Catholic Record.

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

VOLUME XXXV.

LONDON, ONTARIO SATURDAY, AUGUST 9, 1915

The Catholic Record

LONDON, SATURDAY, AUGUST 9, 1918

A SUGGESTION

We are producing too many college graduates of the wrong type and entirely too few of the right sort. The average B. A. is impracticable. He knows much- too much- but he knows few ways in which he can render his training of use to his fellow-men. A mental chest of tools is of no utility unless it can be applied. To endow a man with knowledge and not to teach him the application of his information is about as sensible as to present him with a gold mine and to omit the machinery with which to work it. The average college professor is a mere theorist, trained by theoretical preceptors, whose sole source of knowledge has been text-books written by other theorists. An occasional lecture by hard-headed minglers in the throng, interspersed between the academic discourses of the gentle high-brow, will benefit even the most advanced of our institutions of learning and endeavour.

tend to alloy the speculative trend of the college lad with some sane sound principles of common sense, equipping him far more ably than at present for his forthcoming battle with the world. Life has a few rules of its own-just as important as the rules of rhetoric. A raw recruit acquainted merely with the manual of drill cannot be expected to hold his own against the soldier who has also been trained in the field.

We respectfully suggest that the trustees of our distinguished colleges call to some of their chairs Alumni who have undergone a sufficiently extended experience with the realities of existence to properly interpret the real mission of education, and thereby lesson the competition between bachelors of art with insurance canvassers.

A BUSINESS PROPOSITION One hears too often from Catholic good in it, and work in aid of all its parents that time-worn argument legitimate aspirations. that "the three R's are sufficient" for their boy. Don't confuse the conditions which you faced with those ahead of your boy. The standards of education are constantly becoming It is a time of novelties, and religious higher. College graduates are so action, to accord with the age, must plentiful that employers can find take new forms and new directions. more trained brains than they need, Let there be individual action. Lay and so long as they can secure wellmen need not wait for priest, nor educated helpers in sufficient volume, priest for bishop, nor bishop for Pope. merchants will assuredly not offer The timid move in crowds, the brave an opening to an ignoramus. The in single file. When combined eflad who enters his business career forts are called for be ready to act with a definite knowledge of at least and prompt to obey the orders which one task. does not have to be shaped. are given; but never forget that vast At the same price, he is a better investment, because no time is wasted in adjusting him to his post. There fore, there is practically no chance at all for young people who can bring nothing more than willingness to their work, while they are unjustly deprived of what would be their shield and shelter in keeping them immune from "the slings and arrows of outrageous fortune." Keep your boys in school, even if you must continue to sacrifice personal comfort. If you are in such modest circumstances that their education is a drain upon your purse and patience, it is even more necessary for you to provide them with the opportunity that was denied you. Unless you afford them a chance to succeedbecause without a fair education the only posts open to them will be posts of drudgery and mechanicanized labor-there is little likelihood that they will overcome the odds against them in time to care for you when you have reached the time that you can no longer provide for the great bills the ministry intends yourself.

comes dim and confused to the eyes CURZON SPEECH MOST EXTREME This declaration, the most ex-treme pronounced for centuries, has of many of our non-Catholic brethren. In need of spiritual nourishment, come the watchword of the Liberthey are fed with humanitarian pabals throughout the country. It is ulum by preachers, or are sated with screeds on civic and national probal articles and figures in caricatures with Curzon addressing the House of Commons as a black beetle. It is lems. It is no wonder, then, that non-Catholic writers are aghast at calculated to rouse every popular assembly to shouts of laughter or the waning of congregations, at the constant but fruitless struggle to rage. Similarly in Ulster Carson keeps reanimate the enthusiasm that erston repeating threats of civil war and while was so visible. They have holds reviews of skeleton battalions many reasons, which for the most of his unarmed warriors. It is sig part cannot be disregarded, to account nificant of the blind fury and the ab sence of all power of rational appre-ciation of the political situation that for it, but they will not see that the spiritual anarchy, the indifferentism the Tories have now convinced them. which they deplore, are but the flower selves that Asquith will "funk" in and fruitage of the seeds of dissolucarrying through the Home Rule tions planted by the Reformers. As a protection against the ever-encroaching tide of secularism, they fling far and wide the Y. M. C. A.

LAY ACTION

action is to-day particularly needed

FAIR TO IT

To hold the age to truth and jus-

ALWAYS ADVANCING

Do not fear what is novel pro-

ided principles are well guarded.

age a special vocation.

Bill, and some Tory prophets even go the length of saying that Asquith will retire from office next February. This extraordinary illusion has proved too much for a moderate They work ungrudgingly, many of Unionist organ like the Birmingham Daily Post, which publicly warns its Tory leaders that Asquith's retirethem, in slums and social settlements; they give of time and toil and ment until he has put Home Rule on money generously and with perseverthe statute book is unthinkable, and ance. But they will not admit the that he remains inflexible in his resolve to succeed in settling the Irish futility of attempting to cure an question where Gladstone failed. organic disease with a poultice made

scare heads" over Liber-

ASQUITH ASSURES OF HOME RULE out of lectures and philanthropic Asquith, at the private dinner with the Irish members recently, left no doubt upon that point, declaring that the passage of Home Rule next year

was as certain as that he was ad Lavmen are not anointed in con dressing them. Another widespread sumor, equally firmation to the end that they merely save their own souls and pay their ridiculous, is circulated by some stupid fellows among the Liberal pew rent. They must think, work, journalists and by one Liberal Peer to the effect that another general organize, read, speak as circumstances demand, ever anxious to election will take place before the serve the Church and to do good to Irish Parliament comes into existence their fellow-men. There is on the and that thus the Tories will be given part of the Catholic layman too an opportunity of preventing it ever meeting if they win that election. much dependence upon priests. If Some people even add to that story the additional fable that Asquith and priests work laymen imagine that they themselves may rest. Lay Redmond have come to an under

standing on the sitting of the Irish in the Church. Laymen have in this Parliament. No such understanding was suggested, discussed or even thought of. The Irish Parliament will be brought into existence the first possible moment after the Bill passes into law. It will probably be law in June and possibly in May

tice Catholics must be in it and of it: and within a few days after Redmon they must be fair to it, recognizing will be made prime minister of Ire-land, and six months after the pas what is good no less than what is sage of the act the Irish Parliament bad in it: they must love what is will be elected and sitting in Dublin. PREPARE FOR IRISH PARLIAMENT

Already preliminary arrangements are being made with a view to accelrate this change. Irish government documents are being studied and soon will be prepared and all the necessary proclamations also are being investigated.

In the meantime some English in vestigators are being sent by the Liberals to Ireland and they will rewith a report that Carson's turn army exists on paper, that in one Orange club of 1,000 members 48 only could be induced to appear on the drilling ground, and thes were with. out even the cheap Italian rifles. These English visitors also will re-port with disgust evidences of the brutal religious bigotry of the

INSENSATE BIGOTRY

ass whatever. But English

to the fears of Ulster, it is founded on the fact that the people of Eng-land, Scotland, and Wa'es do not believe that the Protestants in the North of Ireland stand in any peril from the Roman Catholic Church Some of your lordships perhaps re-collect the occasion of the Eucharistic procession in the autumn of 1908. which, as I happen to know, threat ened a greater menace to the order of this metropolis than anything that

has occurred since the great Reform demonstrations of 1866.' Happily the old prejudices are gradually dying out. In fact, those who witnessed the civic welcome ex

tended to the Catholic Congress in Plymouth the other day must have felt that in the West of England at least anti-Catholic bigotry has ceased to exist. To remind us that t still lurks in holes and corners, there comes a report of a Protest Meeting held after the Cardinal and Archbishop had left. Baron Porcelli, who presided, did his best to frighten his audience, but he only bored them. His long stories about the wickedness of the Jesuits were interrupted by a lemonstration which he may at first have mistaken for applause. The audience began to stamp their feet and liked the effect so much that they kept the noise up until the Baron having still much to say, was ob-liged to resume his seat. Then a

Colonel-of a particularly fiery type -was let loose, and soon gave his hearers a taste of his quality. he said, "to protes was there." against the Mayoral reception of the representatives of the Scarlet Har

Then the gallant gentleman turned his attention to the address of the Cardinal Archbishop. "I have heard several speeches here," he "competing with Ananias, but I said. think Cardinal Bourne would take the bun." Describing the Cardinal's address as "a cute and able falsi fication," he said: "I have found the more smooth and oily-tongued a man is, the bigger liar he is, and Cardinal Bourne's address was about the most oily-tongued I have ever read." But alas! the audience melted away, and Mr. Thornbury, described as "Secretary of the Converted Romanists Prayer Union," was left to deplore 'the large number of empty benches.' -London Tablet.

FOREIGN MISSIONS

FORTY YEARS IN CHINA.—The general office of the Propaga-tion of the Faith was honored by a visit last week, that of the Right myself of them .- Sacred Heart Re Rev. M. Everaerts, O. F. M., Vicar Apostolic of Southwest Hupeh (China). view. Bishop Everaerts, who is a Belgian, is returning from his first visit to his native land since he left it for

China forty years ago. The Vicariate of Southwest Hupeh, situated in the very heart of China, has an area about equal to that of the New England States and counts 15,000 Christians and 14,000 catechunens out of a total heathen population of 10.000,000. There are 26 Bel. gian fathers (Friars Minor) 8 native priests and 20 Franciscan Missionares of Mary, with native Sisters. There is not a single newspaper, native or foreign, in the whole diocese. The Bishop's city, Ice'ang, is on the Yangtsekiang. The nearest is at Hanknow, 360 miles

Oceanica. After twenty-four years of faithful and successful service in the Fiji Islands he was sent to open a new mission in the Solomon Islands. Those islands, over two nundred in number, are located nine degrees south of the Equator, and the climate is extremely trying for

our missionaries. Bishop Bertreux has the distinct tion of having labored among canni bals, and it is these people that h counts by hundreds among his converts. Indeed the first tract of land in his possession was given him by a king who boasted that he had eaten several hundred human beings dur ing the course of his life. These un fortunates were mostly prisoners of war.

Naturally it was no easy matter to win such savages to the ways of civilization, and in one island fifteen years of hard labor were unrewarded by a single convert. But patience finally won, and this same place now boasts of a Catholic community of 1,300 souls.

The effects of conversion on the cannibals are very marked. A mar velous change takes place not only in the soul but in the body. Even the facial expression becomes softened, and ferocious manners and habits yield to the grace of God, after bap-tism, in a wonderful degree. Many of the islands of the Fiji group are

now entirely Catholic. The Bishop is returning from

France, where he received the episcopal consecration, having been pointed, only a few months ago, first Vicar Apostolic of the Solomo Islands.

SINCERITY OF NATIVE CHRISTIANS. We have at hand a letter which speaks of the edifying manner in which many of the newly made Chinese Christians make their confessions. "Father, I wish to confess as if it were the last time in my pre-said one fervent penitent upon preas if it were the last time in my life, senting himself to the priest. "I think I have told all, but may I return if I remember any other sin? said another.

During a Retreat, after the missio ary had preached an eloquent se mon, a man was seen returning to the confessional, although he had made his confession but an hour before. "I forgot some of the sins of my youth!" he cried aloud to those who did not seem willing to make room for him. "The Father who just preached has truly opened my eyes," he explained. "I remember some sins; the malice of which I did not understand, and I must accuse

BROADENING

A remarkable fact illustrating the attention excited by the national Catholic Congress in non-Catholic circles in Plymouth was mentioned C. C. Martindale, S. J. by the Rev. M. A., at the Catholic Truth Society mass meeting, in the Guildhall, on Monday afternoon. Father Martindale, who spoke on "Christianity in Modern England," said that it would be inevitable for him to allude to the Protestant sects of this country. He wished it to be clearly understood, he said, that his remarks in this connection were meant neither unkindly nor impertinently. He was

FATHER FRASER'S MISSION

On March 1st the editor of Notes and Comments gave a summary of an in-teresting letter from Father John M. Fraser, the Canadian missionary to China. There are but 2.000,000 Catholic

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

Catholics of Canada have the op-portunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow - Canadian,

Father Fraser, whose missionary work has been signally blessed by God. The CATHOLIC RECOBD gladly accedes to the request to receive sub-scriptions, which will be duly ac-knowledged and forwarded to Father

Here is an opportunity to discharge

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

REMITTANCES

Previously acknowledged....\$1,636 25 J. E. D., Kentville.. 5 00 Reader, Harrison's Corners 1 00 H. R. C., Hailevbury..... 5 00 Angus McDonald, Douglas ... 1 00 Mrs. R. Beagle, Port Arthur 1 00 Agnes, Halifax...... Mrs. Jas. McGrath, Bedford Mrs. M. C. C., Bedford...... 00 1 00 Four Friends, Hespeler 1 00 Mrs. C. Kane, Summerside ... 1 00 A Friend, Picton..... 5 00 REMITTANCES TO FATHER FRASER By cheque April 25, 1913..... \$780 00 May 15, 1913 (Special).....

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IRELAND IS GROWING

For over half a century the popula tion of Ireland has dwindled at the rate of forty-thousand annually. She has been educating her children for export, and in every clime they are found giving of their best to the land of their adoption. But the tide has at length turned, the report of the Registrar-General for Ireland showing that in 1912 the population in creased by 1,102. In the past year Ireland also showed the lowest death rate since 1871, the lowest tubercuosis death rate on record, and the lowest infant mortality rate on record. These are some of the grati-

fying facts which have just been pre ented to the House of Commons in an official report. The births for the past year exceeded the deaths and emigrants combined.

Several causes have contributed to bring about this desirable change in the vital statistics of the Emerald Isle. The Gælic League, the co-operative movement of Sir Horace Plun-kett, and kindred organizations have for a long time past been actively instilling into the minds of Irishmen a more practical creed of patriotism

than that of dying or emigrating for

CATHOLIC NOTES

Among the recent conversions to the Catholic Church in France are to be numbered Charles Louis Morice, poet and art critic, and Emile Rochard, formerly director of the Ambigu theatre, Paris, who has just published a Vie de Jesus in verse.

The Archbishop of Adelaie, Most Rev. John O'Reily, who has just celebrated his Golden Jubilee, is an all around newspaper man, as well as great Bishop. He had years of journalistic experience as editor of the West Australian Record, and in addi

tion often set the type himself. Assistant Secretary of State Osborne, as the result of his visit to the Dominican Republic and Hayti, suggests that the bones of Christopher Columbus, which are at Santa Domingo City, be placed aboard the first ship to go through the Panama Canal.

In his address at the graduation exercises at Boston University last nonth. Professor Austin M. Fletcher, LL. D., of New York City, speaking of Socialism said : "Socialism has already become revolution; it is boldly rapidly advancing towards its and ends through anarchy, and every day it is increasing its errors."

Rev. Richard Johnson Walker of Little Holland House, Kensington, London, alderman and late mayor of Hammersmith, formerly an Anglican clergyman, graduate of Ballol College. Oxford (M. A.), editor of the Oxford and Cambridge Review, author of the Mystic Pair," etc., has entered the Catholic Church.

The people of Marseilles, like those of Paris, Lyons, and other French cities are petitioning to have the Sisters come back to the hospitals from which the laicisizing movement in France removed them. In Marseilles a petition signed by 130,000 persons of whom 71,000 were men, has been sent to the authorities requesting the return of the Sisters.

In Russia there are about as many Catholics as are at present in the United States. They number approx-imately 13,000,000. There are 2,900 parishes, 3,300 churches,2,000 chapels, 4,600 secular priests. The regular or religious clergy number only 150 priests and 550 Sisters of Charity. It may be said that there is an average of one priest to every 3,000 Cath-

olics. An Anglican procession in honor of St. Alban took place in Birmingham on June 21. In it walked clergy wearing copes and birettas, acolytes, thurifers and "Children of Mary," with banners. "These Anglicans are marching towards the Catholic Church. It is to be hoped they will march into it one day," remarks the London Catholic Times.

Very Rev. E. A. Kirby, D. D., pastor of St. Rose's church, Girard, Ohio sailed for Europe early this month He will on a remarkable voyage. visit his home in Ireland where his father is now eighty years of age. There he will meet his three brothers who are also priests, two of whom he has never seen. The father, with his four sons, will travel to Rome, where he will present the four brothers to the Holv Father.

A gigantic cross of granite will soon be erected on a lofty spot on the banks of the Illinois river in La Salle county. It will be visible for many

miles up and down the valley of the

picturesque stream. This cross will mark the site of Father Marquette's

mission established in the Indian

the first church of the Mississippi

valley and the Great West. The

village of Kaskaskia, April

1816

As a matter of wisdom, as straight business proposition, as a sane investment, put your money into their heads, even if it means that you must draw it from the savings banks.

A SIGN OF THE TIMES

some of the disguisitions on the ruthlessness of the attack on the Bible by the Higher Critics. Once it inspired attacks upon the Church; at present it serves as a target for the divine of brain surcharged with rationalism imported via Germany. Its infallibility has been challenged and denied with the result that Christianity be- it in any way it pleased.

room remains for individual action. The final method suggested to make the passage of the Home Rule Bill A NEW WORLD The world has entered upon an

disorder in the House of Commons entirely new phase : the past will and preventing it from doing any not return ; reaction is the dream of busine people will not tolerate an attempt men who see not and hear not : who to break up their seven century old legislature by such Hooliganism. In in utter oblivion of the living world hort, the Liberal ministers and the behind them sit at the gates of cem-Irish members are so confident of eteries weeping over tombs that shall verything going straight as a bullet not be re-opened. We should speak to the allotted end that already to our age of things which it feels names are being discussed for chiefs and in language that it understands. of the Irish offices. We should be in it and of it if we

would have it listen to us.

ASCENDANCY DYING

By T. P. O'Connos

speech on the Home Rule debate, bore testimony to the strength and More importance was attached to the speeches in the House of Lords intensity of the anti-Catholic feeling in Great Britain. His argument wa that the opposition to Home Rule is during the Home Rule debate than to based mainly upon hatred of the the rejection of the Bill, for its rejection had been anticipated for weeks. Nobody paid the least atten-Catholic Church, and yet in spite of all the forces of prejudice and bigotry can do, Great Britain remains abso tion or attached any importance to the action of the House of Lords lutely unresponsive. She merely disbelieves in the existence of the al with regard to that or any other of leged danger—"If there is any senti-ment involved in this opposition it is one which I do not think ought to be to pass into law under the Parlia-

ment Act. The debate was carried on amid an dignified with name of principle at all—it is a sentiment of hatred to atmosphere of uninterrupted somnolence and with a small attendance from the public, but what has interested and excited the public is the extraordinary spectacle of the House of Lords still talking and acting as if the Parliament Act had not become a law and as if the situation remained

A SIGN OF THE TIMES There is an element of pathos in of Lords had an omnipotent voice over the fate of all Liberal legislalation.

Lord Curzon was notable even among the peers for his arrogance of character, appearance and opin-ions and pushed this doctrine so far as to assert that even if another general election were to result in favor of Home Rule the House of Lords would still claim the right to amend

away-three days' journey by water. impossible will be to create scenes of eight overland.

Nowhere perhaps at the present time is the work of missionaries re warded with greater success than in Southwest Hupeh. And this is due in great part to the noble attitude of our priests during the last struggle of the revolution which took place in Hupeh and ended in the overthrow of the Manchu dynasty. Whilst Pro-testant missionaries had fled to safe quarters, they were at their posts preaching peace and moderation. In the city of Kingchow the mediation of Bishop Everaerts between Tartars and Republicans was offered

accepted ; a Franciscan Father planted the white flag on the walls Lord Crewe, in the course of his of the besieged city, and instead of nassacring each other, the two armies fraternized with the greatest ordiality. The Tartars, who owe their deliverance to the missionaries. were so much impressed by this example of Christian charity that as soon as peace was concluded, they flocked to the church, asking to be made Christians and thousands have already been received into the fold. An incident of interest connected with the conversion of the Tartars

is that when they presented them-selves to the Bishop, they brought with them their pagan idols, asking him to knock off their heads. the Catholic Church. As to that I One of the main difficulties Bishop can only say, if the voters of Grea Britain believed that the inhabitants Everaerts is facing at present is to provide these soldiers and their famiof Ulster or the four counties were lies, hitherto supported by the Man iable to fall-I do not say under a chu Government, with means of livsystem of oppression conducted by ing. He has opened schools, colleges the clerical party in Ireland—but even under any kind of disadvantage workshops for men especially and women, where different trades or disability, I think that England, Scotland, and Wales would be at are taught, and already obtained great results ; he is greatly in need

once in a blaze in opposition to this Bill. One of the most remarkable of help to continue this most consolfeatures in our national character is ing work. WORKED AMONG CANNIBALS. the intense Protestantism of these

three portions of the United Kingdom, and, I do not hesitate to few days ago Right Rev. J. E. Bertreux, Vicar Apostolic of the Solomor say, the mistrust which the average Islands, visited the offices of the Pro citizen in this country feels of the pagation of the Faith in New York Catholic Church. If there is in this country an obvious apathy in regard spent thirty five years of his life in

sure that non-Catholics would not misunderstand the spirit in which he was about to speak ; for that very morning he had been told by a Protestant minister in the town that the success of the congress had been prayed for publicly in his church on unday, and that, during the service the Bishop of Plymouth had been prayed for personally. The story of this generous act, which typifies the attitude the Protestants of Plymouth took towards the congress, created a leep impression on the minds of Father Martindale's hearers, who applauded warmly.-London Catholic Times.

A CURE AT MARTYRS' HILL

A wonderful cure took place two weeks ago at the Shrine of the Canadian Martyrs. A six years' old girl of Winnipeg, who had been in bed since three years and could never walk on account of a hip isease, in spite of all the efforts of is once more stirring the expiring doctors and specialists, was brought embers of religious strife, sweated to the shrine by her afflicted mother. She recovered the use of her limb labor is driving the Ulster worker and his family to other countries. and is now walking and running, to The number of emigrants, natives of Ireland, who left Irish ports in 1912 the great amazement of all.

Things are getting on lively at Martyrs' Hill. Pilgrims are coming was 29,344. Of these 85 per cent. were between the ages of fifteen and not only from the neighboring towns, but also from cities such as thirty-five, the period of life most valuable, economically, to the land Toronto, Hamilton, Guelph, Peter-borough, Ottawa, Sault Ste Marie, of their birth. Of the total emigrants who quitted Ireland last year Port Arthur and Winnipeg. Quite a few of them were so delighted with 11,852 were from Ulster, as compared with 3,855 from Leinster, 7,167 from the beauty of the place, its excellent Munster, and 6,470 from Connaught. camping accommodation, and pretty surroundings, that they are remain This is an illuminating commentary on the fable of Uister contentment. ing here for their holidays. While the rest of Ireland is making

rapid progress in agriculture and Canadian Pacific Railway, half way between Coldwater and Port Mc-Nicholl. Pilgrims should take their native industries Ulstermen are leaving their homes at the rate of tickets for the station of Tay and

ask the Conductor to land them a Martyrs' Hill Road, where all loca trains stop on demand. Trains leave the Union Station, Toronto, at 9:45 a.m. and 6:05 p. m. They leave Peter-borough at 9:16 a. m.

the good of one's country. Irishmen have been taught that it is a noble thing to live for their country, to make two blades of grass grow where only one grew before, and to realize that they can do much for themselves without the aid of the State. A spirit of hope and self reliance has been created, and a more optimistic feeling permeates the land. The Irish problem is largely economic. Land purchase and other social reforms are helping to root

mission was named the Immaculate Conception of the Blessed Virgin. The Venerable Mother Duchesne. the cause of whose canonization Father Gilfillan, of the New Cathethe people in the soil and free them dral chapel, St. Louis, Mo., has gone from the economic burdens laid upon to Rome to promote, was the first rethem by the landlords and privi-leged classes. Racial and religious ligious of the Sacred Heart commissioned by the Mother General in prejudices would have died out long France to come to this country. She first went to New Orleans in 1818, ago but for the fact that landlordism and the ascendancy party could hope to perpetuate their hold on the fterward labored in a mission at

Pottawatomie, Kan., among the only by keeping Catholic and Protestant at each other's throats. Indians, and in later life went to St. Charles. She died in 1852 at the St. It is a remarkable fact that Ulster Charles convent, and her grave in the is the only part of Ireland that does convent cemetery is a point of pilnot share in the general advance now going on. While Sir Edward Carson grimage.

