.

TORONTO, OTTAWA, MONTRBAL, WINNIPEG, LONDON, CHATHAM, St. JOHN, QUEBEC, SYDNEY, HALIFAX, CALGARY, VANCOUVER.

Head Office and Works : London Office: 86 King St. London, Ont.

Oshawa, Ont.

FELL FROM A HAY LOFT

Suffered Tortures With His Kidneys Until He Tried Gin Pills

You might think that Mr. Baker needed a surgeon more than GIN PILLS. But there were no bones broken. His back was strained, which was harder to cure because nothing seemed to do any good. It is the same with a sprained ankle and broken leg. You can set the fracture and it will be well in six weeks—but the sprain may take months to get well.

However, Mr. Baker found the quick way to get relief from the pain—here are his own words.



AULTSVILLE, ONT.

"I have been a great sufferer from Kidney
Trouble from an injury to my back caused by falling
from a hay loft about six years ago. This
left my kidneys weak, so that every cold I
got would settle in my kidneys and cause
intense suffering. I was advised to try GIN
PILLS. I found, to my surprise, after taking
two boxes, that the pains were relieved and I
bet an to feel better. I am still taking GIN
PILLS and feel sure I will be completely
cured. I recommend GIN PILLS to all who
suffer from any Kidney Trouble". C. BAKER.

You see, the fall had strained the kidneys and they were affected by the slightest chill. GIN PILLS immediately strengthened the kidneys—soothed any irritation and thus enabled the kidneys to overcome the effects of the fall.

If you are having pain in the back—or trouble with kidneys or bladder through accident or overwork—do just as Mr. Baker did—take GIN PILLS.

They will help you—cure you—or we will promptly refund your money. Buy six boxes at your dealer's. If, after taking them, you feel that Gin Pills have not helped you, return the empty boxes and get your money. We will take your word for it. 50c, a box, 6 for \$2.50. Sample box sent free if you write National Drug and Chemical Co. of Canada, Limited,

NATIONAL LAZY LIVER PILLS regulate the bowels and cure

NATIONAL LAZY LIVER PILLS regulate the bowels and cure Constipation. Biliousness and Indigestion. 25c. a box 195

Your Hardwood Floors and trimmings are preserved and made to possess a high, hard, durable lustre without the usual bluish, foggy cast if you use an

dust and clean everywhere. Makes it easy to clean those hard-to-get-at places.

- From your dealer, or sent express paid anywhere in Canada on receipt of \$1.50 if you mention "Catholic Record."

Channell Chemical Co.

369 Serauren Ave., TORONTO, Ont.

C. M. B. A. IN NEWFOUNDLAND

We are glad to learn than an effort is being made in Newfoundland to form a Local Branch of the Catholic Mutual Benefit Association of Canada Vabana-the centre of the mining Industry of Belle Island—is the first place in Terra Nova to take steps in this direction, and the pioneers who fostering the movement are Bro. J. A. Hughes of Springhill, N. S., Branch, and Bro. M. J. McNeil of St. Margaret's, New Waterford Branch.
His Grace Archbishop Howley has been pleased to approve of the formation, and negotiations with the Grand Council of Ontario are now in

THE OFFICERS Pending the issue of a Charter, the

following Provisional Officers were

Chairman—P. F. Power, Esq., Stipendiary Magistrate. Spiritual Adviser—Rev. J. J. Mc-

Grath, P. P.

Secretary—Mr. Leo C. Murphy.

Local Medical Examiner—J. Burton Lynch, Esq., M. D.

It is to be hoped that the Newfoundland Branch will be a success, and the parish in which it is being leasted house that great results will opes that great results will be derived from its insurance and other benefits.

RELIGIOUS INCIDENT ON THE ICEFLOE

It is customary with our Roman Catholic friends when commencing their prayers to devoutly make the sign of the cross on their foreheads This practice occurred to the unfortunate victim Michael Morey when nearing his last moments but he was deprived of doing so owing to his right arm having become either paralyzed or frozen. He asked his faithful companion, Pat Hearn, to assist him in raising his now dead arm in making the sign of the cross. This being done poor Morey devoutly recited aloud an act of contrition asking the Almighty to have mercy on his soul

Scarcely were the words cold on his lips when the spirit fled and the his tips when the spirit fied and the half frozen form dropped back dead. Here is an instance of the mortal having full belief in his Creator. From his mother's knee he had been taught his prayers and the use and meaning of the sign of the cross. Years ago the mother entered her rest, but who will say that her eye was not looking on scene on the wild and trackless icefloe.—St. John's (Nfld.) Daily Mail.