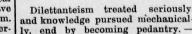
An old Indian chief, Three Bears, from Glacier National Park, with many of his tribe was visiting New York recently. While he was in Brooklyn the "Eagle" entertained him, printed his picture, and in giving a description of this old warrior of eighty seven years, said : "He is a devout Catholic, and at a banquet which these Indians gave at Hotel McAlpin last night to a party of white friends and Great Northern Railway officers he said grace with deep reverence and simplicity.'

Conditions in the northern provinces of Mexico may be judged from the following press dispatch dated from Douglas, Arizona, July 12 : " A special train will be here to-morrow from Nacozari, Mexico, bearing scores of babies to be baptized. Because of the revolutionary troubles, there has been no priest in Nacozari for several months, and the babies' parents, most of whom are wealthy, chartered the special train to bring their offspring here for baptism."

Martyrs' Hill' is on the line of the

ly, end by Goethe.

1.000 a month.-Toronto Globe. Dilettanteism treated seriously



2

PRETTY MISS NEVILLE

BY B. M. CROKER CHAPTER XVIII

THE FUTURE IS FORESHADOWED

Looking back dispassionately now on some of the "great events" of my life, I am often at a loss to under stand how I became engaged to Major Percival—or rather, Major the Honorable Hastings Percival, to give him his full title. I drifted into it gradually; that was one thing cer-tain. I did not love him : I did not wish to marry him ; and yet, never theless, our engagement became un fait accompli, as he would have said himself, for he was very fond of inhis conversation with terlarding scraps of French.

For a whole year I had reigned as belle of Mulkapore, and, although I had numerous admirers, I was still unengaged. In vulgar parlance, "I was still to be had." I was a little difficile, in fact. Various girls with out my pretensions to good looks were either engaged or married, and recent arrivals raised their eyebrows in great surprise when they heard that I had actually been a year and a half in the station, and was still Miss Nora Neville.

More than one happy matron, when triumphantly announcing a daugh ter's engagement to auntie, would smile, and look significant, and say, "When may we hope to hear of a wedding from Longfield?"—the name of our house. I don't think auntie half liked the solicitude these ladies evinced on my behalf, although she serenely and treated matter as a joke.

"You know very well you don't want me to get married, you dear old lady," I would exclaim, tightly hugging her with my arm round her neck ; "what in the world would you do without your Pussy ? Mrs. King has been straining every nerve to get Miss Fanny settled, and so it's all quite natural and proper. But you have never made any efforts to get me off your hands, and if you did it would be of no use, for I would not go," I concluded, emphatically.

'I don't know what we should without you, child," replied auntie, making a foolish and futile effort to making a foolish and future for a straighten her cap. "But of course we cannot expect to keep you always; some day or other Mr. Right will some day or other Mr. come, and you will go with him readi-And do you think we ly enough would stand in your way? No, in-deed; your happiness will be ours."

never mean to marry-never, never, never ! so put the idea entire-ly out of your head," I replied, with great energy, kissing her on both cheeks and rearranging her head-

Very well, Pussy, time will tell," was her rejoinder, as she quietly re-

Time did tell. In two months' time we went to the hills; we migrated up to Ootacamund along with a large party from Mulkapore, all bent on avoiding the hot weather and enjoying a holiday among the blue hills. Colonel and Mrs. St. Ubes, Colonel, Mrs., and the Misses Fox, Colonel Keith and Mrs. Gower, were duly chronicled as among the fashionable arrivals at Smith's Hotel.

We rented a small furnished house and having brought up our servants and the ponies, Brandy and Soda, were very comfortable, and soon made ourselves at home among the Todas. Ooty was very gay; there were no end of picnics, tennis-parties, and receptions, not to speak of various balls ; and too, afforded capital sport. I yearned to have a gallop with them, but having nothing nearer to a hunter than the pony Brandy, an obese and short-winded quadruped, I was obliged to put all thoughts of my favorite amusement out of my head. Ellen Fox was staying with us, and we contrived to make the time pass very agreeably. One day we were at a large afternoon reception in the grounds of Government House. We were seated on a rustic bench, chatto Dicky Campbell and another of the West Shetlands, and watching the arrivals as they passed across the lawn, with most critical interest.

tical officer and future peer. Think Well, and what of it ?" I asked,

"You are not impressed ? you are not overawed ? you are not dying to make his acquaintance ?" "Certainly not," I answered, in a

confident tone. "Imprudent girl ! you do not know what you are saying I He is a backe-lor, a magnificent *parti*, the desire and despair of all the maids and mammas in the three presidencies A great catch, I assure you ; and lady-killer of Indian-wide reputation You will find that his appearance will grow on you" (encouragingly.) "I see nothing remarkable about

him," I replied, as I scrutinized the subject of our conversation contemptuously. He was pacing up and down the lawn with Mrs. St. Ubes neans synonymous terms with him? However, in my case he really was evidently carried him in her who erious. He first broke the matter train with no small pride. He was a man of about forty-five, short and gently to auntie (with whom he rather portly, with unusually dark, deep-set eyes. He held himself well, singing my praises in her sympathe tic ear, and showing his intense ap and had (without being at all handpreciation of her treasure, he asked some) a certain air that distinctly said : "I am somebody." He had Auntie gave him her cordial consen dark hair and whiskers and a closely and promised her warmest support. Here was indeed a match in every shaven upper-lip, and equally closely shorn, square, blue chin. He was admirably turned out by a first-class charming man, wealthy, well-born, tailor-his hat and coat seemed part of his own arrogance, and simply to spurn competition. As he sauntered along, with his glass in his eye, keenbe the Honorable Mrs. Percival, and ly criticising his surroundings, and one day - oh, vision of greatness!

occasionally lifting his hat with a grandiloquent sweep, I mentally endorsed Dicky Campbell's opinion, viz., "That he would be exceedingly sorry to buy Major Percival at his own price and sell him at his valua-tion " which by the tion; ' which, by the way, was a re mark that I had heard made with re

and brilliant matches, gard to Dicky himself. Two or three evenings later, I beautiful Nora still enacted the part of the prettiest bridesmaid. Much found myself vis-à-vis to the great as she loved me, and agonizing as man, at a large dinner-party. He man, at a large under party. He was making himself most agreeable to his neighbor, a very pretty married lady. Nevertheless, I re-marked that he sent more than one would be our parting, she was quite villing to surrender me to Major Percival, an unexceptionable parti To remain on, season after season, in the bosom of my own family, a glance across the table in my dir-ection, and that during dessert he determined young spinster (as I had had arranged his eyeglass so as to more than once hinted was my in bring me well into focus. After My celibacy would be a social dis-grace, reflecting on the entire housedinnerhe wasled up and introduced to me by Mrs. St. Ubes-with anything but a good grace. Having presented hold. him, she evidently intended him to

This is how Major Percival proposed for me. We were walking home from a large morning concert, pass on to where an inviting lounge uggested a tête-à-tête ; but no such thing ! With a smile that displayed in the neighborhood of Ooty. Auntie had driven, but uncle and I, and a superb set of teeth, my acquaintance tranquilly sank into an various others, preferred to return easy-chair beside me, and began to on foot. I was loitering behind picking ferns out of the hedge, when converse in low, almost exhausted ones, on that never-failing topic, I was suddenly joined by "my friend" as I called him, when holding sweet the weather. He was undoubtedly a landy of the first water. His even converse with myself. ing toilet was suggestive of studied 'I have been trying to get near you all the afternoon, and failed signally," he remarked; " you were regularly hedged in by your military care, his mere tie alone an achieve ment of which any man might well be proud; and from his pearl solitaire to his shoe-bows, his "getadmirers, and 1 have something very up" was above the most searching particular to say to you.

priticism. ping back into the road, triumphant I could see that he was by ly bearing a large fern, root and all means indisposed to undervalue complete: "I was not aware that I had any," I answered, serenely. either himself or his opinions, and that he was accustomed to be the spoiled darling of society. I took "And what have you to say to me that is so important?" I added, with smilgood care not to indulge him in any ing innocence; for that a man so but challenged his remarks way, many years older than myself could laughed at his sentimental speeches possibly be in love with me was an and altogether treated him "de haut idea that never entered my brain. en bas, " as he would have said him-He liked me, and I liked him-that self. My temerity was a novelty that evidently amused and was all! piqued "I found important letters awaithim; and he roused himself to be ing me last night; I am obliged to

go to England on business of the made some very pointed, witty regreatest consequence, and I must go marks, at the expense of one or two down the ghaut not later than Tuesof the company. From an opposite coign of vantage day. was muttering something suit-Mrs. St. Ubes surveyed our growing able and trite about our sorrow a intimacy with cold disapprobation. his departure, when he suddenly in On my cavalier being called away to terrupted me: the piano, she saw our conversation "Can't you think of something else interrupted with an expression of I wished to say to you ?" he asked, the liveliest satisfaction, and abandwith unusual significance. oning her seat and her companion, I raised my head and stared at gravitated gracefully toward her accomplished friend. him blankly. 'Nora," he said, " will you marry

more and more agreeable, and really

THE CATHOLIC RECORD

able her to take a short holiday in Ireland, the dear homeland, from which hard necessity had driven her. and certainly gave me various dis tinguished proofs of his esteem and preference. At picnics he was invariably my escort, and climbing mountains and scrambling down Nora was the orphan daughter, the nainstay and support of her dearly loved mother. Separation was a cruel trial for both, but Nora had resolutely precipitous paths together is doubtess conducive to a good deal of in timacy. Altogether I was flattered he was fascinated, and we were the faced it. Her aim was to get to-gether the amount sufficient to buy best of friends. There is something he little cottage in which her mother lived, an aim made possible by the very gratifying to a young girl's amour propre in receiving the con-fidences of a man much older than Irish Peasant Proprietor's Bill. Then her mother would have a roof, how Then herself and being waited on at all times and places with the most assid ever lowly, from which no unjust, tyrannical power could drive her. Little by little the sum was accu-mulating. The girl's sterling worth nous attention. How was I to know that I was by no means the first of and cheerful, unstinted labor were his fair confidantes, and that his deappreciated in the factory. Some more years, and with God's help her votion was merely "a little way he had," and that many a disappointed maiden had proved to her cost that attentions and intentions were by no dream would be realized.

But apart from the one great object to which she devoted her earnings. Nora had another cherished scheme She would give herself the joy of a short visit to that little cottage in vas an immense favorite), and, after the green glen around which her dearest hopes were entwined. She would spend some happy days with beloved mother for whose dear permission to appropriate it himself. sake she toiled in the grimy atmos phere of a fog ridden manufacturing So, by dint of extra pinching city. and privation she had collected the way worthy of her little girl - a price of her journey to Ireland, hoard which she kept safely and sensible-no light headed, giddy, stowed away in her attic at the top impecunious subaltern. Pussy would of the house.

Making as much haste as possible Nora pressed on. It was the eve of the first Friday. She would take her happy Pussy! To have spurned very simple evening meal, and go to the neighboring church of St. Francis such a connection would be nothing Xavier, where on the eve of every first Friday she made the Holy Hour. y human had she been able com-This act of loving service she never omitted. And always she found that contemporaries, making excellent she came from it refreshed in mind while her and heart, strengthened to take up the burdens of the coming days, and their difficulties. To-night her Holy Hour would be a glad thanksgiving for the joy that lay before her. For on Saturday she would set out for her home over the sea.

Rodcaster ! Happy

less than tempting Providence

Aunt Neville would have been hard

placently to witness other girls, my

Viscountess

Suddenly she became aware of some one standing by a lamp post she was approaching, and looking searchingly It was a girl with a some tention), was not to be thought of. what hard face, and sharp, rathe bold eyes. Cheap finery and tawdri-ness were the keynotes of her ill-kept bold eyes. dress and headgear. "I say," she accosted Nora, in high

pitched, real Cockney tones, "could yer give me something to eat an' drink? I ain't 'ad nothink this 'ere

lessed day." Nora stopped. An involuntary reugnance, for which she immediately blamed herself, kept her silent for a w seconds. "Oh, well," resumed the other, if

'aven't the 'eart to help a pore girl, I can help myself. The river's

there. "Stop !" cried Nora, putting her hand on the torn jacket sleeve. "I didn't mean not to help you. I've no noney to spare. I'm only a factory "Military admirers!" I echoed, step-But if you come with me I'll hand. give you something to eat and drink.' She led the way to her little attic shivering inwardly at the sinister suggestion of the river. Too well she knew what that meant. Every month, every week, it yielded up its tribute of those who had sought efuge from misery in its dark depths Now," she said, when she had placed her own frugal supper before her strange guest, " will you tell me

something about yourself, so that I may see if I can help you." The girl began a voluble account of her doings. How she had come to Manchester from her home in the country, seeking employment. She had been parlor-maid in a family, and oon dismissed on unjust suspi

"I promise. You can take my word or it. I'll be hoff by the first train." With a torrent of protestations of pentance ratitude the girl took her leave The next few days were days of trial for Nora. Apart from her own dis-appointment, there was that of her mother, which she felt even more keenly. Well, it was all part of that evening's sacrifice. She faced it generously and threw her self anew into the daily toil of the factory.

done for me. Nora," said the forewoman, a fortnight later, "I want this order to be taken to Longman's. Would you mind going there after hours ?"

Nora assented, and at the appointe time set out on the errand. It took her into the busiest part of the city She was nearing one of those flam. of the Sacred Heart. boyant looking music halls, where intertainment is provided to suit the

taste of those who frequent them when her eye fell on a noisy group approaching it. What did she see to cause the sudden start? Who was that central - figure, loud-voiced garishly dressed ? Another moment and she was face to face with the girl. Their eyes met. It was Emma Willis! She gave Nora an insolen stare, and with a coarse laugh turned to one of her companions. The next instant the two were separated by the hurrying crowds.

The incident was over, but it left a sting that burned into Nora's inmost heart and for many days rankled there, making a wound that would refuse to heal. So this was the result of her sacrifice. The girl she seven years, since 1905, when befriended was false to the core. She was spending those hardly earned shillings, laughing doubtless at the simplicity of her whom she had fooled. Oh, it was hard, hard. By slow de grees only did Nora succeed in sooth schools. With what result? ing her sore spirit by the thoughts of writer tells us taking Paris as 'an Faith. It was for the love of God she had made her sacrifice. He does illustration: not ask for the success of our efforts. the Law of Separation, and some The cup of water given in His name very precise data enable us to will give pleasure to our Father in heaven. Nothing that we do for measure the expansive force in heaven.

quired by the Church during that His sake is lost in His sight. ime in the single diocese of Paris. Twelve months passed away. Nora The Paris of 1912 contains 9 more was still at her post, a little saddened parishes than at the time of separaby her experience of the previous tion, and these 9 parishes comprise On leaving the house one year. 250,000 inhabitants. . . . In the country surrounding Paris in 1912, morning setting out for the factory, her landlady handed her a letter just delivered. Nora looked at it in surthere are 15 more parishes than at the time of the Separation, and these prise. The ill-formed writing was ogether contain 215,000 souls. Lastunknown to her. She opened it, and ly both in Paris and in the adjacent with feelings difficult to describe read the illegible scrawl :

districts, 24 subsidiary chapels have been opened to meet the spiritual This ain't no trick. I'm dying an' before I go I want to see you You told me God loved even the like all these figures we shall find that me. For His sake come to me, more than 630,000 souls, condemned seven years ago to an almost incur for I'm afraid, oh, afraid, an' l've no short time saw God draw near to

one to tnrn to. E. W." In a tumult of conflicting emotion Nora spent the hours of that day's work. Yet not for one moment did her resolution of attending to the piteous plea she had received waver efore even coming to the concluding initials of the note, she knew instinc tively from whom it came. She recog-nized in the few, halting words the cry of a despairing soul. Unconsci-ously the humble factory-girl was putting into practice the sublime eachings of the great apostle: Charity is patient, is kind, believeth eachings of

all things, hopeth all things." The moment she was at liberty she started to discover the address given in Emma Willis' note. It was in a part of Manchester quite unknown to Nora, down among the slums. So evil-looking indeed was the quarter in which she found herself, that she was glad to see a policeman on his beat near at hand. she groped her way up an ill-lighted stairs, following the directions of an

Nowise discouraged" says M. Goyau, "the Church labors to begin again from the foundation the work unkempt, ragged woman whom she of Christianizing the people." questioned, and, opening a door that is bringing to bear every effort to perfect what may be called the pedainte hung half off its a dreary garret. There on a miser-able pallet, lay a wasted form, the wreck of the girl she had last seen in bishop of Paris has inaugurated a bishop of Paris has inaugurated a system of examinations in religious robust health. She turned her head at the sound of the opening door and instruction, with a two-fold purpose of arming young Catholics with a stared wildly at Nora. "Ah ! You've come," she cried in a hollow voice. "I wanted to beg your knowledge of their religion and of creating in them a high esteem for hollow voice. "I wanted to beg your pardon for that trick I played on you. For 'twas all a trick to get money out the intellectual element in the Catholic faith. The writer in the Constructive Quarterly gives an outline o' you, that talk about the river. of the system and a summary of the But now, oh now, 'tis a river of fire requirements in each grade. Evi-I see creepin' up about me, an' I must go down into it. Oh, how can dently the examinations are thor ough. die ? How can I go before my HOW THE SYSTEM WORKS

schools the State had hoped to wean From that moment, until she breathed her last, her peace was un-disturbed. The Divine Shepherd had away the intelligent classes from the Faith: what was the use of these things about which the teaching State had ceased to ask questions? But the Church has raised up exgathered the wanderer to the shelte of the True Fold. He would not amination rooms and examinations, and candidates come thither, and suffer her to be molested. In senti nents of heartfelt sorrow and humble even come back again, when they fail at the first trial; and from this trust her last hours were passed. little before the end she said to Nora seeding of young scholars a harvest When I am gone I will do my best to prove my gratitude for all you've of apostles will issue."

THE CHURCH OF

Seven years have elapsed since

will be in working order."

Where twenty years ago,

suburb of Paris, only a single family was willing to attend the parish

church, over a mile away, 4,000 altar breads are now used during the

Paschal season in the same locality;

in other places signs of religious life

have been multiplied, and in new

parishes vocations are being mani

fested. The Bishops and clergy are

alert to seize every means of bring-ing back the fallen-away, and to keep

in the fold the faithful, and particu-

larly the lambs of the flock.

How well this system is succeeding is shown by some very gratifying statistics. For instance—in one class of thirty two girls who took the ex-To that promise Nora always attributed the speedy realization of her cherished_earthly hopes, while she also understood that in reward of her aminations for the honors' competi-tion thirty-one passed. The char act of charity, God has granted her acter of the test is indicated by M. the salvation of an immortal soul. -Capel I. Lande, in the Messenger Goyau, as follows: "For the honors' competition the

subjects given to the girls for composition were even more formidable. They were confront-ed with this hypothesis: 'A Jew, impressed by the prophecies of the Old Testament, wishes to become FRANCE TO-DAY a Christian, but is undecided whether How the Church in France has to become a Catholic, a Protestant, nanaged to live without the aid of or an Orthodox schismatic. He asks you for enlightenment. To conthe State, since the Law of Separation took effect, is the subject of an article that well repays reading, in the Constructive Quarterly. The vince him, how would you make use not only of the Gospel, but also of the Old Testament?' It is plain to be writer of the article is M. Georges seen that the winners in ioyau, Fellow of the University of this com petition must be apologists. They France. The facts he presents prove that his country still cherishes a virile faith, and still recognizes God, are also asked to write upon the Biblical prophecies relating to the Blessed Virgin and on the various though the powers that be would have the world believe the contrary. words spoken by Christ to His mother, then to explain in what the M. Goyau notes the events of the development of dogma consists; the again, to define the rights Church was "separated" by law from the State, and every device that of the State in the collation of ecclesiastyranny and irreligion could suggest was tried to stamp out religion in tical benefices; lastly to give the liturgical meaning of the ornaments France, and to drive God from the worn by the priest at the altar."

MAINTAINING CATHOLIC SCHOOLS

At the same time the Church maintains to the fullest extent pos sible under the law and with present resources, schools-primary, secondary and advanced. The law forbidding the employment of religons as teachers hampers activity in this field of effort, but the Church eeks out secularized members of religious communities and lay per sons fitted to teach, and equips organizes them in such ways as secure the best results. The disbanding of the congregations was a severe blow to education in France, and many difficulties have to be solved in the new order of things, but the Church is meeting the situ ation bravely, and in Paris the corps of independent teachers is now eds of 166,500 souls. Combining well regulated. Salaries have been fixed, a system of promotion estabble religious destitution, in a very lished, and conferences in various dioceses have helped to clear the them and take up His abode near way of obstacles that seemed insurthem. . . . The task is not yet complete; some 40 other parish mountable. Commenting on the courage and energy of the French clergy in insisting on having schools where children will learn about God boundaries are already sketched out on the surface of this vast diocese and the archiepiscopal authorities and their duty towards Him, M. expect that in five, or at most ten years, these 40 additional parishes Goyau asks:

Who would suppose that those priests, discussing and laboring in this way, are persecuted men, uncer-tain of the morrow? They speak, and work as if their teaching enterprises had a long future in prospect, nd they are right. Their splendid effort constantly to increase their efficiency as educators can not fail to conquer the world's good opinion. is something touching in the serenity and calmness of this six years' experiment. . . . In spite of the most reasonable grounds for apprehension, this wish to live will

Thus, it would seem that the very poverty of the Church in France gives new impetus to her work. Means must be found to meet the daily She needs, and admirable indeed are the expedients with which the clergy

There is Miss Benyon, the Bombay belle," I exclaimed, "that girl in the dark red Jersey costume, speaking to Lady Ellerton." "So that is Miss Benyon is it?"

returned Dicky, putting down the corners of his mouth. "I cannot say that I admire her. I agree with Mrs. Gower, who says she is so thin she reminds her painfully of a famine coolie." "Mrs. Gower is much too fond of

giving people names," I answered in-dignantly. "I think Miss Benyon has a very pretty, slight figure, don't you, Ellen ?

But Ellen, instead of answering, exclaimed : Whom have we here ? Oh, Nora !

do, do look at Mrs. St. Ubes ! Is she not magnificent ?" Mrs. St. Ubes, escorted by a short,

stoutly - built, aristocratic - looking man, and attended by her husband, was advancing majestically from the entrance, drawing all eyes on herself by the gorgeous hues of her attire—a Parisian combination of old-gold and navy blue satin, with toque and para-

sol to correspond. "Do you know who the fellow 'Do you walking with her is ?" asked Dicky,

impressively. .. "No, I do not," I was obliged to confess.

difference acted as a spur, and goaded him into making unusual exertions to win my good opinion. He paid me "marked attention," according to experienced chaperons, "Not to know him argues yourself unknown. Allow me to elighten your Mofussil ignorance. He is no less a person than the Honorable Hastings Percival. A present poli-

Major Percival was a remarkably me?" good pianist and played one or two of Chopin's most difficult waltzes with a light, crisp touch that be spoke a master of the instrument. Accepting the plaudits of the audience as a matter of course, he was about to leave the piano, when I was pounced upon and led out of my re-

treat, in order to oblige the com-pany in my turn. I was not the least nervous about singing, but I hated playing my own accompaniments, and I gladly accepted Major Percival's offer, as he ran over the

opening bars of my song with a practiced hand. I sang one of Moore's Melodies, and was rapturous-ly encored. Then I sang "The my companion playing Message," that difficult accompaniment with

a scrupulous attention to personal neatness. Their whole demeanor much ease as if he had been the bore the impress of an innate self composer himself. After song number two, I insisted on retiring once more to my seat, whither, to Mrs. respect, that self · respect which makes its owner look upon her work, however lowly, as St. Ube's great indignation, I was immediately followed by my new duty. To many of those toilers the acquaintance. I could see that he divine gift of Faith taught the higher was considerably impressed by my truth, that duty is the direct carry-singing; indeed, he told me that ing out of the will of Him who spent truth, that duty is the direct carrysuch a voice as mine I could the greater part of His earthly life in

make my fortune on the stage, that the hard ill-requitted toil of Nazareth. A girl of this latter type was Nora it was a gift to entrance thousands, and many other very fine things. He certainly had a way of talking to Driscoll. Quietly she made her way through the crowded thoroughfares. ladies that was very taking. He spoke as if for the time being "there past the smoke-begrimed public build was but one beloved face on earth, and that was shining on him ; " and

as if his listener, even were she climb for Nora's tired feet to that as if his listener, even were she climb for Norts there leer to that plain and elderly, was to him, for the moment, all in all. At first was completely and serenely in-different to him. I believe my in-flowed past this quarter of the city. the sky and of the river, for the Irwell

This evening the young girl's spirits were high, and all things looked bright to her. Out of her hardly earned wages she had just completed the sum of money which would en-

TO BE CONTINUED

cions; had failed to get another place and had made up her mind to end all by drowning herself.

Oh, don't say such a wicked ng." said Nora. "You know well thing," said Nora. "You k how that would offend God."

"Gawd ?" repeated the other with short laugh. "You don't suppose short laugh. He'd trouble much about the likes o' me, do you ?"

'God loves you, more than ever you can understand," said Nora, simply and earnestly. "But now will you take my advice and go back to your home in the country ? Man-HOW GOD REPAYS chester is no place for you. Get out

The factory gates were thrown open, and the throng of toilers of it as quick as ever you can." "Can't" replied the girl sulkily, poured out, pressing on with eager Got no money. An" my home's though weary feet to where a spell of well-earned rest awaited them. Though to a casual observer the aplong way hoff, right down in Kent !" Nora felt staggered. There certainly no means of getting the girl pearance of the young women and to such a distance. Oh, what was to girls who composed the working staff be done. She dare not let this girl of the great Manchester cotton factory go from her to-night, hopeless and presented a great similarity of type. penniless, with that black flowing a more careful glance would note a difference. The plain, simpleriver near at hand. An'idea sprang suddenly into being. It solved the problem, but it struck a chill at her fashioned garments of some showed very heart. She covered her face with her hat, while the girl watched her curiously. Could she do it? Could she give up her cherished, long planned joy for the sake of this unknown girl? No, for her sake, she could not. But for His sake, for the love of Him who had sent this

wandering sheep across her path she could and would. She stood up, and going to the box that held her little store, opened it, and took out the money. "Emma," she said to the girl, who

mongst other things had informed her that her name was Emma Willis, ings to the narrow, ill-paved street. if you get the money to take you to where, in an attic of a small lodging your own place, will you promise me to leave Manchester to morrow for house, she lived. It was a weary

"I should think so. Just give me the chance, an' see if I don't." "Well, here's enough to get you

there.' "Oh, I say! Well, you are a trump, no mistake.

" And you promise to return hor to-morrow ?

Judge ?"

Shudderingly she. clutched Nora's These examinations are gradedelementary, advanced, elementary competition, higher competition, the arm and continued to pour forth a flood of wild words, which made her hearer realize the abyss into which honors' competition, and the diploma the poor creature had fallen. Alas ! brevet. The last is awarded by commissions which sit twice a year to young people who wish to qualify as She was now tasting the bitter wages of sin. It seemed as if the demons, secure of their prey, were already wreaking their cruelty on her, and vere giving her a foretaste of eternal doom

But all the demons of hell are powerless before the might of the recious Blood which was shed for all poor sinners. After a long struggle Nora succeeded in persuading the poor erring girl to see a priest.

There was no time to lose. The sands of life were fast running out. And this was a case far beyond Nora's power to contend with. She hastened to seek a sainly old priest, one who

had rescued many a strayed sheep. With tender charity he immediately devoted himself to the work of mercy. Who shall describe the depths of ignorance, prejudice, and now black despair in which he found this unhappy soul. For hours there was a struggle, all but visible, of the powers of darkness to keep it in their grip. But grace triumphed. Poor Emma Willis turned to God with all her heart; begged to be received into the holy Catholic Church, and, having been conditionally baptized and purified by the holy Sacrament of Penance, received in her poor failing heart the God who has come to call, not the just, but the sinners to reovercome even poverty. The poor priests in remote country districts grow hopeful, "when they witness from a distance all these original efforts bringing young and splendid energies together." On the other hand those hostile to the Church are alarmed to see her virile strength triumphing, and her lergy adapting themselves so readi

ly to the new demands on them as shepherds of their flocks. M. Goyau concludes his notable account of the Church in France to-day with a merited tribute to the priests:

"And the glorious thing for the Church in France is thoroughly apostolic ease, the glad disinteredness, the joyous and fruitful energy with which the 'Cure of the Concordat has transformed himself into the 'Cure of Separation.' "-Sacred Heart Review.

teachers in the diocese. Two hundred and fifty applied June (1912) for this diploma which certifies not only to the holder's thorough knowledge of the Catechism but also to his or

her teaching ability. Those who have passed the tests with the greatest success are duly honored by special mention, their names are announced in Notre Dame, and each one receives a prize from the Cardinal's hands. Says M.

Goyau: Thus opens, in the Paris of 1912, an era of religious teaching which seems destined to be even more brilliant than that inaugurated by Abbe Dupanloup, eighty years ago. Diligent attendance at the 'Catech isms of perseverance' was formerly attested by the handing in of an 'analysis' which reproduced the instruction given by the priest in the production of these tasks mothers and governesses often had as great a part as the children, or a greater. But nowadays religious instruction appears to the young people of Paris initiations of increasing difficulty, and, demanding a personal intellectual effort which is certified by a deal with the spiritual affairs, which jury. In the laicization of the

ANGLICAN AWAKENING

RETURN TO CATHOLIC PRINCIPLES Some remarkable statements have

been made recently by our Anglican friends. The Bishop of St. Asaph, speaking of the present government and Welsh Disestablishment, said he believed heartily in the unity, identity and continuity of the Church as a spiritual body, but not in the Establishment, which was an entirely different thing. This is rather cryptic, and the Bishop's flock are wondering what " Church " he is speaking of. Then Lord Halifax threw a bombshell at Protestantism from the platform of the English Church Union. Having loudly declared for the invioliability of the marriage tie, and protested against the diversion of church funds to secular purposes. Lord Halifax said the time had come when Parliament should relinquish control of the church. The Bishops and the a science implying successive clergy should manage their own affairs, that Parliament had no time, no inclination and no experience to were the churchman's province, and AUGUST 9, 1918

we must remember that the Church had existed longer than the State. This, after three hundred and fifty Surely the Anglicans are years! Surely the Anglicans slowly drawing nearer to a full preciation of the wisdom, truth and justice of the Catholic Church.— Catholic Bulletin.

THE PSYCHOLOGY OF CONVERSION

Ave Maria

Broadly speaking, there are two classes of converts : those who come to the Church, and those to whom the Church comes; or, to be more explicit, those who, realizing that truth is somewhere to be found, seek diligently until they find it; and those to whom, without any or with-out much searching of their own, the Church reveals herself as the mouthpiece of God and the dispenser of His graces. We find illustrations of both classes in the New Testament. We read, for example, that Nicodemus came to Jesus, realizing that He was a teacher from God, and discussed with Him questions of religion ; and after a close observation of Jesus and His work, he was, acor Jesus and fils work, he was, ac-cording to tradition, baptized by the Apostle St. Peter. He came to the Church. Again, we read of St. Paul, who in his blind zeal .was breathing out threatenings and against the disciples of slaughter the Lord, and whose conversion was looked upon by the faithful as be-yond all hope; yet, even while he was on his way to work further evil against the Christians, "a light from heaven shined round about him," and he became a " chosen vessel of election," and labored more abundantly than all the Apostles. The Church came to him.

So has it been ever since, at least to our eyes. But at present we shall confine ourselves to the former class-namely, to those who came to the knowledge of the truth by a process which, on its human side, may be traced out step by step, and actually has been described for us either by themselves or others. In "Roads Rome in America" we have at hand a record of the experiences of forty-eight such wayfarers to the City set upon a Hill"; and a general survey of these records is in the highest degree edifying and instructive.

our

real

lectual and spiritual."

Reading over the book, there are several general impressions which add very much to the value of the collection. First of all, the writers are, in nearly all cases, men or wo men of high intellectual gifts, and are drawn from almost every walk It is not a case of a number of individuals from one community or class or place, who might there-fore have come under the influence of one particular phase of the Church's work, or of one great personality within the Church. Every profession and class in the country is represented; every conceivable combination of religious and social circumstances contributes a narrator; every imaginable obstacle has been met and overcome by one or other of the adventurers. Each one represents an individual history, and has travelled by a special route to the one great haven of rest.

In the next place, all the converts were persons who desired to know God's truth, and were willing to embrace it when discovered. They had acquired as a family inheritance, or religious belief and practice was according to the will of God, and for the spiritual good of man. This is according to the will of God, and for the spiritual good of man. This de-finite form of religion they regarded belongs only to those of Celtic blood. as a "pearl of great price," and they I don't remember much about the were willing to search eagerly until hairdressing, but I soon found out

Such are the characteristics and the sentiments of these strangers within our gates. How and by what roads did they come to us? This is bring them where they should be. Let us quote from one of them : In the various Protestant churches to which I went, I found an edifying diversion and pleasant gathering of an important question, the answer to which must be of intense interest to ourselves, and ought to be of great help to others. friends, good music, a beautifully written, if not always beautifully read, service in the Episcopal church; lots of sentiment and emotion in the

Our Divine Lord says : "No one Our Divine Lord says: "No one can come to the Father but by Me." And St. Paul, one of the first of those who did come, tells us: "By the grace of God I am what I am." This is the spirit of one and all of those who traveled these forty eight "Roads to Rome." They can indeed Methodist; frequently a dignified and scholarly discourse in the Presbyterian; and in the Unitarian, a lecture of the intellectual philosoph ical kind." Later on he meets a Catholic young man. He continues: "I went to Mass once or twice with him on Sunday—to Solemn High and do, record for us the various steps of their journey; but both for the light by which they saw and the grace by which they moved, they give Mass. It was about as interesting as a Chinese puzzle, and quite as understandable. I determined, mainly from motives of curiosity, to all the glory and the praise to God. "Every convert," says one of them, find out what it was all about. And I did —thank God, I did! I found "the moment he enters the fold of Christ, and begins to live a life of out what the Holy Sacrifice of the Mass meant, the idea of it all-the faith, feels and recognizes how little he has had to do with the blessing Blessed Sacrament with Jesus really, objectively present on the altar that has come to him : therefore it is much easier to give the reasons Here was love indeed—love only the heart of God could conceive, only why he is a Catholic, and why he became one." The late Hon. Henry Clay Dillon, of Los Angeles, said : "All conversions are the dithe omnipotence of God could effect. Here was God-not an abstract idea, but a concrete reality ; God Incarrect result of interposition of the Holy Spirit. Not even the great nate, divine and human, and never more divine than when most human. Here at last was the vital power to apostle of the Gentiles attempted to sustain when all else should fail ; formulate his reasons for his change here the eternal spring to make a of faith until long after the light of

desert earth bloom like a rose." He followed the star and offered the gift heaven fell upon him, and time had been given him for mature study and was accepted. and reflection." Another speaks thus of his first visit to a Catholic Church : "I can Notwithstanding this, however, God sometimes uses human agents. well remember being taken to that balcony on Sunday afternoon and He sometimes presents an aspect of the Church's life which compels submission; or sometimes shows an in-dividual soul that among the many mansions of His earthly house there looking down on a devotional con-gregation in attendance at Benediction, while I enjoyed the fragrance of the incense that ascended from is one just suited for giving rest and light to one of her religious bent. the altar, I then observed for the first time that the congregation was It is to an enumeration of those cases kneeling most of the time, instead we shall devote the remainder of this

of being seated; that the benches on which they knelt seemed more im-And at first sight it seems strange how few of them were drawn by any personality within the Church. In portant than the seats of which they formed a part. Prayer almost en-tirely replaced the sermon as the human vanity, we sometimes essence of the service." This man, think that most conversions are due to judge by his narration, has also followed where Jesus pointed, and the last words of his story are : "His to some great preacher, or some sister, or some friend. Occasionally we read of a seeming justification way is easy and His burden is light." for the assumption ; but this is very Of all the influences mentioned in exceptional, and more apparent than this book the most powerful and fre-quent was the teaching authority "Paul, indeed, may plant, and Apollo may water, but it is God Who must give the increase." One inclaimed and exercised by the Church stance of personal influence is thus described: "I early made the ac-quaintance of Father Gordon, of the Most of these converts were men and women who had been "tossed about by every wind of doctrine," yet who Oratory, whose conversation and friendship were most helpful to me. would gladly serve the Lord in the would guardy serve the Lord in the manner and place He desires if they could but find them. They had as-similated the principle that is com-mon to the whole English-speaking He was a confrere of Newman, had been with him at Oxford, and had een in and of the Oxford Movement.

world—namely, that God spoke to us through Jesus Christ. They went further and asked: "Is the religion He was not only a man of God of exceptional spiritual force, but he was also a man of exceeding personal of Jesus Christ still preserved on the charm. It was easy to think as he thought; and what we talked about earth? And if so, Where?" This is the turning-point. Those who come and what he said to me helped me to to this point rarely remain there: they pass either to the Catholic Church or to indifferentism. Let us solve many difficulties, both intel-Another instance, and one illustrathear how the question was settled by ing by what strange ways the Spirit of God may work, is the following:

one 'Protestantism is in its essence It must have been about the 10th religious anarchy. I saw that the Protestantism of Luther and Calvin of October, my twenty-first birthday. My mother expressed dissatisfaction with us quickly became the Protest-antism of Wesley and the Baptists; at my way of doing up my hair, and said that Miss H. R. must come and and that that of Wesley and the Baptists , Baptists soon grew into that of Brigshow me how to make the puffs or bands, or whatever girls wore at that ham Young and of Alexander Camptime. So one morning there apbell, of Dowie and of Mrs. Eddy. peared in my room a lovely young system of religion in which I myself woman who looked like one of Fra eem to have as good a right as Angelico's angels. I can see her now —her rippling hair, her shining eyes, Luther or Wesley, or any Puritan, or Mrs. Eddy, to start a sect or to promote a schism, seemed to me no system at all. If there is no final or

THE CATHOLIC RECORD

A RICH INHERITANCE

The writer of a recent magazine article pays a well-deserved tribute to a woman of her acquaintance who to a woman of her acquaintance who has a large family to bring up, and for the most part must do her own housework, but finds time, nevertheless, to read the best literature, to study Shakespeare, and to help her boys with their Latin. Her cares, of course, are many, but she has made it a custom to have near at hand a good book she can pick up and read at odd moments. She feels that one of the first duties a mother owes her children is the cultivation of her-self, so she is determined to keep

her mind active and open and her taste correct and refined. Then her boys and girls as they grow up around her will never find that she s incapable of sharing in their intellectual pleasures, nor will they eel that she is unable to guide and direct their reading.

That woman is right. For after the blessing of having parents who are staunch Catholics, and who trans-Benson's mit to their offsprings sound bodies and keen minds, a child can enjoy no greater advantage than that of being born in a home where the best books are read and discussed. Such a child is reared in an environment that gives him even in his early years an appreciation of good litera ture, and that is a gift which is almost a grace. For the boy or girl who has learned to enjoy the com-

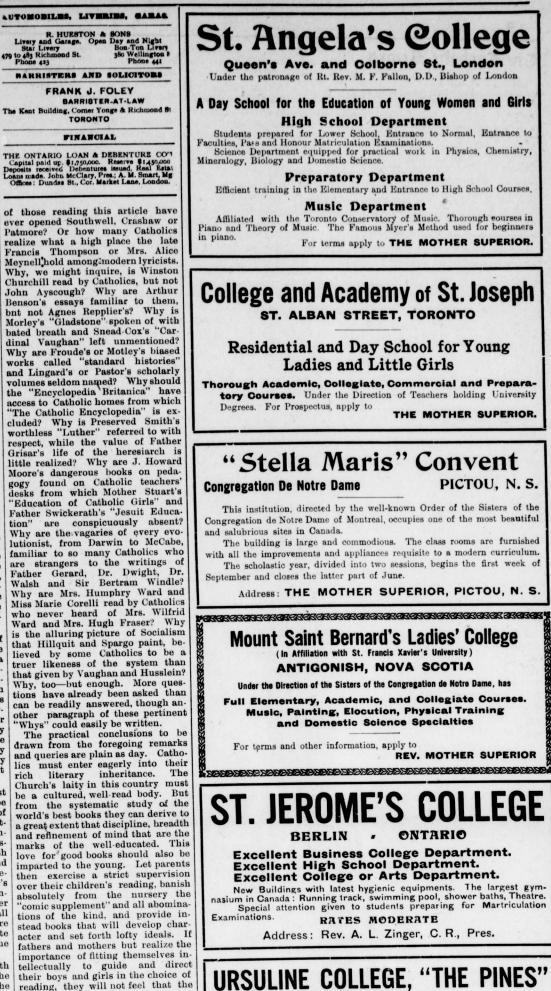
panionship of a great author, and can always find in the study of a literary masterpiece a pleasant occupation for hours of leisure, is sure to be safeguarded from most of the temptations that beset the idle and empty-minded. This is no small blessing in days like ours. But be-sides that signal benefit, lovers of good literature learn from the kings and queens of the domains of letters admire and imitate high ideals, to discern the beautiful in the commonplace, and to realize vividly the value and significance of life. study of a great author also widens, as is plain, a youthful reader's knowledge of human nature and of the world's past, and gives him a share of the literary master's gift of expression and power over words.

These objects are so worthy of attainment that to secure them wise parents strive to create in the home a literary atmosphere." Consequently a handsome sideboard is not considered a more valuable possession than a library made up of those books which have been declared masterpieces by the verdict of time. Nor are these volumes gazed at only through doors of glass: they are taken out and read. For the family aims to be conversant, not merely lics with the names of good books, but with their contents.

This familiarity with what is most excellent in literature cannot be acquired just by perusing works of criticism : it must come from a firsthand knowledge of the books themselves. Nowadays many people dis-

play an intimate acquaintance with the life, habits, idiosyncrasies, and even the vices of authors, but betray amazing ignorance of a writer's best works. They know, for instance, that Charles Lamb was rather convivial, but they are not at all familiar with his essays. They are aware that Byron led a profligate but they have never read the life,

profit are almost numberless, yet the time of life is very short, so let the children of the household he inter lazy perusal of several Sunday papers children of the household be introduced early to good authors, and let a few cheap magazines, and a halfparents assist their boys and girls in dozen "best-sellers" can supply the authoritative interpretation of Holy forming a correct taste in literature. mental culture required for the task. Scripture, if each man may and must interpret for himself, if one man's There are many standard works that The study of great authors' master pieces, however, will go far toward persons are expectgood as another man's 11 well educat ed to be familiar with, but unless a furnishing parents with a proper good proportion of these books have equipment for this office. been given to a child before his six-teenth year there is little likelihood of his ever reading them at all. To train the taste of the young an anthology like Palgrave's "Golden Treasury" will be found very use-writings of such men and women can ful; or a selection of masterpieces in prose and verse, such as that Father ment at almost all times and in near-Edward Connolly has left us in his admirable "English Reader." The leading characters in the Bible and in most of Shakespeare's plays prose and verse, such as that Father should be as well known to our boys and girls as are next-door neighbors. The best of Dickens, Thackeray, Scott, Eliot, Macaulay, Hawthorne, Stevenson, Newman and Ruskin should be given in due season to the children of the household. Let them learn their history to a large extent through the attractive medium of biography by reading well written lives of the world's great captains, Heart of Jesus. saints and sages. The memories of our boys and girls should be richly stored with passages from the poets, and even little children can be led captive with the stories of Joan of tion, and whosoever strives Arc, Godfrey de Boullion, Don Quix-



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they should find it. With reverent minds and persistent efforts they prosecuted the search, and when their labors were rewarded they sat down under His shadow Whom they had desired; they laid hold of Him and would not let Him go.

Again, another general impression they are all convinced that they have found the "treasure"; that they are at last in their Father's house ; that the Catholic Church is the True Fold, whose shepherd is the Living God, and whose sheep can hear the Master's voice, and be fed with the supernatural food. Here is the testi-mony of one of them : "Many years have passed since my baptism, and in the meantime I have seen the discussion. Church in many climes and among many nationalities; I have read hundreds of lives of her saintly children; I have partaken of her sac raments, tried to live her life; and now I have but one testimony to give: 'How beautiful art thou, my love!— how beautiful art thou! Thou art all fair, O my beloved, and Thou art all fair. O my beloved, and there is no spot in thee—fair as the moon, bright as the sun, terrible as an army set in array." Another says: "Yes, I knew it when I had says: 1es, I knew it when I had found it. And I found it, as in the parable, like a treasure hidden in a field—in the selfsame field up and down which I had wandered for years and where I had often trampled it under my feet. And when I had found it I hid it, scarcely daring to gaze at its splendor, and crying as St. Augustine cried, 'Too late, alas! men and children, in every walk of have I known Thee, O ancient and eternal Truth!' 'And then, for joy hear His voice the work of the second the seco thereof, I went and sold all that I sorbed in prayer, or visiting the had and bought the field." And yet another says: "Thirty-three years shrine or image. It is a revelation another says: "Thirty-three have passed since this great grace came to me; and through all these

gloss, and if there is no one to dethat H. R. was a Catholic, and poscide finally, no source of authority which is infallible and supreme and sessed of faith such as I had never seen. We became intimate friends ultimate and of divine sanction, then and she took me with her to visit her it seemed to me that there is abso sick poor, to whose desolate rooms It seemed to me that there is abso-lutely nothing in Christianity. The mind rejecting that system turns necessarily to the one thing that is left—namely to Catholicism. If anyshe brought cheer and sunshine. Surely charity had not often appeared in so fascinating a shape as it did when she encouraged the weary to bear their suffering a little longer,

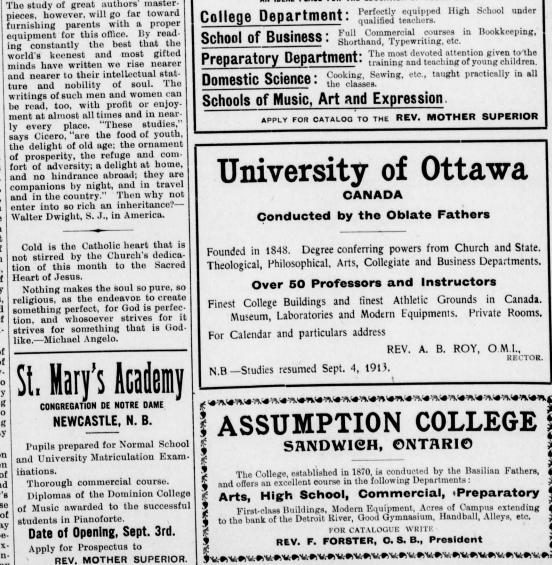
thing in Christianity is true, Catholi-cism is that thing. It is rational and reasonable, and what serious or taught the earth-bound soul to long for heaven. The seed thus planted was watered by a good bishop men would expect of a wise God. It works order in religion, and works and bore fruit in due season. With along lines that in other spheres the exception of these and a few commend themselves to sane men. other instances, the personal element The Catholic system is what we have in the home and in the State; it prodoes not seem to have entered perceptibly into the conversions under vides an authority from which there

is no appeal.' One of the most frequently men-These are illustrations of the way tioned influences was the piety of Catholic congregations, and the many in which this central doctrine appeals to minds disposed to think helps to devotion which abound in seriously of religion.

the Catholic Church. The various non-Catholic religions described in "Roads to Rome" seem to hold their There are many other causes mentioned in this book as contributing to the happy results described; but own either because they are family we can not analyze or classify them all. The two mentioned— namely, the devotional life of the Church, heirlooms, or because they are an element in the social life of the community. To a soul deeply religious, and her teaching authority—seem to have been the most frequent and the seeking for intimate union with God, they seem unable to dispense the most powerful. Other causes conbread of life; their children ask for tributed, but they were always sub-sidary to one or other of these two. bread and receive a stone; they come to the fig-tree seeking fruit and find none. Such souls always find them-We shall conclude in the words of one of the converts : "The soul in one of the converts : "The soul in its ignorance, searching for truth, selves dropping into Catholic churches at Mass, or at Benediction, lays hold of so many notions that when truth is fully attained, it is difficult to sort out from the vast or in the quite hours of the day. They see around them men and wodifficult to sort out from the vast heap of ideas those which have had special importance in the process. Having groped its way through a labyrinth of darkness, it scarcely could be expected to remember clearly the various directions it took to them that devotion should be so real. Like Jacob awaking from his before coming to the light. The years the majestic form of God's one true Church has stood clearly before me—the Church as He promised it: one, indivisible, infallible, against which the gates of hell never have prevailed and never shall prevail." real. Like Jacob awaking from his dream, they cry out: "Indeed the Lord is in this place, and I know it not. This is no other than the House of God and the Gate of Heaven." Then and there the star arises on their horizon; if they follow, it will

ote, and Sir Galahad. The best that comes from the pens of contemporary authors need not, of course, be neglected. Here, however. great caution is required. much trash that will be completely forgotten in a year or two is pouring daily from the press, and is being so widely advertised as "epoch-making books," that much precious time may be wasted in reading such works.