RESPECT FOR THE BLESSED SACRAMENT

A very beautiful illustration of love and veneration for the Blessed Sacrament is given in the biography of the late Bishop Curtis, of Wil-mington, Delaware. After the Bishop had voluntarily retired from the administration of the See—owing to his broken health and advancing years—he became, again, a member of Cardinal Gibbons' household. of Cardinal Gibbons industrible Selecting a room just under the roof, the Bishop spent there a part of his leisure hours reading, writing, studying and praying. But to visit the Blessed Sacrament was the dearest of all his occupations. Often he rose during the night, crossed the yard that separated the house from the cathedral, and entering the sanctucatnedral, and entering the sanctu-ary remained there for hours. One bitterly cold night when freezing aleet made walking difficult, the Bishop crawled on hands and knees along the icy path. Being asked how he passed the time in the sanct-

how he passed the time in the sanct-uary, he replied simply:

"Oh, I just stay there like a dog at the feet of my Master."

The humility of this lover of the Blessed Sacrament made him willing to fill the lowliest place. What mattered if he could only be in the Presence! His heart and soul were satisfied.

satisfied. How much many of us need even a small part of the holy prelate's love and respect for his hidden Lord! And what scandal is given by those, who, believing in the Real Presence, yet dare to talk and laugh before the altar, and even during the sacrifice of the Mass. It is no unusual thing in a city church to hear young men whispering, or girls carrying on an animated conversation at the most solemn parts of the Mass. Such Catholics can have no true appreciation of their great privileges, and surely they can have but little respect or

love for the Blessed Sacrament. The herm they do is incalculable, for apart from the sin they commit, their bad example may be the means of keeping a non-Catholic friend or neighbor out of the Church. It is a common occurrence for an earnest Protestant, or a merely curious one, to attend service in a Catholic church, and if he or she happens to be near the chatterer or giggler, what im-pression does the Protestant carry away? Not a vivid memory of the many devout, you may be sure. The irreverent, feather brained, and man-nerless individual is the figure in the

foreground.
"The Blessed Sacrament is on the Altar," said a zealous convert to a group of women who were whispergroup of women who were whispering and laughing as they moved towards the door. "Thank you for
telling us what we know already,"
retorted one of the group sharply.
The convert replied with quiet dignity: "I did not suppose you realized

Let us strive always to realize where we are when we come before the Blessed Sacrament, offering to It the tribute of our respect and love.—Sacred Heart Review.

RELIGIOUS CEREMONY AT MT. ST. JOSEPH

On Monday, April 13th, in the chapel of Mt. St. Joseph, the Easter anthems took on an additional note of joyousness when six young ladies received the habit of the order and five novices made their religious vows. The chapel was filled with relatives of the postulants and novice and other friends of the institution We regret being unable to give in we regret being unable to give in full the beautiful sermon preached by Rev. Father O'Reilly, C. SS. R., on these words of our Lord: "He that shall keep his life shall lose it, but he that shall lose his life for My sake shall find it."

His Lordship Right Rev. Bishop Fallon celebrated the Mass, assisted at the altar by Rev. Fathers McKeon and Hanlon. Several other priests

are in the sanctuary. The novices who made their vows The novices who made their vows are: Sister Mary St. Basil, Sister Mary St. Gregory, Sister Mary Dorothy, Sister Mary Audry and Sister Mary Milred. The young ladies who were clothed with the habit of the order ware Miss Sade Samis in the order were Miss Sade, Sarnia, in religion Sister Mary Florence; Miss Weiss, Renfrew, Sister Mary Casimir; Miss Murray, Hamilton, Sister Mary Alonzo; Miss Traynor, Owen FINANCE
COMPANY, Limited
lapital and Reserve \$2

Paid-up Capital and Reserve \$2,000,000 Invested Funds - \$5,500,000

A safe six per cent. investment can be found in our Mortgage Trust Certificates. Interest, payable on March 1st and Sept. 1st each year, at the Toronto office of this company. Interest coupons attached to each certificate.