Too much stress cannot be laid on the importance of Catholic children growing up with a due appreciation of our best Catholic literature, past and present. The works of yesterday's Catholic writers lie unread because unknown, and the excellent books of many a Catholic author of to-day disdainfully neglected just because they are not puffed and exploited as "best-sellers" are. For instance, take our poets. How many



THE CATHOLIC RECORD

The Catholic Record

Price of Subscription-\$1.50 per annum. United States & Europe-\$2.00. " " Control Otates & Europe- 9400." Publisher and Proprietor, Thomas Coffey, LL, D. Editors-Rav, Jassa T. FoLsy, B. A. Associate Editors-Rav, D. A. Casay Advertisement for teachers, situations wanted, e p cents each insertion. Remittance to accompa-bacters, and momented her to accompa-ters.

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LETTERS OF RECOMMENDATION

LETTERS OF RECOMMENDATION Apostolic Delegation Mr. Thomas Coffey Ottaws, June 13th, 1905. My Dear Sir-Since coming to Canada I have been a reader of your paper. I have noted with satis-interaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It strenuously detends Cath-olic principles and rights, and stands firmly by the beachings double best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence mathy recommend it to Catholic families. With my blessing on your work, and best wishes for its con-lands success.

Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostoluc Delegat

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Thomas Coffey: ar Sir: For some time past I have read your mable paper the CATHOLIC RECORD, and congra-te you upon the manner in which it is published matter and form are both good; and a truly holic spirit pervades the whole. Therefore, with sure, I can recommend it to the faithful. Bless you and wishing, you success, believe me to re-n. Yours faithfully in Jesus Christ. † D. FALCONIO, Arch. of Larissa, Apos. Deleg.

LONDON, SATUBDAY, AUGUST 9, 1913

THE CATHOLIC RECORD AND THE CATHOLIC PEOPLE

II

We have given some of the reasons why it would be unfair to expect an independent Catholic weekly to be produced at the cost of the weekly or semi-weekly reprints of the dailies. There is another very serious one. The constituency of the English Catholic paper is no greater than the English speaking Catholic people; perhaps one-fifth of the number to which the secular paper appeals. A large circulation entails a correspondingly large expense for distribution and collection.

A widely circulated paper like the RECORD has, at times, to meet other objections.

appealed to the best and highest in-"There is no local news." No, stincts of British justice. The Star local news, unless it be of general Chamber excites no enthusiastic adinterest, cannot be admitted. There miration. British justice is supposed are large Catholic populations in to be no respecter of persons. Yet, under cover of respect for public some American cities. Local news of the different parishes may be of decency, things have been done that interest to readers of a paper whose reflect no credit on the much vaunted circulation is limited to the city and British administration of justice. The circulation of the vicinity. A few years ago the Crown jewels CATHOLIC RECORD is much larger in were stolen from Dublin Castle. St. John's, Newfoundland, than in One solitary Irish member, untram-London, Ontario. The purely local melled by political considerations, happenings anywhere interests not has endeavored to have this mystery one reader in a thousand. A little cleared up. The last time he consideration of this fact would obvibrought the matter up in the House ate the necessity of explaining to of Commons, he made certain definite hundreds of people that the CATHcharges, but it was discovered just in OLIC RECORD is not and cannot time that there was no quorum. be the medium for making Both sides of the House apparently public the happenings of purely local interest. The CATHOLIC RECORD bids fair to become the national Catholic weekly of Canada, if, indeed, it has not already attained that standing. That is our aim. That explains our point of view. That is why we must refuse to give space to local news which has no general interest. Really, the farmer who objects that the RECORD does not publish the local markets has about as much ground for complaint as the parish priest who would like to see recorded the doings of his particular par-Nevertheless, parish priests ish. the firmest, most loyal, are and most enthusiastic friends of the CATHOLIC RECORD. They realize that the CATHOLIC RECORD fills an essential need in the life of their parishioners. The secular press, which is read practically by everybody, is not anti-Catholic. But it is nonetheless non-Catholic and un-Catholic. Take, for example, the Tremblay. Depatie marriage case. Without any intention of deliberately misrepresenting the facts or ignoring the underlying principles, the newspaper accounts so completely misrepresented the Catholic position as to Christian marriage that the ordinary Catholic reader desired an intelligent statement of the Catholic side of the question. Not a single newspaper, no matter how fair-minded it wished to be, presented the facts and principles of the case fairly. The intelligent Catholic looked with confidence for this to the CATHOLIC RECORD. He was not disappointed. This is one case. Another was the Belgian strike. If every secular paper desired to be unfair and prejudiced, it could not be more anti-Catholic if it tried. That another side of the question existed at all is due to the Catholic press.

On every question, and all the time. there is something to be said that other question and without questioning the sincerity of Mr. Rowell in the will put the Catholic side of any premises, is it not too much to ask question in a fair and unprejudiced that the ordinary voter should make light. The existence of the Catholic an act of faith in the temperance press lessens, to a considerable desincerity of the Liberal party? Was gree, the necessity of plainly stating it purely for the good of the province the Catholic position. Nevertheless that the Liberal party tied itself to the occasion arises frequently to corthe tail of the Dominion Alliance rect the false impressions created kite? If the average voter suspects nonestly enough, by the secular press. Nine-tenths of our readers read also that this is a political move to get secular papers. The intelligent Cathblamed if he hesitates to break with olic knows that there is something to his party on this question? be said on the Catholic side. This the CATHOLIC RECORD considers it its duty to say. Misrepresentation, wil-

the post-office guide for Canada.

OPEN COURT

Not long ago it was decided by the

every case must be tried in open

court. In this country it has been

the custom to hear certain cases in

camera. But the decision of the

highest tribunal in the Empire that

every case should be openly tried

question. Local option has had and still has our unqualified support ful or otherwise, is going on all the time. The CATHOLIC RECORD is the But should the back townships de antidote to such misrepresentation. cide whether or not Toronto should There is nothing new in this falsifyor should not sell liquor? There is ing of the position and principles of here a question of great moral and political significance. We should the Catholic Church. It began while Christ was still living in the flesh. ike very much to see all Ontario decide to forbid liquor selling. But It will continue until the end of time. our respect for the principles of Therefore the Catholic press will al-Home Rule prevents us from acceptways have a duty to perform, a mising, without qualification, Mr. Rowsion to fulfill. That duty and that ell's temperance political programme mission the CATHOLIC RECORD under-Some time ago we defended ourtakes to discharge for the Catholics elves against an attack, based on of Canada. The constantly increasing subscription list indicates that Catholic principles, against Local

its efforts in the cause of Catholic Option. Local Option, in our opintruth are appreciated. That it costs on, is all right. But the principle of provincial con 3 cents a week instead of 2 does not trouble the conscience of most of its trol of the liquor traffic violates some of the essential principles of subscribers. Again and yet again, we are asked to take up certain ques-Home Rule.

We might consider the question of tions that are purely of local interest. We have refused. Intelligent readers keeping the Temperance cause out will recognize that, looked at from of politics. Mr. Rowell is so evidently sincere

the point of view of a national Caththat we feel somewhat guilty in askolic weekly, we can treat only of ing him to consider the average questions that involve general prinvoter's conscience in this matter. ciples, and are of interest to all our readers whose addresses include The Globe-"Mr. Rowell, as leader nearly every post-office recorded in in the Province, leaves no doubt as to

his own position and the pledged position of his followers in the Legisla-The abolition of the bar-room ture. will be the capital question in the next Provincial elections. On that uestion the electors will be asked to vote. highest court in the Empire that

Yes, they will be asked to vote on the general conclusion after considering many other questions.

ROMANTIC MARRIAGES

Almost every day items reach us which prove beyond question the eminent wisdom of Our HolyFather in proclaiming the Ne Temere decree and the unwisdom of many of the clergy of the sects in their methods of per forming the marriage ceremony Cobourg, Ontario, is a favorite summer resort, and many people go there not only from Canadian cities but from places in the American republic. We are told in a despatch published in the Globe, dated July 27, that a young man from St. Louis spent his vacation at one of the hotels there. He paid a good deal of attention to a pretty society girl of Toronto who happened to be visiting Cobourg at the same time. The young people became lovers and straightway proceeded to do something romantic.

desired that no light be thrown on An automobile was of course requisithis particular mystery. ioned to play a prominent part and Mr. Lawrence Ginnell, the young people were rapidly driven been foiled, one way or another, to the Methodist parsonage. The every time he has tried to ventilate license was duly presented and the the question in the House of Comminister married the couple in the mons. Sir Arthur Vicars, who was presence of a friend and the minisresponsible for the custody of the ter's wife. The outcome is told in jewels at the time they were stolen, the following press despatch : has time and time again demanded " On coming out of the parsonage an investigation. He has even dethe pair re-enterod the car, which was headed for Port Hope to catch manded police protection, as he considered his life in danger. Now he the train there, but the light-hearted declares that the vice-regal investibride, seeing a girl friend passing at gation into the mystery of the disthe moment could not resist the appearance of the Crown jewels was temptation to call out to her the excited words: 'We are married!' a farce; and he demands a real in-Feminine intuition directed the quiry into the mystery. Will he get girl friend hurriedly to the nearest it ? In spite of our genuine admiratelephone and the lady with whom tion for the fair and unbiassed adthe bride had been staying was inministration of British justice, we formed of the facts. A young friend was astride his motorcycle in a trice feel quite satisfied that no real inand, having the advantage of living on the road leading out of Cobourg vestigation will be held. While we must be free to boast that the poorto Port Hope, went full speed ahead and waited for the happy couple half. est and least influential subject of way up a hill with his revolver ready. His Majesty has equal rights with Four minutes elapsed ere the the most powerful and influential, lopers hove in sight. we must, in practice, be prepared to Turn back, you dog, else I'll shoot see such anomalies as that of the you," the young man with the gun disappearance of the Irish Crown threatened in a very convincing manner. The auto slowed up, the girl screamed and the episode came to a jewels without any real investigation into the facts of the case. udden termination Friends took possession of the

ever in the mind of the priest. Every Without taking sides on this or any Christian should consider this of much greater importance. It is story: the priest's business to always find out if the parties are eligi ble. This takes time, and much care is exercised. Indeed, it may entail a correspondence extending over months. We are supposing of course that the parties are Catholics. Our separated brethren must surely recognize the great prudence of the Church toward the sacrament of matrimony the temperance vote, is he to be and now that the Ne Temere storm

has blown over such occurrences as above related prove that there was Then there is another aspect of the abundant cause for its enactment. Since the above was written fur ther information regarding the young man in the case has come to hand. He has been committed to jail for giving a worthless cheque to the hotel proprietor for his board.

BECOMING MORE ENLIGHT. ENED

Even some of our friends of the Orange Order are now realizing that they have for long been imposed upon by the purveyors of vicious literature printed by soulless knaves with the object of bringing the Catholic Church into disrepute in the minds of the non-Catholic people and incidentally filling their pockets with ill-gotten coin. They are beginning to turn their minds from the untruthful and ridiculous stories put in the market by such papers as the Menace in the United States and the official organ of the Orange Association in Canada. This is welcome news. We have often expressed the conviction that the school-master would be abroad some day. An Orange convention was held in St John's, Nfld., on the 29th of July An incident which occurred during the sittings is very significant. A press despatch tells us that " an at-

tempt of an itinerant peddler to arose hostility through the circulation of inflammatory literature was this question. But they will vote on put to an end by the prompt action of Grand Master Squires and mem-

bers of the Provincial Grand Lodge, who closed the doors." We take it that this has reference to the papers above mentioned as well as to the socalled Jesuits' oath and Knights of Columbus oath. Let the good work go on. When the schoolmaster has completed his task there will be an end to Orangeism. It is kept alive solely to serve the purposes of the political boss. In this connection it is worth while to draw attention once more to the circula tion of vicious anti-Catholic liter ature in St. Mary's, Ont., on the 12th of July, and we are informed that a minister of the gospel read from his pulpit that ridiculous forgery called the Knights of Columbus oath. Have the Knights of Columbus taken any steps in the matter? Meantime thousands of our Protestant fellow citizens are under the impression that the document is genuine and that their Catholic neighbors are very undesirable citizens.

of the London Tablet contains the following reference to this ridiculous

"No notice whatever need be taken of a story of 'mutiny among the Swiss Guards at the Vatican,' which is related by a certain Roman news paper and may find its way abroad It is of exactly the same class as the infamous invention about the pries at Cefalu, which the said l newspaper was obliged to confess to be completely untrue, and with an other story that the Roman law courts have just characterized as scandalous invention. The area paper in question has a space rewhich must, of course, be scandals,' filled, and will be filled as long as the electoral campaign continues poorish means of peopling the Parliament House on Montecitorio with enemies of the Church next October How far it and similar methods will

A CASE OF BIGOTRY

be effective remains to be seen.'

In Chatham, N. B., there is a paper called The World, published by Mr. J. L. Stewart. In the issue of the 26th July he made reference to a case of disorderly conduct on the part of some young people in Montreal. A Seventh Day Adventist preacher set up a tent in a back yard in a French district with the purpose of proclaiming the peculiar doctrines of that peculiar sect. His meetings were interfered with by some young people in the neighborhood. Interruptions were frequent

and finally the tent was torn down but nobody was hurt. We offer no apology for the rowdies, for rowdies they were and they should be punished in the usual manner by the authorities. Savs Editor Stewart referring to this matter :

"It is not possible that any man of common sense, if left to be guided by his own reason, would bother his head about the religious belief or ceremonies of anyone else : but when the leaders are crying out for the ex tirpation of all religions except their own, the ignorant common peopl very naturally resort to brute force to supplement the prayers that are enjoined. If ecclesiastics would be content to enjoy their religion, confine their missionary efforts to the heathen, and mind their own business in respect to other Christians of equal enlightenment and intelli gence with themselves, there would be more peace and harmony in the civilized world.'

There is here an insinuation that the disturbers of the peace above re-

ferred to were either directly or indirectly acting under instructions from the ecclesiastical authories of the Catholic Church. What ground has Editor Stewart for making the assertion that ecclesiastics had any thing to do with this matter? It is such unwarranted assertions, the outcome of the meanest kind of bigotry, that help to keep alive feelings of distrust and dislike between Protestant and Catholic neighbors. If in Editor Stewart's own town some rowdies were to attack a meeting held by Catholics would he hold the Protestant ministers responsible ? He certainly would not, although it s notorious that in many cases, not-

breakfast. "Father." said the eld gentleman, "we would not shake that boy's faith for all the money in Chicago. We went for his sake to encourage him."

We have headed this article story with a moral." We think it is hardly necessary to point it out to our readers. Instead, we will ask presumptive evidence with an ex-

them a question. Are we always as careful as this Agnostic not to scandalize our brother ? COLUMBA.

NOTES AND COMMENTS

The authorship of the "Canadian Boat Song," that exquisite expression in verse of the exile's longing for his "ain countrie." which has been so variously allotted within the past eighty years, has recently had two fresh claimants for the honor in the persons of the late Earl of Eglinton, and one whose name is, or should be familiar to Canadians, John Galt, the author of "The Annals of the Parish," and a dozen or so other novels which are not so well-known as they deserve to be. The subject seems to us of sufficient interest to give it some consideration here. The controversy certainly is not at an end, and like the " Letters of Junius," the authorship may never be settled beyond dispute, but it will always excite interest in literary circles, and who have more right to share in that interest than true-born Canadians?

OWING TO the song's first appear. ance in Blackwood's Magazine (1829) in the famous "Noctes Ambrosianæ." its authorship is often attributed to Professor Wilson (Christopher North) but beyond the fact that Wilson was a regular contributer to Blackwood's,

there is nothing either in his temperament, or the character of the verses, to warrant the association. Besides, it has been stated on the highest authority that the particular instalment of the "Noctes" in which the song appeared was not written by Wilson, but by Lockhart, which fact, being established, would dispose of any claim which might otherwise be made in the former's behalf. As to Lockhart, it has never been seriously suggested that he was the author of the song, though tem peramentally he was the more likely

of the two. IN BEHALF of the Lord Eglinton whole volume has been recently pub lished entitled "The Canadian Boat Song," in which the authorship of the poem is searchingly investigated. Mr. Newbigging, the author, after disposing of Prof. Wilson's claim. comes to the conclusion that the real author is none other than Eglinton, and bases this verdict upon the circumstance that the poem appeared in Tait's Magazine in June, 1849, as, From the papers of the late Earl." From internal evidence he also argues that the poem must have been written before the Act of 1747, proscribing the wear of the Highland AUGUST 9, 1918

too, some of which my friend noted down, both words and music. He has sent me a translation of one of their ditties-shall I try how it will croon?" Then follows the now famous song.

MR. MCPHERSON supports this

tract from a recently unearthed letter of Galt's, written to his friend Dr. Moir, author of "Mansie Wauch" in which he describes just such an expedition down the St. Lawrence. This was in 1829. Galt's residence in Canada extended over several years. It was in 1827 that he founded Guelph as the headquarters of the Canada Company, and his business as Commissioner of that institution took him frequently up and down the St. Lawrence to and from Quebec and Montreal. He was therefore familiar with the country and the ways and folk lore of its inhabitants. Besides, he was a literary man, wrote plays and verses him self, and, as any reader of his "Autobiography" will know, had an ear always for music and poetry in others. Also, he was intimate with the Blackwood group, and a contributor to the magazine of that name. All of which goes to substantiate Mr. Macpherson's claims in his behalf as the author of the "Canadian Boat Song." The weak point in his case is that Galt was a Greenock man, and not especially intimate with the Highland character, or steeped in Highland sentiment. His novels all relate to West Country Doric life, in the delineation of which he has no rival. But, it is not easy to conceive

> WE HAVE OFTEN wondered if a case could not be made out for William Peter Macdonald, Vicar General of the dioceses of Kingston and Toronto, and editor of our first Upper Canadian Catholic periodical, as author of this much discussed song. Father Macdonald came to Canada at the solicitation of Bishop Macdonell in 1826. He was a theologian. an editor and a poet of distinction, and was quite capable, we should say, of writing such a song or ballad as the "Canadain Boat Song." Before coming to Canada he published (1818) a volume of poems which was dedicated by permission to the Duke

of him as the author of so typically

Highland a lament as the "Boat

Song."

of Kent, and his periodical, " The Catholic," published first at Kingston in 1830, contains numerous poetical effusions from his pen. He is said to have collected and published a number of these in a separate volume, but we have never met with it. Two of his prose publications we have before us, and they bear every evidence of talent and scholarship. That such a man, instinct as he was with the spirit of the Gael, might have written the famous song, is quite credible, and, as before remarked, the possibility has often occurred to. us. "He was." savs the late Chevalier Macdonell, in his delightful little

volume of 'Reminiscences' (1890) " a

thorough scholar and polished

gentleman. Possessed of a refined

poetic taste, he left many pleasing

productions of his pious muse, most

of which are still in manuscript.

POLITICS AND THE LIQUOR TRAFFIC

The Globe-"It is ignorant and foolish to talk about keeping the temperance question out of politics." Is this true? A consistent temper ance voter may consider that the paramount issue is the bilingual school question. One party thrusts on him the temperance question. Is he recreant to his duty if he decides to vote on what he considers the paramount issue in the election? There are many other issues. Is it wise to thrust the temperance land makes the transaction legal, but It related to the Swiss Guard at the question into politics?

bride and accompanied her back to Toronto to her family, who may have yet some share in the decision as to

what shall be the outcome of ten lays' romance by the lakeside." It would be well for society and well for the country if the clergymen of our separated brethren were to use the same discretion in these matters as the authorities of the Catholic Church. Under the circumstances related above there is no priest in Canada who would perform such a marriage ceremony. True, the license allowed by the law of the

SLANDERS ON THE CHURCH Judging by the number of clippings from the Montreal Star sent us by

needs a curtain lecture from Sir

Hugh Graham. Under date of July

the despatch in the Star.

subscribers, having reference to the Pope and doings in Rome, we should Weekly World. judge that its London correspondent

A STORY WITH A MORAL

23rd that paper contained a cable We were sitting at dinner in the gram from London to the effect that dining-room of one of the summer the Pope on the previous day had rehotels on the beautiful Muskoka lieved from the functions of the Lakes one evening recently, when priesthood a secular priest who had two gentlemen and a lady entered been performing his sacred duties and took seats at the table, and for twelve years. To give a novelispresently, without much ceremony, tic and romantic coloring to this we were engaged in conversation ridiculous canard the despatch goes during the course of which I learned on to relate how the priest was

that the lady and gentleman, both forced to take sacred orders by his prominent residents of a big Amparents. The outcome furnishes erican city, belonged to the great that same degree of attractiveness army of Agnostics, whereas the which is so agreeable to the novel younger man, their adopted son, was

reader. The Pope pronounces the a Catholic. It was in no boastful ordination null and tells the former spirit the older gentleman confessed priest that now he may go and get his want of any definite faith. It married. A very pretty piece of was something of which he often news indeed. The ex-priest and his felt the need, he admitted, and he bride will "live happy ever afterfelt drawn towards Catholicism, he wards." The story is ridiculous in said, but the vagaries of Protestant-

ism had extinguished in him all be the extreme, but of course the point aimed at by haters of the Church will lief in the supernatural. be attained. The contradiction will Next morning we said Mass at never reach the many thousands of 6 o'clock in the little tourist chapel

people in this country who have read and were naturally surprised to find our Agnostic friends amongst the a friend of mine now in Upper Canada. He was rowed down the St. Here is another illustration of how congregation. We took it as a Lawrence lately, for several days the people in this country are misled matter of course that the Catholic by the misrepresentations of Christtourists, not being able to hear Mass haters and Church haters on the confellows, all born in that country, and on Sunday, should rise in the small hours of a week day morning to yet hardly one of whom could speak tinent. Last week nearly all the papers on this side of the water puba word of any tongue but the Gaelic. assist at the Holy Sacrifice, but that an unbeliever should deprive himself They sung heaps of our old Highland lished a despatch from Rome which of a certain amount of sleep to do so oar songs, he says, and capitally well, was termed "A Clerical Scandal." we considered so remarkable that we in the true Hebridean fashion; and

dress, was repealed in 1782, and that ably on 12th of July celebrations, as Lord Eglinton was in Canada in some of them give vent to very in-1782, the poem was probably written by him before intelligence reached flammatory harangues. We hope the Catholics of Chatham will resent him of the Act's repeal, and the Highthis gross insult cast upon their landers were still smarting under its faith by the editor of The Semi- harsh and useless provisions. Indeed, he very truly argues, it is hard to believe that the song was not written by one familiar with the features of the Canadian landscape. That being, said however, the Earl's claim is practically disposed of.

Universally regretted, he died at St. Michael's Palace, Toronto, on Good Friday, April 2nd, 1847, and was buried in the cathedral on the Gospel side of the choir." From the lone shieling of the misty The "Noctes Ambrosiane," states island, Mountains divide us, and the waste plainly in 1829 that the song came

from a friend in Upper Canada. Pro- of seas ; fessor Wilson was born in 1785, and Yet still the blood is strong, the heart is Highland, And we in dreams behold the He-Lockhart in 1794, so that neither was contemporary with the Earl of Eglin. brides." ton, whose sojourn in Canada was as already stated, in 1782. He, there-

fore, was not the "friend in Upper Canada" the "Noctes" refers to

WRITING IN THE Dundee Advertiser. and commenting upon Mr. New bigging's book, Mr. Hector Mac-Pherson puts forward John Galt's name as the only legitimate claimant to the authorship of the "Song." And he certainly makes out a strong though not impregnable case. His strongest argument is based on the 'Noctes" itself, from which he quotes

this significant sentence: "By the by, I have a letter this morning from on end, by a set of strapping plume (though "John Ayscough" is

IT IS WORTHY of remark that of contemporary novelists who have the most understanding audience in Great Britain four are Catholic priests, viz., Canon William Barry, Mgr. Bickerstaffe - Drew ("John Ayscough") Mgr. Robert Hugh Benson and Canon P. A. Sheehan. Dr. Barry enjoys fame as an historian, essavist and philosopher, but is also the author of half a dozen novels, one of which, "The New Antigone," first published anonymously, was one of

the most talked about books of the hour. Of the others, "the Wizard's Knot" and "The Dayspring," have few superiors among current fiction. Mgr. Drew, who, for reasons unexplained, still maintains a non-deknown now by everybody), is with each succeeding production of his pen increasing his hold upon the intellectual public. Mgr. Benson, whose

prolificness in more than one department of literature is the marvel of there is regard for the law of God Vatican. The Roman correspondent alluded to it when we met again at they had others of their own, Gaelic, his admirers, has made for himself a AUGUST 9. 1918

secure place with the triumvirate of historical novels, "The King's Achievement," "By What Authority," and "Come Rack; Come Rope." And, last but not least, Canon Sheehan has by his later writings gone not one whit behind his first success, " My New Curate," a picture of Irish life which placed its author on the level with the best of his predecessors. His books, it is said, are now to be found in all the smaller as well as in the larger public libraries -a pretty sure test of a book's popularity. That all four of these priest ly novelists may continue to enter tain while they instruct, is a wish common to many thousands-an ever increasing circle - of the world's readers.

MEANING OF THE MASS

Do we ever fully grasp what is meant by going to Mass ? Surely not, for, if we did, our lives would be the lives of the saints, it is inconceivable that our lives would not be the lives of saints. For the privilege of hear ing Mass the early Christian risked martyrdom; the people of Ireland sought out their "hedge priests" in glens and mountain fastnesses and under the shadow of some great tree or the ruin of a dismantled abbey, with watchers on the neighboring hilltop to give warning of the coming of the priest-hunter, the Holy Sacri fice was offered up. I have climbed into the garrets of great halls in England where, in the penal times, when women were pressed to death for the crime of harboring a priest, Mass was said with a sort of fearful joy and young and old wondered when they would be put to the question by the author the priest dragged off to die in some noisome jail. we had to suffer more for our faith we might better appreciate it. But the rough places are made smooth, our rights are secure by the law of the land, and now, so far have we fallen off from the devotion of sterner times, that many of us find it hard work to seek out a place for our summer vacation where the obligation to hear Mass on Sundays and holidays may be fulfilled.

If we thought more of what the Mass really is; if we made it our business to contemplate the tremend-ous event that takes place when the humblest priest says the words "Hoc est corpus meum," we would rather forego the company of princes or men of genius than be absent from the solemn mysteries. It was not in our spirit of grudging services that Blessed Thomas More knelt before the altar. That dread master of his, Henry VIII., sent for his chancellor; but Thomas was at Mass, and not till he had done his duty by his Heavenly King would he serve his earthly one. If, as Holy Church tells us, and as everyone known to whom the true inwardness of the Mass is evident the angels of heaven are adoring before the altar in the moment that the miracle is consummated by which the bread and the wine become very God, how much shame had we ought not to feel that we hesitate whether to be present, or not, or, if we are present assist in so indifferent a fashion that, if we were serving a temporal master, it would be blamed as disrespectful. Think with what circumstances of

awe the ceremonies of Mass are girt about. The church is the House of God, the dwelling place of the Most High, the home of which, at the words of the priest, He comes down from His place at the right hand of

As the priest says the Mass his eyes look on the crucifix. It is the sign of our salvation ; in that sign Constan tine conquered ; gazing upon the image of his Saviour there came into the mind of St. Bonaventura the beautiful things that made St. laity, Thomas marvel. And we, the are not mere idle lookers on. The Church invites us, nay adjures us, to Church invites us, nay adjures us, to join our intention with the inten-tion of the priest. If we are to re-ceive "that Ineffable Banquet" into our own body, the greater happiness for us; if our privilege is not so great, the Church bids us pray that we may receive Him spiritually. All the teaching of the Church is All the teaching of the Church is implicitly present—much of it ex-plicity—in the complex yet simple ceremonial of the Mass. And, lest the unaided intellect should fail to envisage what is meant, the Church invokes the ministry of music. The ancient chant of the Church, the melodies that sank with a sweet pain into the being of St. Augustine,

appeal also to us. It is the prayer for mercy, the Angelical hymn, the Creed, the triple Sanctus, the word of welcome to the King of Kings, the prayer to the Lamb of God. No other music is so beautiful. Mozart said he would give his reputation as musician to be accounted the com poser of the melody of the Preface. The Mass is the most effectual way

in which we may help the living; the dead cry out for us to apply to their suffering souls its blessed efficacy; our guardian angels yearn over us that we may so worship this mystery of mysteries that man may be helped. the enemies of God converted to His ways, and the Divine Will realized in ourselves. Holy Mass is buckler and shield against the evil one ; the angels adore it; the fiends in hell believe and tremble; man alone is indifferent. Yet it is a pious belief that, when we come to die, so many angels will escort us on our way as we have heard Masses with devotion. What guilt then is ours, nay what criminal folly, that we do not give mind and will, intellect and imagin ation to the proper worship of this greatest miracle of the Most High.-J. Redfern Mason.

FACTS AND QUERIES

OF SPECIAL INTEREST TO CANA-DIAN PRESBYTERIANS

The New York Bible Society reports that for the year ending June 30, more than 109,000 Bibles, printed in some 30 languages, were distributed among the 836,473 immigrants that landed during that period at Ellis Island

"church-schools" were Sixty started July 7th in Manhattan, and a large number in Brooklyn. In these "non-sectarian" gatherings of chil-dren hammock making and basket weaving are taught and Bible read-

ing practiced. In "The Country Church," a recent ook by the Rev. Charles Otis Gill and Gifford Pinchot, there is a deailed statistical report of the religious condition prevailing in the Pro estant churches of Windsor County Vermont, and Tompkins County, New fork, which is full of significance Church attendance in Windso Country fell off in twenty years," we are told, "nearly 31 per cent., and in Tompkins County 33 per cent." In both counties the church is "losing in prestige and influence," while the persons identified with it, "constitute a less influential part of the population than was the case twenty years ago." The churches in both counties are giving less and less pay to their ministers. "The scarcity of well

civilization in which, as women and equipped men, willing to accept

that in the suffrage movement there was ever "included the thought of a fight with man for political days fight with man for political dom-Such a course would take inion.' from it its real constructive importance.

THE CATHOLIC RECORD

may be the

for the sake of Christ.

ly inclined:

VITALITY OF RELIGION

The mere fact that these various or

people that religion is either dead on

that religion is dead. When a phen

omenon is dead, we bury it and let i

themas at it. We would not quite

phalanx of live soldiers on the oppo

site side were opposing them, were

aiming their guns at the soldier

whom they had already killed.

CITY AND COUNTRY

-Boringuin.

Well, it is a rather queen

dying. Well, it is a rather method they are pursuing to

being sent abroad for their studies that they may learn the language and customs of the peoples among whom they are destined to labor; the Sisterhoods are equipping them-selves for training the children of the new comers, and our Catholic leits are exclusive to a realignition laity are awakening to a realization of their duties toward immigrant who profess the same faith as they. If the misdirected activities Protestants make it necessary for the safeguarding of Catholic chil-dren's faith, that vacation schools God. be opened in our parishes, opened they will be. Heavy as is the drain on the resources of those who support and staff our parochial 'I delight to do Thy will, O my God; schools, if summer sessions are required for the protection of the faith of our little ones, summer

will be started, for no sacrifice is too great in such a cause. But these schools may not be needed if meddlesome proselytisers will only go in search of their own strayed sheep and just let our lambs alone. —America.

SUFFRAGE IN A CATHOLIC SENSE

We are often asked whether the

Catholic Church is opposed to man suffrage. The answer is that she is not opposed to it as such. Woman suffrage is primarly a political, social or economic question, and only by force of external circumstances may it become involved in religious econtroversy or be amend-able to the domain of the Church. As such the question is not a matter of faith or morals. The widest lati tude of opinion is permissible. One may favor general or particular suf frage for women-whichever he pleases. He may select his own limtations, just as he pleases, so long as no religious issue is involved. But no such outrages as were re cently and are still being perpetrated by the British suffragets can be aproved either by Church or State. They must be pronounced nothing less than outrageous acts-and crimes of vandalism. But of course these acts of violence are by no means to be considered as an argument against the granting of woman suffrage. Abuse must not count against use. It would have been far better for voman suffrage leaders in the United States to have denounced the outrages committed by their associates in England. Their own cause would have stood morally higher and better-and it would have ap pealed more powerfully to the sympathies of the general public. It s to be regretted that our American

women either were silent or betowed a blatant approval. The Confederation of German Women's Associations across the waters was pronounced in their condemnation. They recently issued a declaration of protest against the British exercises and held them up to contempt and scorn, and as injurious to woman's cause. Among other things, they say: "Our conviction is that the application of revolutionary force is in all circumstances and for every woman a breach of her nature -a surrender of something of her beculiar entity." The demand for neculiar entity." the extension of women's influence in the state is ascribed to "the effect of economic changes and social transformations," and its object described to be "that women shall represent the economic interests pro duced by the extended scope of their modern occupations and collaborate in the solution of the problems of

as revealed in Jesus, and may be seen in ourselves; it is the giving up that of church attendance is the book entitled "The Country Church," just published by the MacMillan Company, which we desire, that in which we would find pleasure and profit; the surrender under the joint authorship of Charles Otis Gill and Gifford Pinchot. The of plans, the abandonment of hopes work was undertaken in order to ascertain whether the country And this by a free act springing from love. Because He loved us Jesus took up His cross, nor laid it down until church, the church in rural district He was nailed to it. He did not free is increasing or decreasing in effect. as under a heavy burden, but He lived in the joy of His love. We iveness. To avoid as a result these investigations mere general ities, it was decided to limit the might say His cross was His life. enquiry to two counties, Windson County, Vermont, typical of agricul-In the cross there is absolute sur ender of ourselves to the will of ture New England, and Tompkins County, New York, because its northern It may be for life or for death

and southern portions are represen-tative of large areas in Northern and yea, Thy law is in my heart." We may trace self-denial along many lines, but it has the same elements. Southern New York. Perhaps there is no other index of It may be the surrender of time; it may be the giving up of possessions; the place of the church in the life of the place of the church in the life of the people so reliable as attendance at Sunday worship. Convinced of this fact, persecutors in every age have sought to make the meeting of Catholics for the celebration of the assumption of difficult things at the call of duty; it may be in our mission work, in our giving by actual denial of self in the gift; it may be the surrender even of Mass impossible; the priest has been life for conscience's sake. But though it be upon the martyr's block, hated like a beast, and has been outlawed, a price put upon his head imprisoned, exiled, not only through the elements are the same, the voluntary denial of self out of love he personal hatred which his divine to God and our fellow men, and the office inspired, but with the intention persevering unto the end, whatever the sacrifice. The cross means death

of cutting off at the root the public profession by Catholics of, the faith death with Jesus, the sacrifice of self which makes them one. With the abolition of their attendance at the Holy Sacrifice of the Mass it was felt that the loss of their faith would soon be effected. For Catholics There are a number of rationalis-Protestants alike it is the hold of the tic platforms that attack religion Church and what the Church stands week in, week out. Socialistic and for which supplies the motive for anarchistic vaporings are heard from The result of church attendance. other rostrums. Spiritualistic and Theosophic mysticisms are retailed the investigation in these two counties shows that there has been a as still other stands with some show marked decline in church attendance of success. The prevalence of such for twenty, nay, fifty years, both ab multitudinous opposition to religion solutely and in proportion to the Prodoes not, however, dismay a Jewish testant population. writer in Chicago Israelite. He finds The settlement of Tompkins

in it rather excellent reason for satis county was followed at a very early faction on the part of the religious date by religious activities. The circuit riders of the Methodist Episcopal church; the preachers of the ganizations spread this doctrine from Baptist, Dutch Reformed, and Prestheir platforms from week to week byterian churches were early on the would indicate that religion still has ground, and in several of the towna meaning and a message for the ships the establishment of churches large mass of people. Were this not the case, the men at the head of antedated the organization of the town government. At the present these destructive rationalistic move time there are in the county nearly ments would not forever be hurling 80 preaching places of Methodist Episcopal church; Baptist; 4 Presbyterian; 1 F the their thunderbolts against religion 9 It is not very probable that men would bombard a corpse. These iconoclasts are forever telling their

Will Baptist; 1 Old School Baptist; 5 Congregational; 6 Episcopal; 2 Christian, and 2 Universalist churches. There is also one Society of Friends, and 1 Wesleyan Metho dist church. In all there are 62 preaching places now, but of those alone; we do not keep hurling anaexisting twenty years ago, 5 Presbyterian churches, 4 Baptist, 2 Episco appreciate the attitude of soldiers on palian, 1 Swedenborgian, 1 Dutch the battlefield who, while a serried Reformed, and 1 Christian,-14 in all,-have become extinct.

Church attendance in Windson County fell off in 20 years nearly 31 per cent. and in Tompkins County 33 religion is dead or dying, why do per cent. In the strictly rural disthese liberal spokesmen for nihilism ricts the situation is very much in religion keep on thrusting their worse than in the large villages. "In the strictly rural districts in swords and other weapons of attack at the sanctum of religious thought? Windsor County there is a loss in church attendance of no less than 53 per cent. In a very large part of the churches of both counties the congregations have been decreasing so CHURCHES rapidly and are now so small as to make the conditions and prospects most disheartening to the church-The Knickerbocker-Press of Albany going people." lays before its readers a record of at-

A serious attempt is made to trace tendance, or rather non-attendance, the causes of this decline. One of at services in the Protestant churches the causes assigned is the beggarly of that city during the summer support given to the minister. months The Catholic churches were average minister in those counties not taken into the reckoning because, does not receive a living salary as the Press naively remarks, " their much less does he receive a working salary." The result is that many congregations are not so generally the vile

cline of religion in the individual and consequently in the at large. The history of community the deca ence of the Protestant churches in the country during the past fifty years emphasizes the importance of right thinking in the realm of faith for the individual. It will be seen that social service programmes such as are supplied by Inter-church Federations, Forward Movements, Institutional Churches, Settlement Workers, Y. M. C. A.'s and Christian Endeavorers will still further help to the depletion of the churches, though they may increase the membership in social or nominally religious organizations, transforming the church edifices into meeting houses where men and women will be found aplenty to study the needs of others and never give a thought to the serious needs of their own immortal souls.

This little volume, with the tabulated statistics of two Protestant dis tricts of the county and its sober and straightforward commentary on the facts, presents in miniature a picture of the tottering condition of the Protestant churches of the land. The

picture must be a sad one indeed for reflecting Protestants.-E. Spillane, S. J., in America.

APPROVING BIGOTRY

Is this talk about the desired remion of Christendom all sincerity We doubt it. And our reason for expressing that doubt is the manifest duplicity of some of those men who are loudest in their prayers for the coming of that harmony. To get down to facts. We have

the percentage of Catholic children many times expressed worder that is slightly over thirty-nine. These while such papers as The Menace, in are the net results for the whole the name of Protestantism, carrying country, but the figures show that in on their campaign of hatred, obscen-ity and slander against the Catholic districts with a Catholic majority the citizens of this country, there is none of the reputable sectarian weeklie to say a word of opposition to the campaign or to declare for the bene

fit of its readers, many of whom re ceive, whether subscribers or not, the vile sheets, that these violators of charity and of ordinary decency have

no right to claim the spokesmanship for Protestantism. We recall only one instance, when a correspondent of one of these evan gelical papers disclaimed any connection with the avowed anti-Catho lic writers; but in the very next paragraph he launched into a tirade of polite abuse against the un American tenets of the Church of Rome, a tirade every bit as reprehensible as the patent lies of The Menace, even if it was written in choice language You may call this a negative argument; but negative arguments are sometimes very positive. And that we are not far afield in our conclu-

sions a little concrete example from Philadelphia will prove. At a recent meeting of twenty-five thousand members of the Holy Name Societies of that city resolutions vere drawn up denouncing The Menace, at the same time petitioning the congressmen from Pennsylvania to use their influence to prohibit the paper from circulation through the mails. A copy of the resolution was sent to the President and to other

officials. One would think that all fairminded people would approve of this But what was the result? resolution. There is in Philadelphia a Ministerial Union composed of representatives of nearly all the non-Catholic denom-

When amid the city's maze inations. And this union of Christian ministers, many of whom are loud in their desires for the reunion of

men Christendom, passed a resolution protesting against the exclusion of Maybe he's a mother's lad Maybe he's a mother's lad anti-Catholic papers from

percentage of Catholic children is higher, while it is lower in Protestant districts.-Rome. THE BRANCH THEORY A correspondent of the London Universe relates a good answer made by a Catholic lady of his acquaintance to an Anglican parson, who had een importuning her to attend his church, her own being at a considerable distance from where lived. "But I am a Catholic," she protested ; "I cannot possibly think of going to your church." The par-son then took another tack. "We are all Catholics, you know," he de-

"Our Church is a branch of clared. the Catholic Church." The declaration was doubtless quite as familiar to the listener as to the speaker. "If you don't mind," was her answer, I think I'll stick to the trunk."

THE POOR BOY FROM THE COUNTRY

From the Baltimore Sun

Take him in and let him find Comfort for his troubled mind In your friendly word of cheer-Maybe there's a young career Blooming in him that will flower Into some unwonted power Of the heart and soul. Who knows From what bramble springs the

rose. Such a life, so fresh and green-Help to save and keep it clean !

Is he awkward, lanky, queer ? your cheer That's the kind to lend Help him over those first days

And the bustle of the den Where he toils 'mong unknown

Waiting for him way back there the mails, on the ground that such To fulfil her hourly prayer !

These two young criminals were the victims of a false system of education. They had learned to read and write in a school in which they received no training in morals. They graduated without having learnt during school hours the duty toward God and the solemn obligation of obeying His laws. And so they choose to be

month they stole several hun-

dred dollars. In April they stole sev-eral hundred dollars more. In May

their stealings amounted to over two thousand dollars. They were grow-ing rapidly rich from their criminal acts, when their boasting about their

exploits landed them in a cell.

that

5

burglars. The confessions of these two young thieves, as published in the daily papers, brings out the defective character of a system of education in which attention is paid to the development of the intellect to the neglect of building up character moulded on religious teachings .-N. Y. Freeman's Journal.

QUESTION OF LOSS AND GAIN

Catholicism is gaining ground slowly but steadily throughout Ger-

many, not so much by conversions to

the true faith as by the higher natal

non-Catholic families. But the Church is distinctly losing through

the numerous mixed marriages which take place in Prussia. Re-

cently published statistics show that

in that country, when the mother is

Catholic and the father Protestant

only 47 per cent. of the chil-dren are brought up in the Cath-

olic faith, and when the father is

Catholic and the mother Protestant.

ity of

Catholic as compared with

the Father. There, on the altar, is renewed in bloodless wise, the sacri-fice which was offered up on Calvary. The altar stone itself is consecrated relics of the saints are hidden in its recesses; pillar and arch and glory of stained glass celebrate with all the beauty of art the story of Him who, for the redemption of man, daily revisits this place.

And the more to honor Him Who is the source of all honor, the Church, in the course of the ages has composed a poem, a drama which, whether we think of it as art or as the unfolding of the greatest action the mind has ever conceived or words attempted to express, leaves the utterances of purely human genius falter ing far behind. The tragedies of the Greeks, the masterpieces of Shakespeare, Dante's poem of heaven and earth, are at the best visions; but the Mass is a summoning of God to be present among those whom He died to save. The event is so marvelous that, though we think of it again and again, the utmost we can do is to achieveafar-off glimpse of its granduer. For it is not a type or symbol of God that is present on the altar ; it is the Creator of heaven and earth Himself; it is the Redeemer of mankind ; it is the Judge before whom kings and

beggars will one day appear. But it is not with the outward eye that we discern the God who repos in the hands of the priest, it is with that eye of faith whi ch is the witness of things unseen. In the words of St. Thomas :

"On the Cross the Godhead alone was hidden;

But here His humanity hides also ; Yet believing and confessing both, I ask what asked the penitent thief." And the holy man of God concludes: "Jesus, whom now I behold under a veil.

May that be done which I so greatly

long for, That beholding Thee, Thy face revealed. I may be happy in the vision of . Thy glory.

ditions, prevents the denominations from raising their standard of ministraining." One successful terial minister who graduated from a leading theological seminary twenty five years ago in a class of 25, reports that only 6 members of his class are still in the ministry. Now the facts in the foregoing

country parishes under pres

paragraphs suggest to the Catholic onlooker some pertinent queries. For instance : Instead of spending its abundant wealth on incomplete Bibles for Catholic immigrants who know and love their own Bible, why does not the New York Bible Society use some of its money for the education and support of efficient ministers who will remain in charge of counchurches ? Again : Instead try maintaining in our large cities church-schools, which are meant to lure into Bible classes the Catholic children of a neighborhood, why do not these zealous apostles depart with staff and scrip for inland counties like Windsor and Tompkins, and strive to make church-going fashion able once more among their rural

co-religionists ? Both in town and country thou sands of Protestants are ceasing to attend church services of any kind, and are losing all faith in Christian Why, then, should Bible so

ity. Why, then, should bloc ac cieties and church-school promoters neglect those of their own household and spend labor and money in trying to undermine the Catholic faith of those toward whom they really have no responsibilities whatever? For the duty of ministering to the spiritual needs of the millions of Catholic emigrants that are pouring into this country belongs to the members of the Catholic Church, and to no one else. The task, indeed, is a gigantic one. Nothing like it has been seen since the days of Constantine, when the world became Christian. But our Bishops, priests and laity are trying hard to eet the situation effectively. Schools and churches are going up everywhere, young seminarians are

American suffragists would do well to take a lesson from their earnest, sensible associates in Germany, and act accordingly.— Intermountain Catho-

THE CROSS

The cross and self-denial are placed together. First, the denial of self; then, positively taking the cross; and, third the following Christ. doubt is left here. There is no uncertainty in the words of Christ. Carrying the cross and bearing a burden are not equivalent terms There may be burdens borne, grievous burdens which fairly crush the soul. which are not a cross. There may be continuing disarrangement of our

plans, a course of life which runs counter to our wish, and still not a cross. The burden may be laid on the shoulder by another's hand, or by circumstances we could not avert, and we go on in life with this con-

sciousness of submission to what we an not change. This is not a cross. Now let us go back to Jesus for His definition. "Let him deny him-self and take up his cross and follow Me." That is, in Jesus we see what is meant. He "denied Himself." Of His own free act He "made Himself of no reputation." He concealed, in a sense divested Himself of, His Divine glory, and "took the form of a servant, and became obedient unto death." There were burdens, but the cross He laid upon His own shoulder. The

self denial must be the voluntary act; let him deny "himself." The cross of Jesus was his death. All through His ministry on earth He looked forward to the end; He wavered not, but "set Himself steadfastly" to accom-plish that to which He gave Himself. The cross is the entire self-surrender,

pers there were in attendance at the morning services, on Sunday, July 20, 3,025 persons, 1,864 women, 873 men, and 288 children, Albany, ac-

cording to the census of 1910, is credited with a total population of isters themselves come in for a share 100,000 and its cosmopolitan charac-ter is fairly typical of most of the American cities here in the East and,

had received no training which could be regarded as adequate for a minister of the present day." More than half had received less preliminary in-struction than the least that it is perhaps, we may add, of the Middle West. The results of the investigation

into the church attendance is in no customary for physicians to receive wise startling to those who are famin the counties investigated. iliar with the religious trend of the times. But it is interesting as throw No ing light on the steady drift of such as may be termed Bible Christians from the Protestantism of half, or even a quarter, a century ago. The church with the largest membership in Albany is the Cathedral of All Saints. Out of 1,398 baptized per sons, only 77 attended the morning services, or about 5.5 per cent. of the total membership. The largest congregation in any one church was

that of the Memorial Baptist church where 425 out of 1,000 persons were present at the morning service. Next to that came the Trinity Methodist Episcopal church, with a congregation of 215. The smallest congregation of the morning was found in the Israel African Methodist likely that people will squander their

Episcopal church, where out of a money on superfluities or on membership of 59 there were 5 men the men who purvey them? and 4 women. The smallest number of men in attendance at any one church was 2, at Grace Episcopal church. The smallest number of women was in the Israel African Methodist Episcopal church, 4, followed by Episcopal church, with 12. Grace Some of these, especially the Episcopal churches, may claim attendance at other services, and allowance must be made in the figures on that score.