We have to offer for a limited time

Debentures in 3 and 5-year terms yielding 7% interest psyable quarterly. Write for particulars.

10 Adelaide St. East, Toronto

A GREAT

Parcel-Post Offer!

Wonder Working Washer!

Delivered to you for Only \$1.50

A Beautiful Present Free

if you order immediately. See Coupon at the bottom.

the bottom.

We are able to make this great offer on account of the great reductions which have been made in the cost of postage.

Here Are a Few of the Reasons Why You Should Buy the Rapid Vacuum WASHING MACHINE.

1—It is the only machine that has a valve which is absolutely necessary to create a vacuum, and supply the compressed air, which forces the water through the clothea.

2—It is the lightest machine made.

3—It has been awarded prizes in washing competitions over 50 washing machines.

4—It will wash the heaviest Hudson Bay binnkets in S misutes.

5—It will wash a misute of the competition over 50 washing machines.

5—It will wash the fact I lingerie perfectly is 3 misutes.

5—It will wash a tub of anything washable in 3 minutes.

7—It will isst a

wash with this machine

FREE—A SILVER TEA SPOON

HEREEKEREEKEREEKE

washable in 3 min-utes.
7—It will last a lifetime.
8—It will save you hours of needless toil.
9—It will save many dollars a year by not wearing out the elothes.

Vancouver, St. John, N.B.
Ottawa, Halifax, N.S.

Physicians Endorse

Great Diabetes Remedy

The greatest recommendation any remedy can have is an endorsation by leading physicians, and its adoption by schools and colleges.

SANOL ANTI-DIABETES

endorsed by many of Winnipeg' leading physicians who do not hesi-tate to recommend it to their patients nized as the one remedy that will actually cure diabetes. It is a comparatively new remedy having been on the market two years, but in that time thousands of cases have been cured, and the treatment of Diabetes regulationized. Sanol Anti - Diabetes is now recogrevolutionized.

Call at our office, phone or write for full particulars

Sanol Anti-Diabetes is sold by all

The Sanol Manufacturing Co. of Canada, Ltd. 975 Main Street, Winnipeg

HELP WANTED Wanted—A man to manage a sixty acre farm Inmarried man preferred Good salary paid. Ad-tress Box Z, Catholic Record Office, London, Ont. 1853-2

Sound, Sister Mary St. Philip; Miss Toohey, Lucan, Sister Mary Regina; and Miss McDowell, Woodstock, Sistor Mary Avila.

The soul gathers wisdom out of quiet and strength out of struggle and conflict.—Charles J. O'Malley. The chief beauty about the constant supply of time is that you cannot waste it in advance. The next year, the next day, the next hour are lying ready for you, as perfect, as unspoiled, as if you had never wasted or misapplied a single moment in all your career. Which fact is very gratifying and reassurturn over a new leaf every hour if you choose. There-fore no object is served in waiting

till next week, or even until to-mor-row. You may fancy that the water will be warmer next week. It won't. It will be colder.—Arnold Bennett.

EUCHARISTIC CONGRESS

"Blessed be Jesus in the Most Holy Sacra OGRAMME OF 3RD DIOCESAN EUCHARISTIC CONGRESS OF THE DIOCESE OF LONDON, ST. PETER'S CATHE BRAL, LONDON, QNT., MAY 6 AND 7, 1914 WEDNESMAY, 6TH MAY

Confessions will be heard in all the city churcuring the afternoon. AT THE CATHEDRAL
.m. Beads. Benediction of the 7.30 p. m. Beads. Delices.

lessed Sacrament.

Sermon by Rev. Father Nagle of Simcoe, Ont.

Confessions after the service.

THURSDAY, 7TH MAY Early Mass and Holy Communion at St. Marg. Martin's, St. Michael's and St. Patrick's.

THE CATHEDRAL 5.30 a.m. Mass and Holy Commu 7.30 a.m. Mass and Holy Commu chool children.