A more exhaustive and much more valuable contribution to this subject exclusion would be a violation of the Constitution in regard to the "free-

dom" of the press. So there you are. Is it the freelogical seminary in a class dom of the press that so stirs their patriotism, or are they like the big Twenty-five years after graduation only 6 members of his class were still in the ministry. Then the minboy cowards we used to know that hid behind the fence and egged on in the blame. These men are found the little fellows to call names and throw stones at the passers-by? to be poorly equipped for the work in country parishes. "More than half had received no training which could And are we too uncharitable in concluding that the members of that Ministerial Union are life subscribers to The Menace?-Pilot.

> FRUITS OF FALSE EDUCATION

Thus the blame for the great losses in the churches is practically reduced Two boys, aged respectively fifteen to "poor salaries" and poorly equipped ministers." We need not and sixteen, pleaded guilty the other day in a New York City court to the follow the authors in their proposed solutions for the problem of the country church. The chief insistcharge of stealing \$2,220 worth of gold from a dental supply concern.

The confession one of them made ence is on "a program of social serfurnishes food for thought. He started vice." Of course, the ministers must be better instructed and better paid. out with the statement : "After we graduated from the Public school, we But amid the present crumbling of creeds what hope is there that the ecided to be burglars." Then he minister is going to give more time to preparation for his work or that a told how he and a fellow burglar in embryo went to the Carnegie free libraries to read up on the question of discredited ministry will receive

crime. They had previously read the higher compensation from a rapidly disappearing flock. The need of relives of some famous criminals, who became heir chosen models. Here is ligion is no longer felt. With so what they did to fit themselves to fol many demands on their purse is it

low in the footsteps of these crimin-als: "We thought the best way to als : be like them would be to read all the books on crime we could find. And

A working alliance of the churche so every day we went to the Public for social service throughout the United States seems to be the last library and got out books about crime. We read a lot of detective united States seems to be the last and perhaps forlorn hope of those religious leaders who, like Messrs. Gill and Pinchot, read the signs of the times. But will the new alignment stories. Then we went to see plays in which crooks were the leading characters.

of religious bodies that concerns itself The ambition of these two boys was to get a college education because they had learnt from their reading that educated and polished criminals primarly with the common welfare instead of seeking the common good through worship and religious inwere the most successful. Last March they began the work of accumstruction solve the religious prob-lems of the times? Of course, if the worship is based on religious instruculating the amount of money needed to pay their way through college. In tion that is false, there will be a de-

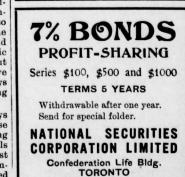
What cheap fun to scoff and laugh, Play him tricks, and make him chaff

For each idle wind of fun That around the room may run ! Bid him welcome, make him feel That his dream is coming real, That the visions all around him When the quiet country bound him, Will be dawning yet some day If a manly part he'll play.

Why, that building over there Towering o'er the busy square, With its windows gleaming bright, Started from a poor boy's pluck Who had come to try his luck In the strange and glaring light Of the city. Treat him right! Every poor boy that you see Holds within him destiny, And the country lad o'er all Stands the knocks and climbs the wall.

Take him in and be his friend ! How do you know where he'll end ? And remember, somewhere hid ' After we All her lonely years amid A mother who has done her best To raise him equal to the rest Is waiting, praying, asking God To guard him from the chastening rod

Drop the humor, quip and joke, Help him lift and bear his yoke.



6

FIVE MINUTE SERMON

THIRTEENTH SUNDAY AFTER PENTECOST

GRATITUDE

"There is no one found to return, and give glory to God, but this stranger." (St. Luke xvii, 18.) On a certain occasion, as this day's Gospel tells, Our Divine Lord cured ten lepers. Of the ten who were cured, only one expressed his grati-

This incident in the life of our Saviour shows us how common is the sin of ingratitude.

the sin of ingratitude. Are we not frequently guilty of this mean sin? God gives us our health as he restored it to the lepers. Do we thank Him for it?

Do we thank Him for it? He gives us every day countless gifts and blessings. Everything we have and everything that we are, we receive from God. He gives us our good home, our plentiful food, our happy hearts and our glorious coun-try. Do we thank Him for all His Do we thank Him for all His try. gifts, or like the nine lepers do we act as if there were no God?

Good Christians endeavor to be thankful to God at all times. They thank Him in the morning, they thank Him at night. They thank Him at their meals, they thank Him in time of trials and afflictions for the grace to bear them with patience. Above all do they thank Him when He comes into their hearts in Holy Communion.

Although ingratitude is so common, there is no virtue more beauti ful, more ennobling than the virtue of gratitude. It is closely allied to justice. If a person grants us a favor our first impulse is a desire to return the benefit or at least to be thankful for it. Why then do we not consider the multitude of Divine favors and deal with God in a similar manner?

It is a beautiful custom of the civil authorities of our country to set aside one day every year for the purpose of recalling all God's bless-ings and thanking Him for them. We no longer identify drinking habits with brilliancy, as in the days of Poe and Webster, nor expect orator or author to excel when in a state of

To the Catholic every day is a day of thanksgiving. Hence the day of semi-intoxication. On the contrary, sobriety is demanded now of every of thanksgiving. Hence the tay of national thanksgiving is in perfect agreement with Catholic thought and Catholic feeling. We Catholics who live in this free We catholics who live in this free one who ministers to the higher

country have special reasons for giv-ing thanks. While the Church is persecuted in most of the countries of the world, here we live as free men. Yes. From the time of Herod in Judea and Nero in Rome to the wicked infidels of modern France the hand of the cruel persecutor has ever been raised against the Church

of God. Founder of the Catholic The Church was persecuted. Persecution seems to be a characteristic mark of untutored man-a kind of pernicious the true religion of Christ. "The world shall hate and persecute you."

In this country, however, with the exception of an occasional outburst from some seeker after notoriety, the Church is comparatively untrammel-led. Hence she is making rapid strides in wealth, numbers and esteem.

Our gratitude to God for all these favors should be unbounded. Let us thank Him for all blessings. Let us pray for a continuation of the peace prosperity and happiness of our country. Let us pray, too, for the greater blessings of faith and love, that all may with one will and one heart fulfill the law of God.

TEMPERANCE

DRINKING AND TURKEY-TROT-TING

keep's face, and bottles of goods on keep's face, and bottles of goods on ice; the poor man's club is a place designed to brighten our darkened lives, and send us home, when we're halfway blind, in humor to beat our wives. So hey for the wicker demi-john, and the free-lunch brand of grub! We'll wassail hold till the break of dawn, we friends of the poor man's club! It's here we bar-ter our bits of news in our sweat-stained hand-me-downs; it's here we stained hand-me-downs; it's here we swallow the children's shoes, and the housewives' hats and gowns. It's here we mortgage the house and lot, the horse, and the nuley cow; the poor man's club is a cheerful spot, so open a bottle now! From brimming glasses we'll blow the foam till the midnight hour arrives,

we happily meet at the poor man's club, where never a soul is bored.

We recklessly squander our minted brawn, and the club house owner

TEMPERANCE NOTES

necessities of man."

conscience.

THE RULE OF

do just as he likes, they pretend that they are vindicating the rights of

Despite what is called "the public

conscience," conscience properly comprehended is a personal, indivi-

dual thing, and cannot be held in

common with others, as in, for in-

stance (in its proper meaning) the moral sense. Thomas Aquinas points out that it has nothing in common

with such qualities of the mind

(Greek suke, meaning also soul) as

memory, understanding, will ; neith-er is it a virtue, or habit, though its

dictates are founded on an habitual sense of right and wrong. Con-

As a consequence of its liability to err we owe certain duties to our con-

science. As it is the most direct and immediate guide of our conduct, we

what we take to be conscience is really conscience and not the dictate

of one's passions or one's own inter-

est. Properly understood (i. e., in its

moral sense) it is in the words of St. Bonaventure, "the herald of God and

Catholics, for instance, know that

there is only one true religion in the world, namely, that of the Catholic Church. As long as one who is not

a Catholic holds our Church to be

justified accordingly as he is sincere,

in avoiding the Church. Yet if his

speculation in religious matters should lead him to doubt of his own

detestable and abominable," he is

His messenger."

our wives.'

"club"

ments.

WILSON'S FLY POISON when we'll gayly journey the long way home and merrily beat our wives. We earn our dimes like the horse or ox, we toil like the fabled steer, and then we journey a dozen blocks to blow in the dimes for beer. While the women work at the wash-ing-tub to add to our scanty hoard,

Will kill every fly in your house or store. Allyou have to do is to get theflies to the Pads. Directions in each packet show how to do this.

PAD.

thrives; and we'll homeward go at the break of dawn and joyously beat Not a very pleasing picture that. endeavor to expunge God from our But there are many poor men, thank God for it, who have no use for the lives. Yet even Goldwin Smith could say in the year 1900, in the Contemporary Review, that Philosophy could barely explain the nature and cerand its dangerous allure-

tainly could explain never the origin of conscience. At least Christianity Speaking of Colonel Roosevelt's vindication of his character from the and the Churches have reason on their side when they admit Revelaharge of drunkenness alleged tion to be at least the surest light against him, a Philadelphia clergy-man says: "Never was there a day in our national history when our to the conscience, for, as the Bishop says, it is no benefit to mankind to make them know their duty, unless In our national instory when our public men were so free from the contaminating effects of strong drink as to-day. The vice of intem-perance has given away, in an even wonderful way, before the logic of sober thought and educated reason. it is also given to them to have power to fulfil it, and this is precisely what the Christian Revelation does, and it is also certain that man's conscience

responds intuitively to it. Scientific men (like Haeckel and others) are accustomed to "explain" conscience on a purely physiological ground, the same being to the effect, that a natural law of "mine and thine," or property, is at the root of all matters into which conscience enters when an infraction of this law

takes place. Thus, a man steals what is the result of another man's labor, and which owing to that man's labor is invested with some of the personality of the real owner. According to the fantastic doctrine of these scien-CONSCIENCE

tists, the personality of the original Discussing, in a Catholic Truth owner remains forever to upbraid the publication, the question of con-science, the Bishop of Clifton, Dr. personality of the guilty possessor and far from there being any spirit Brownlow, says that modern philosoual idea of conscience in man, it is only fear, arising from a sense of phers have tried to persuade us that it is a kind of twist in the mind of possible punishment to come, that noves him to restitution, or atoneinterference with the natural freedom ment, or else to an affectation of of his actions, and a hindrance to his happiness and progress. Others, says the Bishop, identify it with a grief for having wronged a fellow creature. The same expounders of theories man's self-will, and when they wish to assert the right of every man to

as to conscience go so far as to declare that there is in nature natural 'law of compensation which each man who wrongs a fellow-creature limits his own power

for action in the ratio of the wrong done. This is what has been termed 'mathematical conscience," and the has been treated of in the sort of works which declare so scientific authoritatively that man is the result of the fortuitous coming together of what is termed "colloidal slime" by some and by others a "plasmodium," or protoplasm. Conscience, according to such theorists, has grown up very much in the same way as electrical effects result from

by one, and triumphantly vindicates his thesis in regard to them. "The more one thinks," is one of his judg-ments, "the more does Catholicism

ure bouse "-words upon which our people and others may well reflect and reflect again.

THE SECTS

We have frequently called atten tion to the disintegrations of Protest ant sects as dead branches of Christianity, which is not only impending but being rapidly accomplished at the present time.

empty pulpits and empty

churches. This defection is not confined to neretics.-Casket. America, but extends to Great Britain.

attention to an equally menacing condition of the dissenting bodies in from the decay of worship in any of the churches, however attenuated be Great Britain, where, if the present rate of decline continues, Nonconits creed. A loss of religion affects all formity will be only a memory in who believe; for it weakens 1950. In 1907 the aggregate mem power and prestige of the churches in the world. And so it is not pleasbership of the Baptist, Congregation-al, Primitive Methodist and Wesleyan Methodist denominatians in England ant to read the following confession of Sir W. R. Nicoll, published by him and Wales (as given by a Nonconformin the British Weekly: "It seems as if at the present moment all the ist in a recent issue of the Morning Post) was 1,713,674. In 1912 this churches, established and non-contotal had declined by 51,205, an averformist were losing rather than winning. This year for the first time, the Presbyterian Church of age yearly loss of more than 10,000. In the same period the decline in Sunday school attendance was 98,-

England reports a decrease. For the 788. first time since the disruption the great church of Scotland has made the same acknowledgment. The at-In this connection it is interesting to note the records of the Primitive Methodists in England. In 1900 tendance at public worship have in they had 606,477 "hearers" in 4,250 many cases become very small. A well-known Wesleyan Methodist minchapels, the increase in their number of hearers was only 213. The explan-ation of this anomaly is simple enough. While there is plenty of ister who preaches in many chapels reports that the forenoon attendance enough. While there is plenty of money for the building of churches averages one-sixth of the sitting accommodation, and I have not seen and chapels there is a woeful desid-eratum of the timber needed to conhis reckoning challenged. There is one exception, and only one. The worshippers in the Catholic Church struct and strengthen spiritual edi fices, without which the material edifice is but a hollow mockery. No rapidly, it seems, than the memberless than 2,500 new churches were built by Nonconformists during the first decade of the century, providing he means by the word membership, but we accept his statement of the increase of worshippers in our 1,000,000; additional sittings at a total expenditure of about 50,000,000; yet side by side with this remarkable with few exceptions, they are mem-bers of the Catholic Church. We are material expansion, the record of church membership shows a rapid and persistent spiritual decline. The day does not seem far distant strangers in attendance, except per-

when indifferentism shall rob the Protestant churches of their membership and all who profess definite Christianity will be within the fold of the Catholic Church .-- Intermoun-

tain Catholic.

THE INFIDELS

Why do infidel movements obtain such influence in countries which the Church has had all to herself? This is a question frequently put, both by

A. MCTAGGART, M.D., C.M.,

Hon. Thomas Coffey, Senator, CATHOLIC REC ondon, Ontario. Dr. McTaggart's vegetable remedies for the liq nd tobacco habits are healthful, safe, inexpens

ome treatments. No hypodermic city no loss of time from busin

Consultation or correspondence invited



haps form a new sect or join themselves to the adherents of some sect from which neither varieties of be-lief, nor even unbelief, need keep them out, provided they would utter some sort of empty formula. The unbelievers of the United States are to be found amongst the 50,000,000 who belong to no church. The infidelity of France and Spain and Italy and Portugal manifests itself strongly because it has, in the predominant re ligion of its country an uncomprom ising force to deal with. If the Cath olic Church in those countries were subdivided into hundreds of sects, and if the rebels against religious

authority had such a choice of sects, such a possibility of religious vagaries and such a fertility for the growing of new theories at their disposal they would expand their powers of intellectual variation less viciously and less harmfully, and go through life as nominal adherents of som Church, whilst they had no faith in any. Opposed to a Church which is the same yesterday, to day and for-ever, they become infidels, instead of

DECAY OF WORSHIP

No Christian has anything to gain

re undoubtedly increasing - more

churches and have no doubt that,

not likely to have large numbers of

haps on the occasion of some special

celebration or sermon.- Liverpool

TRIBUTE TO OUR BLESSED

STATEMON SEASO

Virgin have of late years become so

common as no longer to attract espe-

other sects are much less given to

eulogies of the most blessed among

women. Occasionally, however, the sheer justice of Catholic devotion to

the Mother of Christ impels them to

utter some such sentiment as the following from Bishop Moore of the

cial notice; but adherents of

Anglican tributes to the Blessed

We do not quite know what

hip."

Times.

the

The Money Stringency



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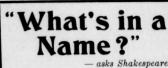
can only serve to bring more forcibly to mind the need for protection. Your personal credit can only be replaced by ready money. There is no way in which you can so quickly and surely provide that ready money in the event of your decease than by an insurance policy. It is immediately convertible.

AUGUST 9 1918



the city what they think of the Pubnot have understood the question. lic school graduate. Why, they're The magistrate replied : "Understand the question ! Just go out and ask the business men of

hanging out signs now which read ; 'Public school boys and girls need not apply for this position. **BUSINESS AND**

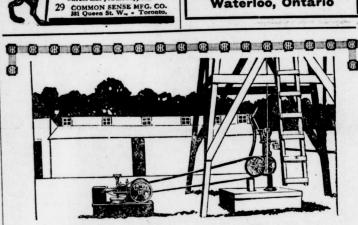


There is one name at least-"The Mutual Life Assurance Company of Canada" - that is significant, for among all the Canadian legal reserve companies, it is the only one organized on the Mutual principle.

In a Mutual Company there is no tock, there are no special dividends; the policyholders are credited with the whole surplus. It is co-operative and economical life insurance-Straight from Manufacturer to Consu

THE Mutual Life

Assurance Co. of Canada Waterloo, Ontario



Once Upon a Time

ONCE there was really no way out of it for the

ONCE there was really no way out of it for the farmer. Plodding home from the field with his team at close of day, he saw before him the waiting small jobs about the house, barn, and yard, jobs that took time and labor, and never seemed to end. There was water to be pumped, wood to be sawed, various machines to be run by hand. But that was once upon a time. Today he lets the engine do the work. Every 1 H C engine is economical, simple, sturdy and reliable. Whether you want it for sawing, pumping, spraying, electric light plant, for running separator, or repair shop, or for all sorts of tiresome energy-wasting small farm jobs, you have need of an

, you have need of an arm i

THE CATHOLIC RECORD

Catholicity, the epic begins; it would need more authors than are fabled of the works of Homer to give us all its history and romance.' Mr. Whelan takes up the arts one

ments, "the more does Catholisism prove to hold a monopoly of the means of culture." And again: "Although there is civilization out-side the pale of Catholicism, it is an overflow from the riches of her treas-

DISINTEGRATION OF

In this connection it is well to note the fact that the rule among these denominations is an empty church on Sundays. Thus the Presbyterian Church in the United States is falling off rapidly in membership, as is shown beyond question by the thousands of

Thus the London Universe calls

It is significant how closely liquor selling is connected with evils of the worst kind. Writing of the vicious dance halls of New York, the Register of that city says : "It is a familiar sight to see fresh

and sweet-looking young girls, scarcely more than sixteen years of and even my will. confined to Catholics, or Christians, age in appearance, flocking with their escorts into the dance halls or Jews. The heathen is not without this witness to God ; and no matter and cabarets during the evening, who he is, the conscience of man re there to indulge in detestable gyra fers to a judgment to come. Despite its overwhelming voice, it is, howtions which would make an Indian blush for shame. Between numbers ever, not infallible. It may become perverted by habits of sin, by the the young women, many of whom undoubtedly come from good and pervertee by nabits of sin, by the adoption of false principles, by wilful rejection of Truth. Even St. Paul was tried in the fire, and confessed : "I myself was, indeed, persuaded that respectable homes, sip liquors with their companions, to become a little more abandoned in their movements during the next 'trot,' under the I ought to do many things in opposistimulus of the alcohol. tion to the name of Jesus of Naza-reth." (Acts xxvi. 9.)

The sale of spirituous refreshment in such a place is usually en-couraged by raising the price of soft drinks beyond that of the intoxicating beverages. The outcome of such modes of pleasure can easily be foreseen.

must always obey our conscience since to go against conscience is always a sin, always providing that No establishment where dancing is allowed should be permitted to sell liquor. The evil of such places has always been felt, though it is making itself particularly conspicuous since the advent of the animal dances. Dance halls should also be forbidden the privilege of issuing return checks to patrons who wish to refresh themselves outside, an expedient employed in the lower class resorts. With such restriction in force the profits of these places would be reduced to such an extent that many of the halls would be abandoned. Wholesale debauching of the young would cease to be a popular and thriving industry.'

"THE POOR MAN'S CLUB "

religion, he is bound by his con-science's dictate to investigate the claim of the Catholic Church to be Walt Mason, who writes in prose form some excellent verse, is no be liever in the saloon as "a poor man's club," as some of its defenders have called it. Walt writes as follows in the true one, and when he finally comes to know the truth, he is equ-Collier's:

poor man's club is a genial place, if the poor man has the price; there's a balmy smile on the bar-'The

science (says St. Thomas) is an act-a practical dictate, judging that this particular act is right or wrong; not only does it judge of the present and of the future, but it also judges of the past; it belongs to me, and to no one else; and yet there is something about it that is not me, for it often goes against my inclinations, passions and even my will. the growth of an organism and is hardly to be differentiated from the natural physical phenomenon based on some recondite theory of self. CATHOLICISM AND CULTURE the growth of an organism and is is a question frequently put, both by Catholics and Protestants. The truth is, that the Catholic Church never yet had any country all to herself, not even in the days when there was no Christian body separate from the Catholic Church. In every age, and in every country, since the first cen-tury, the Church has had to contend with heresies and with unbelievers.

Conscience, says the Bishop, is not A writer in the London Tabletone who knows whereof he speaks, and who has rare power of expression-sets himself the task of developing as a text a statement of Hil-aire Belloc's to the effect that " all modern culture is practically, in itself or in its origin, Catholic." Tablet writer is Bernard Wheelan. He goes on to say :

"If with fully awakened eyes, we view the cultivated world in the past or in the present, we shall discover the humanizing influences of Catholicism everywhere at work. Among these influences not the least in the cultivation of the liberal arts; indeed, in the ordinary worldly sense they are, I suppose, considered the main producers of what is called culture. If we take this point of view to-day, we shall see Catholicism instigating encouraging and protect-ing them always and everywhere She took up the torch dropped from the hands of exhausted civilizations, and she has borne it since, to light the arduous ways of those who practice the greater arts. "Those who study literature or

The

painting or sculpture or music, or he inclusive art of architecture, have to learn their lessons in the Catholic school. Let them, in their perversities, alter certain externals; the inward spirit, which is Catholic, must remain, or the work is dead to us. with our inevitably Christianized perceptions. By no subterfuge can Catholicity be escaped in our civiliz ation; she is a kind of Hound of Heaven. The Decline and Fall of the Roman Empire would be a pamphlet to the book that should describe the rise, the struggles, and the triumphs of Catholic Arts throughout the variety and vigor of their mani-

ally bound in conscience to acknowl-edge it and submit to it. The effort of modern philosophy has been to dissociate God from con-science, and this is the result of the

Methodist Episcopal church : "If I were a Romanist instead of a Protestant, I would have a picture of Mary, the Virgin Mother of the Saviour, who sanctified motherhood, in every room of my house. And even This question which is put as a posen although I am a Protestant, now, to-day might have been addressed to have her image indelibly written on Saint Augustine in his day and to the walls of my heart, giving me a greater love for the mother who other great Fathers of the Church in

their day. They might have been asked, why is not the Church obeyed directed my early steps." We forgive Brother Moore his use here where she has full control for of "Romanist" because of the sanity of the context.—Ave Maria. a century, two, three, four centuries?

Why did Arius succeed in deluding hosts of men? And Nestorius, and Eutyches and Pelagius? And a score NEW YORK JUDGE ON of others? Why did false religions PUBLIC SCHOOL

arise when men still lived and preached who had met and talked with St. John and St. Paul? The Some very severe things were recently said by Magistrate House, of New York, about the Public school answer that must have been given then is the answer that must be system. The magistrate had before given now. Man's will is free; him two school boys, one by the name of Schwartz and the other by an's spirit is proud; man's flesh is weak; and in every century since the apostles went forth, and even in the name of Benjamin. Benjamin accused the Schwartz boy of having their day, the will and the pride and stolen some hats from him while he the flesh of men have risen up in rewas delivering same for his employer bellion. In countries in which no heretical form of Christianity has furnished an outlet for the disposi-On questioning Benjamin about the nature of the oath he was about to tion to resist religious authority take, the magistrate discovered that this restlessness has broken out in the eleven year old boy had not learned the shape of infidelity and unbelief that it was wrong to tell a lie. There The secret societies of the Catholic upon the magistrate said to the decountries receive the energies of the fendant : men who, in another land would per-

"Schwartz, you ought to be very thankful for the inefficient Public school system of this city for your discharge. Certainly it is a sad com-LIQUOB AND TOBACCO HABITS mentary on the system when a boy nearly twelve years old is unable to answer the question I've asked. Nowadays the teacher takes

75 Yonge St., Toronto, Canada cigar box, plugs a hole in one end of References as to Dr. McTaggart's professional tanding and personal integrity permitted by: Sir W. R. Meredith, Chief Justice. Sir Geo. W. Ross, et. Premier of Ontario. Rev. J. G. Nersey, E. Premier of Ontario. Rev. J. G. Shearer, B.A., D.D., Scretary Board Moral Reform, Toronto. Right Rev. J, F. Sweeney, D.D., Bishop of Toronto Hon, Thomas Coffey, Senator, CATHOLIC RECORD London, Ontario. it, fills it with sand, then puts a marble in the sand and asks the pupils to guess when the marble will drop out of the hole. The time doing that might well be taken up in a little ethical instruction. We spend \$40,000,000 a year in public instruction, and here's a specimen." Assistant District Attorney Dickin-

son suggested that Benjamin might

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AUGUST 9, 1918

CHATS WITH YOUNG MEN

POLITENESS IN BUSINESS A man recently called, by appoint-ment, at a business house in New York. He called because he had it in his power to do a considerable favor to the firm, and meant to do it, unsolicited. They did not know this, however, and he had hardly entered the office door before he was met by a series of rebuffs, from the incivility a series of rebuffs, from the incivility of the office boy up to a curt, discour-teous reception by the junior partner. He said to himself: "This is the mental attitude of the firm—rudeness and lack of perception. What use is it to do such men a favor? It ought to be done for a better firm." So he went away without offering them what he had to give, and gave his

help to someone else. Another big business man went to call on his lawyer, and did so, unan-nounced. The attendant at the door received him with insufferable con-ceit and lack of courtesy. The millionaire argued thus to himself: "The lawyer who trusts his unknown callers to such an assistant cannot be a very wise man, after all. Therefore he is not wise enough for me, for I want the best." So he went away and put his hundred thousand dollar-fee case in the hands of an equally well known lawyer, the rule of offices was politeness to all, famous or obscure.

These true stories are recorded in a business magazine, and it com-ments on them thus: "It is no wonder that our successful men lay stress on the importance of the simplest elements of moral character as necessary to success. It is a serious question if the biggest leaks in business are not due rather to some form of self-conceit and indifference to the rights of others than to the blunders of the simple." GO FORWARD BRAVELY

Keep your head cool, your heart

warm, your hands busy and your con-science clear. Be ready for the work that comes to you, and do it so heart-ily and faithfully that you will never stop to ask whether it is work you like or not. If you stumble—phys-ically, mentally or morally—get up and go on again, and whistle down the tears; the tears are useful only as a token of real contrition, but the whistle may encourage some one else. Don't whine, don't pity yourself, don't bar the way by lagging and down-heartedness. Do your best, help your neighbor, and trust God to bring the crooked things straight. PUT YOURSELF INTO YOUR

WORK

"When a man once puts his very life into his calling he unconsciously trains himself to like it, no matter how much he may have detested it before," said a successful business man, an enthusiastic in the very work from which, as a beginner, he had only been eager to escape. Every thing in the world holds value for us only according to what we put into it, and half-hearted work cannot awaken enthusiasm. It is only by putting ourselves into our labor, ou friendship, our service for God or our brother that the reward of enjoy. ment can come to us.—Catholic Columbian.

IGNOMINY

No man's character is complete until he has passed through the

valley of ignominy. The contempt of his fellowmen is a whip that stings when laid on a

The knowledge that you are hated have drunk the water himself, and

DANIEL O'CONNELL'S RESOLU-TIONS Irishmen and sons of Irishmen, in whom the name of Daniel O'Connell will ever stir up the deepest feelings of gratitude and high patrictism, would do well to read over occasion-ally the following resolutions which he once made during time of retreat. They serve to show that the great Liberator, even while working so nobly for the welfare of his country,

did not lose sight of the welfare of his soul. It is one of Ireland's grandest proofs that her truest sons can not forget their God. quest.

I resolve 1. To begin every day with an un-limited offering of myself to my Crucified Redeemer, begging Him by all His infinite merits and divine harity to take me under His direc. tion and control in all things. 2. To meditate and make mental

prayer for at least a half hour every 3. To aim at pleasing God in

all my actions, striving to be influ-enced by love of God rather than by hope of reward or fear of punish ment.

4. To avoid all voluntary occasions

of temptations. 5. To appeal to God and to invoke the Blessed Virgin in all real tempta-

tion.

6. To say every day the Acts of Faith, Hope, and Charity.
7. Every day to say an Act of fervent Contrition.

8. Every day to say the "Memo-rare" and the "Sub Tuum," adding many ejaculatory prayers to our Blessed Mother.

9. Every day to pray to God, His Blessed Mother and the Saints for a happy death. 10. To avoid carefully small faults

and venial sins.

OUR BOYS AND GIRLS

A VACATION CHAT

There never was a boy or girl of any worth, who, reading of the heroes and heroines whose names and deeds a grateful world holds in love and reverence, and offers to each succeeding generation as models, but wished an opportunity to do heroic acts might come to him or her. The wounded soldier on the battlefield giving the last drop of water to another; the brave girl starting out in the teeth of the storm to light the lamp to warn sailors of their danger; the dying boy carrying the news of the victory to the general; the Knights wh rode about redressing human wrongs — you know how it fires your

bosom to read of these splendid people, and you grow sad to think have no opportunity of doing noble things. Now that is where you are making

your mistake, boys and girls. Every day of your lives, the opportunities to be brave and kind, and generous and courageous crowd in ; until, if you grasped but half of them, you would measure up to any of the heroes and heroines you admire. For this week, let us talk about kindness to animals. With vacation time on your hands, you are going to find yourself often at a loss for some

new diversion; and quite likely, some one will suggest that you rob

birds' nests, or shoot at birds, or cap-ture the young ones and put them in cages, if they are of the singing sort, otherwise kill them, maybe by tor-turing them. Stop and ask your-selves if you think the spirit that a whip that stings when laid on a prompted the soldier to give instant man's back, and the way he acts under that lash shows whether he is under that lash shows whether he is such deeds? Had it been, he would the water himself, and

arched lips. Ah, but bitter memories followwe should never have h God gave life to all the little birds, and He told them to build their nests her mother's death-leaving home for the great pitiless city. These pictures flash through her mind, and and raise their little birds, so that there would continue to be song in she sobs aloud in self-nity. Slowly this world, and the pests that destroy storm subsides, leaving her the the trees and the crops would not weak and exhausted. overrun the earth. I need not tell Sister Gertrude quietly leaves the you what great service is rendered room, to return in a few moments with a priest, who hears her life's by the birds to the farmer and gar. dener, for your school books have done that; as I hope your teachers story, and the soul glides swiftly and peacefully to her God. have urged protection of the birds The priest and Sister said the "De Profundis," but the sweet Celtic upon you. Let one of your vacation resolutions be that you will not in term of endearment was God's way jure the birds in any way, and you of bringing one of His erring children will prevent your companions from New World doing so. Another creature that suffers much in summer from the thoughtless HOW TO RECEIVE COMMUNION child, is the dog. To heave a stone at an unoffending dog is cruel; to tie While at the santuary rail, hold a can to his tail and turn him loose the head erect, keep it perfectly still during the moment the priest extends the Blessed Sacrament tois dangerous as well as cruel; for in hot weather, many a dog has gone mad from such treatment, and bitten ward you. Do not move the face one cattle and people, causing their hor inch forward to meet the priest's rible deaths. Don't do that, little hand one half way, as so many do children. Let the dog pass, with a kind word. Man has no more loyal A moving face worries the priest ter ribly, lest he should drop the Host. friend than the dog, and every child should own one, for there is no bet-The more you keep your head as still as a statue the more respectfully you receive. Open the mouth moderately. Extend the tongue so ter playmate. You would like to do some good things this summer, I know; so I want every one of my little readers as to cover the lower lip completely. The priest does not wish to push the Sacred Host into an open mouth. to do this: keep a pan of water for the birds and another pan of water for the He wishes to lay it flat on the tongue dogs that pass along the street or road. Think how warm you often and press it down gently with his thumb lest it may fall off when you are, and how thirsty, and remember that dogs and birds are likewise. draw it in. After receiving, draw the tongue We are told that many a dog has gone mad because it could not get a in slowly, allow the Host to moisten, and swallow it devoutly. If you drink. You cannot imagine what amusement it offers to place a pan of have received two or more particles it makes no difference. Do not stay at the altar rail too long. If others water for the birds, and then hide and watch them come up for a drink are waiting for the place you occupy or a bath. You will often see them disagreeing, like naughty little chilretire with eyes cast down modestly and hands clasped or arms folded dren; probably, the big blue jay will drive all of them off until he has respectfully. Our Lord may not care how the hands are if the heart drive all of them on until he has finished. But the others will come back. Then maybe you will see a strange bird in the company some morning, and you will be so interested

that you will ask some of the grown-ups about it; and they will send you to the library; and—well, I think you will find the stories the books tell

about birds as interesting as any fairy or Indian tale.—Catholic Tele-graph. THE POWER OF A WORD

"Mother, may I stay up with No. 29 again to night?" The speaker was a sweet-voiced little Irish nun, whose soft brown eyes looked so appealing that one could scarce refuse their mute re-

quest. "But, Sister Gertrude, you were up all last night, and in the laundry this afternoon; aren't you undertak-ing too much?" "Oh, no, Mother. I think she will die to night, and I should like to he near her. Miss Adams says sho

to be near her. Miss Adams says she has refused all nourishment to day, and is very weak."

"Well, you may remain till mid-night. Miss Mullen will relieve you With a grateful smile Sister Ger trude left the community room, passed down the corridor to the to the

chapel, where for some moments she remained, with the same appealing gaze on the Tabernacle doo as that which had won her request from the superioress. Then she softly wended her way down to Room 29. A faint light revealed its furnish. ings--a little white cot, an undraped dresser, two chairs and a polished

floor. On the bed lay a woman, still in the prime of life, but whose wasted form and haggard features told all too plainly that she had been earning the "wages of sin." She languid-ly opened her eyes as Sister Gertrude entered, but made no response to her kindly, sympathetic inquiries. And when, not rebuffed by her coldness, the Sister seated herself

near the bed and began to tell her beads, the patient deliberately turned er back "Devoutly the good nun praved that the sufferer be granted the grace

to repent, for hadn't she an Irish And wasn't that proof posiname tive that the generating waters of baptism had been poured on her head? And probably the Sacred Host, too, had rested upon lips which now opened only in complaints.

Decade after decade slipped through the Sisters fingers, but at last she arose and went to the window. The moonlight shed a soft radiance on the beautiful landscape The sensitive heart of the run was touched by the contrast between the majestic calm of the night and the unrest of that soul fast nearing eternity. "Oh, my God," she prayed. "Whose

mercy is infinite, Thou canst not refuse this poor soul the grace of re pentance. Thou didst pardon the thief in his dying hours. Grant her the same mercy, for Thy Holy Name's

Slowly a clock in the distance olled out the hour of nine, and the Sister turned to give her patient the prescribed draught. "Here take it asthore; it will help

you. The woman started violently. gazed wildly at the nun, and burst

into tears. "Take it asthore!"

What a flood of memories that word "asthore" had wakened. She is again a child, tossing in fever on her little bed; her mother stands over her, glass in hand, with a look of tenderness, which can always be seen on the face of a mother who watches a suffering child.

"Take it asthore," she hears, and feels again the cool liquid on her

in this regard, both rich and poor stand on equal footing. Outward re-spect costs nothing. When done for God's sake, it is an act of worship. Let us show to those who see us at our Lord's Table that we really believe in His Divine Presence.—True Voice.

WHY CATHOLICS REAR LARGE FAMILIES

SIOUX CITY PRELATE CHAL-LENGES STATEMENT THAT THEY ARE ENCOURAGED SO THAT PROTESTANTS MAY BE OUTNUMBERED

Bishop Garrigan, at the Cathedral of the Epiphany, Sioux City, delivered a striking sermon a few weeks ago in which he paid his respects to a local ranter. He took for his text the words of Our Lord :

"Unless your justice abound more than that of the Scribes and Pharisees you shall not enter into the Kingdom of Heaven." (Matt. v.)

Those Pharisees, dear brethren, were a Jewish sect who stood up boldly for all the claims and doctrines of orthodox Judaism. This sect at time of Our Lord had degener ated, having become a class of sancti monious people, sticklers for law, hypercritical, and full of pride and avarice. We have, I am sorry to say, some men among us, religious teach

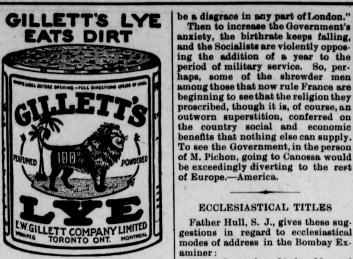
ers, who are not indeed Jewish Pharisees, but a modern species of the same genius, sticklers for law, critical of their neighbors, a holier-than-thou set, who claim to regulate religion politics and social betterment accord ing to their own limited ideas.

Southern Methodist Church is say The Catholic Church is a common object for their insidious attacks when there is nothing more sensa what he described as "aglittering functional in view. These modern Phari tion" with the Kaiser at Berlin. Ansees do not like this old church, no drew was always fond of the "glitter." more than the Jewish Pharisees re According to the Bishop, he is "an ag-gressive, agnostic steel monger"; an spected Christ Himself. She does not consult them, does not even interfering individual who notice them, but, to their chagrin pursues the even tenor of her way in "dangling money before the public, influencing legislatures and seeking this world with a seriousness and dignity becoming her divine mission. to disintegrate, denature and de stroy a Christian university. in order A representative of this class of to raise on its ruins an institution modern Pharisees made an ingenious after his own image and likeness. He is impudent and ignorant, and attack recently in his pulpit, upon the motives of the Catholic priestis provoking the indignation of the Christian people of all denominations hood and people in a matter of the most sacred and vital character; the and incurring the disapproval of all thinking men." promotion of large families for the sole object of the numerical suprem-It promises to be a very interesting and illuminative al-

acy of our Church. I take this occasion, which to me is very unwelcome, to resent and re fute that insult to the clergy and laity of this church. A preacher brought in, as backers of his vulgar view, the Protestant people to sup port him in his false insinuations. "It is commonly believed among Protestants," he is reported to have said, "that there is an understanding between the laity and clergy of the Catholic Church, that may account for the large families of Catholics. The Catholic clergy believe in large families; more children in the homes of the laity means more Catholics at large eventually. . . If the advent of the baby in the home is encouraged for the purpose of out-number

ing the Protestants, the purpose is an unworthy one. A Catholic-Pro-testant race for babies to insure ecclesiastical growth is a discredit to the Christian faith."

Now dear brethren, I must emphat-ically deny that it is " commonly believed among Protestants" that there is an understanding he means (a conspiracy) between the clergy and laity of the Catholic Church for the riot and anarchy, that if you cut promotion of large families in order religion out of men's lives you make to outnumber the Protestants. I have too much respect for the intelli-



have large families. They are wisely

instructed not to expose themselves

ANDREW AND THE

BISHOP

Bishop Warren Candler of the

ercation; and we sincerely hope that many will join hands with the

righteously indignant bishop and that no more colleges will be "Car-

negieized." But we doubt it. The

the elect.

to the punishment of Onan.

beginning to see that the religion they proscribed, though it is, of course, an outworn superstition, conferred on the country social and economic benefits that nothing else can supply. To see the Government, in the person of M. Pichon, going to Canossa would be exceedingly diverting to the rest of Europe.-America. ECCLESIASTICAL TITLES Father Hull, S. J., gives these suggestions in regard to ecclesiastical modes of address in the Bombay Exminer

Vicars General used to be addressed " Very Rev." but by a recent decree they have the title "Right Rev."two in one, blessed them, and bade them increase and multiply, and Christ the Son of God, said, "What which, however, has not come uni versally in vogue. In general it is God hath joined together let no man safe to use "Very Rey." for any ecclesiastic holding a special dignity put asunder," raising the first natural contract of marriage to the dignity of above the ordinary rank and file of the clergy; and it is not of much a sacrament of the new law. This in brief, is the belief of Catholics foundpractical use entering into niceties ed upon the natural law and teach on this point. ings of Christ and His Church, and this is the true reason why Catholics

The addition of D.D., or the prefix "Doctor " or " Dr." to the names of Archbishops or Bishops is not neces-sary, and is not in conformity with the best usage : as " Dr." does not of itself indicate any sacred dignity or office, but is merely an honorary title acquired ipso facto by the elevation ' Bishop the prelature. Thus "Bishop burin " would be better form than Meurin the familiar " Dr. Meurin." For ordinary priests the proper and

sufficient usage is "The Rev.— Rev. Father; or Rev. and Dear Father," or ing very hard things about Andrew Carnegie, who has lately figured in even (for a stranger) "Rev. Sir:" It is bad taste to write "Very Rev." except where the title really exists;

and it is superfluous to write "Rev. Father."—All overloading and superfluity of titles is a vulgarism highly pre valent in this country; so prevalent that some people, when they see such excesses avoided, imagine that some light is intended, whereas the omis sion is merely a sign of proper taste Pious persons sometimes become wearisome by constantly repeating "Yes. Reverend Father," "No, Rev-"Yes, Reverend Father," "No, Reverend Father," in conversation. -

TIME TO SILENCE CATHOLIC-ITY'S DEFAMERS

Up to the past few years Catholics in America have allowed themselves to be swayed by false timidity, that has proven deleterious to the best interests of religion.

canny alchemist of the blast furnace Now, in the name of common sense who has so successfully transmutted and decency, are we continually to iron into gold well knows the value of the yellow metal in sealing the eyes stand the sarcasm, the sneers, the proud man's contumely," the unand searing the consciences even of warranted bigotry of a number of narrow-minded enemies of logic and Many great religious institutions have already fallen down and adored him. It is the golden justice ? Shall we stand passively by and listen patiently to the hoarse age, and only he who has the coin rantings of an aggregation of fatuous, counts for anything; but it will be wonderful tale to tell in times to raucous, vacuous upstarts ? We realize that many of our fellow-

come that the man who couldn't citizens are sincere in their belief, though that belief differ from our spell was the arbiter of educational fitness and an iron founder was the own. With them we have no quarrel; we respect them. But is there no founder of universities. Law, medicine, libraries, literature and science way for them to stop the mouthings of a certain coterie of feather-brained he has clutched them all, but un like the average Scot, he doesn't like

True Voice.

heology. He is afraid of the Alnembers of their ministry ? It were well if frequently, as Cath mighty, though the right kind of fear might give him the right kind of wisdom, at least the beginnings of olics, we took cognizance of the dia-tribes that are huried continually at us. It were well if we reminded such unloyal citizens that by attackit. Nor does he recognize the grimy ing the Catholic Church they are placing themselves in line with their ancestors who disgraced the fair them savages and savages educate war, w erty i every country o

A Good Used Piano s often better than a cheaj The Bell Piano and Music Warerood

lower animals or in the plant crea tion.-Sacred Heart Review.

WHO CAN FORGIVE SIN ?

But the priest absolves, and he is a man; how dare he? Because he is himself sinless, or pretends to be? No, but because God has given him authority to do what only could be done by God's delegation. Jesus Christ said that He gave the power, and delegated the authority; do those who deny the power not be-lteve that He is God? Or do they deny the authenticity of the words There are no plainer in Scripture ; Christ did not in any Scripture more plainly declare His own Godhead than He declared His delegation of the power of binding and loosing. To believe Him and His words in their plain sense is not to despise Scripture ; to admit that He could Himself forgive sins is to admit that He was God, to refuse Him the power is to refuse to confess Him God; and if He be God and Almighty He can delegate any function He chooses. He said that He did delegate His own authority of binding and loosing. He must have meant something ; is it arrogance, is it impiety, to believe that He meant what He said, and that He could do what He said ?-John Ayscough.

OBEDIENCE TO AUTHORITY

The teaching office of the Catholic Church was well brought out re-cently by Bishop Vaughan in an ad-dress at the laying of the cornertone for a new church in Manches ter, England.

, England. With the Catholic Church," said Bishop, "there is no comprothe Bishop, "there is no compro-mise, there is no private judgment, there is nothing left to the individual peculiarities of certain men and women. The Catholic Church teaches; she does not argue, she does not enter into long controversies, she does not bandy words with sies, she does not bandy stands as her children, she stands as witness and says; 'This is what witness, and says; 'This is what Christ taught and this is truth ; that is false and this is true'; and because she speaks 'as one having authe reason why Catholics thority,' is are absolutely united with the Church, and in consequence of that unity with the Church, Catholics are united with one another.'

If love gives all the graces of beauty in the eyes of men, it is just s true that it makes them beautiful in the eyes of God. Love it is that nakes all good that is in us well pleasing and acceptable to Him.



will remove them and leave no blemishes. Does not Reduces any puff or swelling. blister or remove the hair, and blister or remove the hair, and horse can be worked. \$2 a bottle delivered. Book 6 K free. ABSORBINE, JR., the antiseptic liniment for man-kind. Fr Bolls, Bruises, Old Sores, Swellings, Varicose

dicine but w Defeat, failure, shame and despisings are supposed to crush men. They do crush small men. They are the makings of great men.

There never was a man who reached the age of forty with a strong character but that had most of his excellencies driven in his soul by hard blows

Neither goodness nor greatness (and in an accurate analysis they are the same thing) is a hothouse plant maturing under careful protection. Rather they are metals that become perfect only by much pounding between hammer and anvil.

I used often to wonder why the old mystics laid so much stress upon the need of having the contempt of men in order to grow saintly. Reflection and experience have convinced me that they were psychologically correct.

For it is under ignominy that a man is forced to examine himself and see if his principles are sound, motives honest, and his cause worthy.

So long as we are favored and fortunate we may be rotting in our souls and never know it

Our greatest friend is our enemy who tell us unpleasant truths and tramples our pretentions underfoot. It is then we are thrown back upon ourselves and must needs convince ourselves that we are worthy to live.

When men shall revile upon and persecute you, and say all manner of evil lies against you, rejoice and be exceeding glad," for so have they done to every honest and brave soul

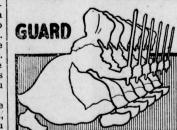
since the world began. It's good for us. We are never powerful until we learn huility. All vanity is weakness, and there is nothing like a swarm of spitful, vigorous enemies to clear our souls of those "magic mists of vain glory" of which Thomas a Kempis speaks. There's never a nobler moment in

man's life than when he finds him. self alone and at bay, backed up ainst God, the world snarling and barking at him .- Dr. Frank Crane.

gence and honesty of that class of favorite aversion.-America. people to impute to them such a honorable and vulgar understanding of any such conspiracy between the Catholic clergy and laity.

> Our neighbors, among whom we live and who know our lives, know the principles and the morals, social and religious, of the Catholic people better than any preacher pretends to know; and I believe he misrepresents them when he asserts that it is commonly believed by them that a conspiracy exists in our church to promote large families in order, one day, to outnumber the Protestants. This is a vile insinuation, made on a false basis.

Catholics, generally, have large families because they honestly live up to the obligations of the married life as taught by their church. They respect and obey the natural law under which God established wedlock and they are still further guided and strengthened in the discharge of their domestic duties by the positive teaching of Christ Himself. God in the beginning pronounced man and wife,



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CANOSSA?