900 a.m. Solemn Pontifical Mass, followed by
the Procession of the most Blessed Sacrameas.
Sermon.by P. J. Gleeson, Stratford, Ont.
The Blessed Sacrament will vemain exposed all

The Biesset Sactainent
2.30 p. m. The Holy Hour.
4 p. m. Priest's Conference in Parish Hall.
4 p. m. Hall-hour visit to the Blessed Sacrament by all the children of the city,
Rev. Father Neville of St. Alphonsus, Windsor,
7 30 p. m. Beath of the Consecration of the Sacred Heart.
Sermon by Rev. Father Doyle, C.SS.R., St. Patrick's, London.
Benediction of the Blessed Sacrament.
Te Deum

Funeral Directors

Smith, Son & Clarke

115 Dundas St. 629 Dundas St. Phone 586 Open Day and Night

John Ferguson & Sons

180 King Street Open Night and Dav Factory-543

E. C. Killingsworth Funeral Director

Open Day and Night 491 Richmond St Phone 8971

FOR SALE

TINE OLD HOMESTEAD + MILE FROM
Catholic Church and Separate school, 4½ miles
from town on R.F. D. route and telephone line, 130
acres best clay loom, suitable for mixed farming.
Has been under grass now ten years. Good buildings; 5 acres good orchard; 8 acres bush. Immediate possession. Reason for selling old age. Apply
L. C. McIntyre, Parkhill, Ont.
1850-4

Furniture Direct from Factory



ECONOMICAL----Heats the house well without burning all the coal you can buy.

M^cClary's

Gives steady, even turnace heat on least fuel. See the McClary dealer or write for booklet.

THE NEAL INSTITUTE OFFERS The Man or Who Drinks A NEW LEASE OF LIFE

In a three-day Treatment without Hypodermics, given under the direction of physician by trained nurse, amid home-like genial surroundings, in absolute privacy and covered by an absolute guarantee.

**Ber. Father Kelly, Rector of St. Basil's Church, Toronto, writing to the Institute, remarks:—"I have had the opportunity of observing the effect of your treatment in many cases during the past three years and I am convinced that whenever the patient is really willing to reform, the treatment is a success."

Everything strictly confidential. Let us send you a copy of Elbert Hubbard's booklet "A Journey to The NEAL INSTITUTE." IT TELLS THE STORY PHONE

THE NEAL INSTITUTE 78 St. Alban Street W., Toronto

Phone N. 2087



Length 500 feet; breadth 93 feet, 6 inches; 510 staterooms and parlors accommodating gers. Greater in cost—larger in all proportions—richer in all appointments—than am inland waters of the world. In service Juhe 15th.

waters of the world. In service june 13th.

Magnificent Steamers "SEEANDBEE," "City of Eric" and "City of Buffalo" Daily -BUFFALO and CLEVELAND - May 1st to Dec. 1st

ms at Cleveland for Put-in-Bay, Toledo, Detroit and all points Westand Sor rading between Buffalo and Cleveland are good for transportation c ticket agent for tickets via C. & B. Line. Write us for handsome illustr THE CLEVELAND & BUFFALO TRANSIT CO., Cleveland, O.

KITTS .- At Water Street Hospital Ottawa, on Saturday, April 11, 1914, John Kitts, aged forty-seven. May his soul rest in peace!

Cassin .- At her son's residence Michael Cassin, Sixth Line of Moore, Mrs. Sarah Cassin, aged eighty eight years. Interred at Corunna, Ont., April 17th, 1914. May her soul rest in peace.

TEACHERS WANTED

TEACHER WANTED FOR SEPARATE school Sec. No. 6, Raleigh, holding a second class professional certificate at a salary of \$50 per annum. Duties to commence after Easter holidays. Address Wm. Dillon, Merlin, P. O. Ont.

WANTED SECOND OR THIRD CLASS PRo-fessional teacher for small school. Salary \$35 per month. Apply to H. Hagan, S. S. No. 7, Cebr Bridge, Ont. 1853-2

TO CATHOLIC FAMILIES INTENDING TO farm in the district of Carstairs, 40 miles north of Calgary, the parish priest will give particulars about good opportunities for buying or renting ready made farms in the neighborhood of this thriving place. Address to Rev. Father L. Anciaux, S.M.T., Carstairs, Alta.

PRIEST'S HOUSEKEEPER
HOUSEKEEPER WANTED FOR PRIEST'S
house in a large western Ontario town. Good
references required. Apply to Box L. CATHOLIC
RECORD, London, Ont.
1853-3

CATHOLIC CARETAKER WANTED MIDDLE AGED (NOT OVER FORTY) SINGLE man-total abstainer—to take charge of church and school, and make himself generally useful around presbytery. Permanent job and good bome for right man. Salary \$300 a year and board. Duties to commence 1st May, 1914. Apply personally or by letter. Box 464, Barrie, Ont.

Money Orders for sale at all Branches; they cost only a few cents. Prevent any possibility of mistakes when sending money through the mails.

LONDON 394 RICHMOND ST. W. J. HILL

BRANCHES IN MIDDLESEX

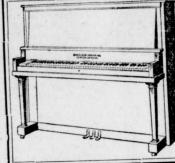
THIS ADVERTISEMENT IS WORTH A HUNDRED DOLLARS TO YOU

Clip out this ad., write your name and address on the margin of it, and mail it to us at once. You will promptly receive our After-Easter Sale Offer that will save you One Hundred Dollars on the purchase of as fine a piane as anybody in your county owns or can buy. But you must act quickly—the number of pianes at this special price is limited.

Sherlock-Manning century Piano

Canada's **Biggest** Piano Value

Every piano in this sale is brand-new, straight from our modern factory, and warranted in every detail. The reduction of \$100 from the regular price is bona fide. Thus this advt. actually represents saving of \$100 to you.



Canada's **Biggest** Piano Value

test the piano in any reasonable manner before you buy it. You can take it on easy terms if you wish. You can choose that style and finish you like best. Clip out this advt. and send it now.

Bear in mind that every piano in this sale is absolutely new and perfect—exactly the same Sherlock-Manning Piano that has won so great a fame for exquisite tone, long service and moderate cost. Clip out the advt. and mail it to us at once. You will get full particulars by return mail. Address Dept. 3

SHERLOCK - MANNING PIANO CO. LONDON

(No Street Address Necessary)

NEW BOOKS

"Paradoxes of Catholicism," by Robt, Hugh Ben-son. Published by Longmans, Green and Co., New York. Price \$1.20

BOOK WANTED WANTED TO PURCHASE MEMOIRS OF Dr. Burke first Bishop of Halifax. Address box K. Catholic Record, London Ont. 1852-3

P. J. O'GORMAN ARCHITECT

SERIES \$100, \$500, \$1000 PROFIT SHARING BONDS INVESTMENT may be withdrawn any time after one year, on 60 days' notice. Business at back of these Bonds established 28 years. Send for special folder and full particulars

NATIONAL SECURITIES CORPORATION LIMITED

Meets on the and and 4th Thursday of every usons at eight o'clock, at their Rooms, St. Peters Parial Hall Richmond street. P. H. Rakanas, President Appa, B. McClockatt, Naccount.

U. M. B. A. Branch No. 4, London

the Cross, Altars of Carrara Marble, Dapratico and Wood, etc.

All orders given prompt attention Mission Supplies a specialty.

J. J. M. Landy Catholic Church Goods 405 YONGE ST., - TORONTO

Enjoy Your Home Music to the Fullest Extent

What all poetry and prose suffers if read by a discordant voice, all music suffers through rendering by a strident, harsh, unmusical piano.

Inversely, a beautiful voice increases many fold the enjoyment of a recitation, and in quite the same way a sweet, melodious instrument develops a quality in music which otherwise could never be known.

Gerhard Heintzman

Canada's Greatest Piano

with its wonderful tonal quality is a music interpreter. If you desire a piano at all you naturally desire the best procurable. Surely you cannot really be content with anything less than a Gerhard Heintzman.

Let us give you a demonstration of this instrument; or if not in the city we will gladly send you the Art Booklet containing fullest particulars upon request.

Your present instrument taken as part payment at a fair valuation and convenient terms arranged.

Our only Toronto Salesrooms are

GERHARD HEINTZMAN, LIMITED 41-43 Queen Street West

(OPPOSITE CITY HALL)

Hamilton Salesrooms-Next to Post Office

TORONTO