The French Government is report ed to be making advances toward the Vatican, with a view to resuming diplomatic relations. Cardinal Vanatelli went to Paris last month osten sibly, it was said, as Cardinal Pro

tector, to preside at the Ozanam Cen tenary celebration, but in reality to discuss matters with M. Pichon, the Minister of Foreign Affairs. "France has not yet fully grasped what ten years of Radical and Socialistic gov

ernment has cost her, but France has dire forebodings," writes Frédéric Wallenberg in the July British Review. "From time to time a murmur is heard ; 'We want peace with Rome, we want order, peace and civility taught to our children, not algebra

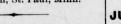
and chemistry.' This murmur is growing louder, and the Government becoming uneasy." "She (France) gave notice to quit

to the Roman Catholic Orders, her trusted old governess," he continues, "and announced her intention to in-struct her children personally for the

future. The result of this action hasheen unhappy and it will very likely cost Paris her position as queen of the world. The young generation educated in the new schools of the Govern-ment is far from attractive. Middleaged Frenchmen and Frenchwomen are the first to complain of the insolence, the impoliteness, the laziness and the immorality of the boys and girls, of the young men and young women. Gallic courtesy and Gallic

women. Gaine courses and Gaine industry are fast disappearing from Paris—Gallic brutality and Gallic greed reign instead. The foreigner, in the eyes of modern Paris, is only an individual to be fleeced and insult-ed. A Radical and Socialistic Govamination of a tiny flower, he ex-claimed in the deepest reverence : ernment has also made the beauty on What an imagination God has!" the Seine careless of her attire. The streets that once were her pride are So may all of us stand amazed at the perfection of the work of His hands, now dusty and uneven, and the wood whether manifest in man, in the pavement in the best of them would

Europe; for these narrow-minded bigots are at this moment pouring broadcast on the quiet waters of the Republic the gall and bitterness which they have inherited from others, and which they endeavor to nourish at the cost of all that is sacred and just and noble not only in the Catholic Church, but in the



GOD'S POWER AND WISDOM The New York Sun thought it worth while the other day to stop considering big political questions fow minutes, while it turned its attention to the exploit of "Sunny

Jim," an American homing pigeon which flew from Rio Janeiro to Jeannette. Pa., a distance by air-line of 4,200 miles in 48 days. Said the "How weird this racing pigeon is

What strange mental compass guid-ed his uncharted flight through the hottest part of the torrid and temperate zones? And all the time naking nearly a hundred miles a day !

Instinct? Yes, but in what strange ancestral necessity was born that instinct which can enable a that instinct which can chart the stage of prog-little brain of its size to steer direct stage of progto its coop through 4,200 miles of ress or many the usage of the contemptuous term 'pigeon-headed,' lest 'Sunny Jim' call them 'man-headed,' stupid creatures that need stars and a compass and the sun to guide them.

their instinct?" son, the poet, that after a careful ex-

"In a fog men are lost. Where is This is only another illustration of the power and wisdom of Almighty God, and the love He bears His creatures. It is related of Lord Tenny

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at druggists or delivered. Will tell more if you write. W.F. YOUNG, P.D.F. 299 Lymans Bldg., Montreal, Can. Rheumatisn

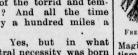
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8

TRIALS OF A MIND

ANOTHER LETTER FROM A METHODIST GENTLEMAN WHO IS SEEKING THE CITY OF PEACE

Hamiota, Man., July 17, 1918 Dear Mr. Coffey,-Once again I take the pleasure of writing you, to tell you what progress I have made in my studies of the Holy Catholic Faith, and also to ask a few ques-tions, and your advice on one or two matters.

First of all, let me say that I have studied the attitude of the Catholic Church towards the Bible, and I feel that I must come to the conclusion that the attitude she has taken is the right one. There are, I suppose, few Christians who really read and study the Word of God as I do, and I must say that I do love it. It is the greatest treasure of my heart. I feel that I have to thank the Catholic Church for preserving the Bible. I readily admit that in my studies I have not wholly relied upon the Holy Spirit for my guide and teacher, but have trusted in books, sermons, and creeds of the church, with what result, that on some points I am steadfast, and immovable, but on others I am like a small boat at sea, tossed about by almost every wave, because of trying to prove all things by the Word of God

I was totally unaware of the alteration of the text of Scripture by Martin Luther, in his interpretation, and one of the first books I intend sending for shortly will be a Douay version of the Bible. The alterations in Scripture is to my mind a strong reason why Catholics do not accept the Protestant versions. I am ready to give up all my previous views of Christian doctrine and dogmas if the Catholic Church can guarantee to interpret Scripture in the same way and by the same methods as was obtained by the early fathers of the Church, and of the apostles.

I admire the way that Catholics hold to the inspiration of the Bible, and their deep reverence and love for it. The belief among Protestants concerning the attitude of the Catholic Church in keeping the Bible away from the people, is entirely erroneous, as I see it is advertised in the catalogues of Catholic booksell. ers and publishers and that they are encouraged to read it.

Now take the doctrine of Transubstantiation. I looked up the various accounts in the gospel of Matthew, Mark and Luke, with also Paul's account in his epistle to the Corin thians, and what do I find, and what are my conclusions? Well, here again I must admit of my ignorance concerning the Holy Eucharist and I feel and deeply feel that I must take Jesus at His word, even as I took Him at His word concerning my salvation. Here we have no less than four different accounts, and yet each one agrees in referring to the Bread as My Body and the Wine as My Blood. I see no reason whatever take it in a figurative sense, as we Protestants do, and to do so is corrupting Scripture itself. May God indeed forgive me for the view I used to take, and I thank Him with all my heart for opening my eyes to the truth, and bringing me nearer and closer to Himself, as He is doing. True, I can only accept it by faith now, but may it not be long before I drink His blood and eat His flesh as He has commanded us.

Thirdly, I have studied the doc trine of Purgatory, a doctrine which practically every Protestant denomination rejects. Yet to my mind it is most reasonable, when reasoned out, and has settled in my heart and mind the doctrine of assurance

together. But still I feel that Min-iota is the place for me. True, I got terribly discouraged and disheart-ened there, but just before I left God opened my eyes to a little good which I had done, and how it was appreciated specially amongst people who I never expected any encour-agement from. Besides I shall prob-ably be a member of the Catholic Church before my return and I want my friends and those whom I have come in contact with to know about my change, and for them to see that have not changed for the worse Jesus but that I am more loving and kind and helpful to all I come in touch with, and so I firmly believe that

confession of my sins to the priest will not make me deceitful and a liar, as some think, but just the connot to be ashamed of the Cross of Christ and His Holy Church. I have trary. It will prove a real means of spiritual help to the higher life. Now for just a few of my difficul-ties before closing. Well, first of all, I am in an entire Protestant part of studied from time to time the differ

Manitoba, and I do not think there is a Catholic Church for about forty or fifty miles, and I am afraid I can not keep the fasts and the holydays as I should do. Then again I se that a Catholic is required to receive Holy Communion at least once year, at Easter, and as Easter gener-ally falls right in seeding time, I would, as a hired man, find it ex-tremely difficult to get off.

I have been baptized and also con-firmed according to the ritual of the Church of England. Would I have to be confirmed over again? I see that it is not necessary to be bap-tised again, unless there was any But of course I have no ob doubt. jection to being either confirmed or paptized again according to the rite of the Catholic Church.

One of my chief difficulties is this, as I have stated before, that, being in a Protestant part of Manitoba, and no Catholic Church near at hand. would I be permitted to attend to one of the Protestant churches, as I have always been since my conversion to Christ a regular attendant of the church. I think nothing of walking four or five miles to do so. always do my very best to keep the Sabbath by attending service, a religious reading and studying. and Of course if there was a Catholic Church near at hand I should not think of going anywhere else, and it seems under these circumstances that it would not be wrong. I have been seriously thinking of writing to the Methodist minister of Miniota, to ask

him to take my name off the church roll, as I already hold certain Catholic views, which are not in accord-ance with the Methodist religion, namely, the doctrines of Transubstantiation, purgatory and the confessional, as well as the Catholic Church's attitude towards the Bible. These Catholic truths I am ready and willing to defend at any time, as well as other truths which I have to study yet, and I am convinced that they are right and in accordance with the Word of God and the Traditions of the Catholic Church, which have been handed down from the Apostles to the early Fathers. You

will observe by this letter that I am dealing with you in a candid and straightforward manner, and have every reason to believe that not only you interested in me yourself, but also the Catholic Church. I should also like to know what preparations I should make to become a Catholic, also to whom I

should write to and where, and also how to address the priest in communication. I intended either going to Brandon or Winnipeg in Novem-ber, after having studied the remain-

THE CATHOLIC RECORD

ing essential doctrines of the Church, and my conclusion being favourable, to be received in the Catholic faith. I cannot thank you enough, Mr. Coffey, for your kindness, and also for the blessings which come as I for the blessings which come as I open my Catholic prayer book, and pray. True such lovely expressions and beautiful thoughts contained in your prayers can have only one effect and that is drawing the wanand Secretary. dering sinner, the prodigal child, also the sons and daughters of the

living God to the Sacred Heart of I am beginning to write now to my many Protestant Christian friends in the Old Country to tell them of my convictions and to tell them of the step I am considering to take. I firmly believe in being sincere, and Woodlock.

The students of St. Joseph's Junior ent Protestant sects to try and find Novitiate, Toronto, made a very credit-able showing in the recent depart out which is indeed the most Christlike, regardless of the different theories of doctrine they hold, but I mental examinations. In the Lower School entrance to Normal the folfind the nearest approach is the Salvation Army, but I am entirely lowing passed: Raymond Powers (honors), Toronto; Alfred Brohmann sorry to see that they neglect our Blessed Lord's command in regard to (honors), Mildmay; Harold Sehl, Waterloo; John Breen, Douglas. In baptism and the Holy Eucharist. While studying this I never for a the Middle School entrance moment gave any thought to the Catholic Church as I looked upon mal the following passed: Edward Riordan (honors), Toronto; Thomas her (please forgive me for saying so) as the anti-Christ, which is to come. Shanahan (honors), Montreal: Joseph Lynett, Ayton; Stephen Primeau, Montreal; Leo O'Reilly, Drayton.

But now as I think, read and study how everything is so changed and I am really beginning to love her with my whole heart. Why the very terms of priest and Catholic, I used to hate, but now I love and reverence them.

Now I will draw to a close asking your advice whether you would think it wise for me join the Catholic Church in November, or wait until another year. True, I do not myself altogether like to wait, as we all are aware that life is so uncer tain and death is sure. I could stop up all night and keep on writing, but I must say good night, and may the ever Blessed Trinity abide with you, and prosper you in your work as proprietor of the CATHOLIC RECORD, which is a splendid paper.

Yours sincerely GEO. HAMMOND.

ASHAMED OF THE NAME

What is a Protestant ? Mr. Bonar Law has aroused the indignation of the Anglicans because he has so designated adherents to the Church of England. The Church Times, an Anglican organ of the country, speaks of the many he "has offended by the use of the offensive epithet." Dictionaries are useful on certain occasions. This is one of them. The Century tells us that a Protestant is " a member or adherent of one of those Christian bodies which are descended from the Re formation of the sixteenth century : in general language opposed Roman Catholic and Greek." Another lexicographer understands the word as "a general term com-prehending all who profess Christianity and are not in union with the Church of Rome." It may be that the Anglicans have ceased to profess Christianity, and the protest is justi fiable on no other grounds, provided the foregoing definitions may be

taken as correct. Viewed in another light, we can hardly blame the Church of England for being ashamed of Protestantism, even though it has not yet summoned up the courage to repu-diate it altogether. The wonder is, why have so many tolerated so long its variegated apologies for religious

beliefs ?--Providence (R. I.) Visitor.

This change of name does not mean that the company itself will be changed in any sense, the Directors, Officers, the Board of Editors, the administration and the policy of the Company mill sense in the ITCHEL NECKWEAR

against a brother minister on inform. ation received in "confession." The resulting lawsuit nearly broke up two churches. The Rev. Sheldon is playing a dangerous game. Nearly the ceremonies and practices of the Catholic Church have been imitated, more or less successfully, enthusiastic sectarians. But they should beware of confession. It must be the real thing or nothing. Imitations are dangerous. -Voice.

Esq., of East Williams, to Miss Pearl Anderson, of McKillop.

Church, St. Thomas, on July 30th, 1913, by Rev. Father West, P. P., Mr. to Nor Frank C. Meehan, son of Mr. and Mrs. P. Meehan to Miss Rovena Reath, daughter of the late Mr. Wm. Reath.

Joseph, P. G., Hubble County, WANTED CATHOLIC LADY TEACHER, second class professional, for the junior room of Public school of the town of Trout Creek. Salary \$500 per annum. Duties to commence Sept. 1st 1913. D. F. Quinlan, Sec. Treas., Trout Creek, Ont 1815-3 WANTED A TEACHER HOLDING SECONI

CATHOLIC TEACHER WANTED Separate school section No. 6, Arthur, H FOR Separate school section No. 6, Arthur. Holding first or second class certificate. Duties to commence after summer holidays. Apply stating qualification and salary expected to Joseph McNeill, Con. P. O Ont. 1816-2 RELIGIOUS PROFESSION AND RECEPTION, URSULINE CON-

Ont. TEACHER WANTED. WANTED A QUALI-fied teacher holding a Second Class Profession-al Certificate for S. S. No. 3, Puslinch. Wellington County; 5 miles from the city of Guelph. Salary \$550. Duties to commence Sept. 1st. 1013. Apply to Sec.-Treas., Mr. Thomas Doyle, Guelph, Ont. R. P. No. 6. 1816-3 WANTED FOR SEPARATE SCHOOL SEC. The chapel of the Ursuline Convent, Chatham, was the scene of a very imposing ceremony last Tuesday

morning, when a number of young WANTED NORMAL TRAINED TEACHER TEACHER WANTED FOR P. S. S. NO. 4 Admaston Ont. Second class, Normal trained ladies made their religious profesmence after holidays. Apply stating salary and experience to John J. Hawkins, Ayton, Ont. sion, and others were clothed in the 1815-2 habit of the Ursuline Order. The sanctuary and altars were resplend.

Admaston, Ont. Second class, Normal trained Duties to commence after summer holidays. Apply tating salary wanted, also giving references and sperience in Ontario, to Matthew Kane, Soc. P. S. S No. 4, Mt. St. Patrick, Ont. 1815;4 TEACHERS WANTED FOR THE PEM ent with lights and flowers, and a broke Separate school. Two assistant teachers holding second class Normal certificates. A. J. Fortiar, Sec., Pembroke, Ont. 1815-2 TEACHER WANTED FOR SEPARATE school section No. 1, McGillivray. Duties to commence Sept. and. Salary §400 per annum. Apply stating qualifications and testimonials to Denis Farmer, Sec., Centralia, Ont. 1815-2 large congregation of relatives and friends of the religious had assembled QUALIFIED TEACHER WANTED TO OPEN school Sept. 2nd, 1913, for S. S. No. 1, of from many parts of Canada and the

Q school Sept. and, 1913, for S. S. No. 1 Stanley. Address Joseph Ran, Sec. Treas., Drysda Ont. 1814-3 **FEMALE TEACHER WANTED FOR SEPAR** ate school, Sault Ste. Marie ; must possess de-partmental qualifications. Salary \$550. V. Mc. Namara, Sec., Sault Ste. Marie, Ont. 1816-2 In the absence of our Right Ont. AN EXPERIENCED SECOND CLASS NORMAL school qualified teacher required for junior room of Tweed Separate school. Apply stating salary and experience to James Quinn, Sec. Treas., Tweed, Ont. 1814-3 Reverend Bishop, the ceremony was performed by the Administrator, Rev. T. West, of St. Thomas. The

ANTED FOR STEELTON SEPARATE school, one lady teacher, holding a second class professional certificate. Duties to begin Sept. 1st. Salary 8450. Apply to Rev. Dennis Dumesnil, Sec. Steelton, Ont. 1815-3 High Mass was celebrated by Right WANTED-A QUALIFIED TEACHER FOR A Separate School at Baird, near Fort William ealary §300. English and French required. Gwe experience and relevences. Address Rev. P. E. Lamarche, Secretary, St. Patrick's Rectory, Fort William, Ont. 1814 tf Rev. Monsignor Aylward, Rector of the Cathedral, who also preached an eloquent and forceful sermon, using T EACHER WANTED. QUALIFIED TEACHER for School Section No. 3 of the Township of as his text these words from the for School Section No. 3 of the Township Bromley. Duties to commence Sept. 1st. App stating salary, to Patrick Donegan, Osceola, Ont. gospel of the ceremony; "If any man will come after Me, let him deny

WANTED FOR. S S, NO 1, BROUGHAM, A teacher holding a second class certificate Normal trained. Salary from §500 to \$600 accord-ing to qualifications and experience. Apply to John J. Carter, Sec. Treas., Mt. St. Patrick P, O, Ont 1866a himself, and take up his cross and POSITION WANTED AS PRIEST'S HOUSE-keeper. Experienced and capable. Can furnish excellent references and could take charge at once Address Box S. CATHOLIC RECORD. London. Ont 1816-3 their vows and received the black of

WANTED FEMALE TEACHER FOR JUNIOR II classes in Separate school, Cache Bay. Must be able to teach English and French. Salary initia §375. Apply to Rev. Thos. H. Trainor, Sec. Treas. Cache Bay, Ont. 1816-3 HOUSEKEEPER WANTED FOR COUNTRY home. Convenient to church. Apply statin experience and salary expected to Box T., CATHOLI RECORD, London, Ont. 1816-1

Florence, Miss K. Fallon, London $\overline{A} \begin{array}{c} \mathrm{DULY} \ Q\mathrm{UALIFIED} \ \mathrm{TEACHER} \ \mathrm{FOR} \ \mathrm{ST}, \\ \mathrm{John's \ school, Ellice \ within \ i mile \ from the} \\ \mathrm{city \ of \ Stratford, \ Attendance \ small, \ Apply \ to} \\ \mathrm{Joseph} \ Q\mathrm{unlan, Box \ 553, Stratford, \ Ont. \ 1816-2} \end{array}$ Sr. M. Ste. Anne, Miss G. Lachance Gananoque ; Sr. M. Fidelis, Miss M. O'Keefe, Chatham ; Sr. M. Bertille, CLERK WANTED **FOR** GENERAL STORE; MUST BE WELL experienced in all lines and good stock-keeper No one but a sober, industrious man need apply Address all communications to Box R. CATHOLA RECORD office, London Ont. 1813-4 WANTED A QUALIFIED TEACHER FOR Miss S. Soulier, Windsor; Sr. M. Winifred, Miss T. Kelly, New York. Separate school, section No. 14. Haldimand, orthumberland Co. Salary §450 per year. State perience. Services to commence Sept 1st, 1913 imes V. Carey, Sec., Vernonville P. O., Ont. 1816-3 The young ladies who received the habit and white veil are: Miss Josephine Taylor, Hamilton, Sr. M.

SCHOOL FOR NURSES Wanted LADY TEACHER FOR SEPAR-ate school district No 9, holding certified certi-ficate. Duties to commence Sept 1st. Apply, stat-ing experience and salary required, after giving re-ferences to Will. C. O'Neii, Sec. Treas., Kenney P.O. USLEff. THE SISTERS OF CHARITY AT THE HOLY Family Hospital, Prince Albert, Sak., will open a training school for nurses on September the 1st. Only a limited number of pupils can be ad-mitted. Applications should be sent to Rev. Sister

HOME BANK OF CANAL NOTICE OF QUARTERLY DIVIDEND Notice is hereby given that a Dividend at the rate of Seven per cent. $(7^{\circ})_{o}$ per annum upon the paid up Capital Stock of this Bank has been declared for the three months ending the 31st August, 1913, and that the same will be payable at its Head Office and Branches on and after Monday, September 1st, 1913. The Transfer Books will be closed from the 17th to the 31st August, 1913, both days inclusive. By Order of the Board, JAMES MASON, General Manager. Toronto, July 16th, 1913. A TEACHER WANTED FOR PUBLIC SCHOOL O. M. B. A. Branch No. 4, London A Section No. 3, Greenock, Township, Bruce County (South), Average attendance about twenty-two. (Rural Mail) Duties to begin Sept. and, 1913 State qualifications and salary expected to Daniel Madden, Chepstowe, Ontario. 1814-3 Meets on the and and 4th Thursday of every mouta at eight o'clock, at their Rooms, St. Peter's Paris Hall Richmond street. P. H. RANAMAR, Preside * Jimms R. McDougall. Secretary. TWO TEACHERS WANTED FOR S S. NO. 5, Logan, county Peth. This is a two room school, senior and junior room. The school is 7 miles from Mitchell, 4 miles from West Monkton, i miles from N.O., church across road, boarding house 20 roods P. O., church across road, boarding house 20 roads from school house, daily mail, no one to apply unless qualified certificate. School starts Sept. 1st. 1913 Apply, stating salary and experience, to John Francis Kennicott, P. O., Ont. 1813 6 BICYCLE SUNDRIES BICYCLE MUNSON WANTED FOR THE CATHOLIC SEPARATE school Oakville, teacher holding second class professional certificate. Duties to commence Sept and. Salary \$450. L. V. Cote, Sec. Treas. Oakville Ont. 1812-14 Prices Prices 413 Spadina Avenue, Send for Cut Price Catalogue. TORONTO ANTED A QUALIFIED TEACHER SECOND class, for C. S. S. No. 4, Hagarty. State Class, for C. S. S. No. 4, Hagarty. State salary. Duties commence after holidays. Apply to Albert Lechowich, Sec. Treas., Catholic Separate school, Wilno, Ont. 1815-2

class Normal certificate for Separate school No. 10, Tp. Loboro, Co. Forotenac. Salary §500 per annum. Duties to commence immediately after the summer holidays. Apply to John A. Koen, Sec. Treas, R. M. D. No. 1, Sydenham. Ont. 1815-3

TEACHER WANTED FOR SEPARATE

school Section No. 7, Woodford, Ont. Must ave Normal training. Salay §525 per year. Apply tating experience and qualifications to Alex Cahoon, Woodford, Ont. 1815-2

tion No. 5. Genelg, an experienced teacher ormal trained. Duttes to commence Sept. and 13. Applications, enclosing testimonials, refer-nces and salary watted, should be made to Jamei unphy, Sec. Treas., Traverston, Ont. 1815-2

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CHURCH ORGANS TUNING REPA'R NG WATER MOTORS ELECTRIC MOTORS ORGAN BLOWING MACHINERY TEACHER WANTED FOR SEPARATE school Section No. 11, Township of Hay. Duties to begin September 2nd. Salary \$400 to \$450 ac-cording to qualification. Apply to N. C. Masse, St. Joseph, P. O., Huron County, Ont. 1815-2

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which the Plymouth brethren and other Evangelical bodies hold, and other Evangencal bodies hold, and the doctrine of assurance as given by Wesley and held generally by the Methodist Church throughout the world. By accepting the doctrine of purgatory, I for the first time saw the full justice of God, and as Christ Himself referred to it on more than one occasion I feel that it is for me to accept and not to reject.

Then again, regarding confession. let me tell you my own experience I was sent down to Miniota by the Methodist minister of Hamiota, as it is considered to be a pretty bad place, In fact it was the worst town I have ever lived in. There are three churches, Anglican, Presbyterian and Methodist, but spiritually speaking the place is dead and the churches on some occasions are not anywhere near half full. The place seems to be given up to worldliness and selfishness and the breaking of the Sabbath. It is also a local option town, but there is almost as much Aiquor drunk as in towns of its size where it is allowed. The Methodist where it is allowed. The internetions minister thought that I might be able to do a little good down there. Well, sir, I stayed there for about two years and three months, and, with the exception of visiting the minister of our church occasionally.

minister of our church occasionally, I had no friend about my age or any-one really to be able to talk to about spiritual matters, and to whom I could pour out my heart. I used to feel very lonely and longed for someone to talk to, and to ask advice on certain matters. Well, as I think and read about the confessional I

feel that this is something I need. Someone to talk to, to confess my sins and faults to, that I might be advised and instructed how to overcome them someone whom I can music. absolutely trust and look upon as a clear.

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absolutely trust and look upon as a friend in time of doubt, trouble and difficulty. To my mind the Catholic priest fills this position. Well, after being there for the time mentioned, I decided to have a change, so I came back to Hamiota, Schange, so I came back to Hamiota, Change, so I came back to Hamiota, Schange, so I came back to Hamiota, Schange

The following clergymen also hon-ored the occasion with their presence: Very Rev. Father James, O. F. M., Chatham, who acted as ENCYCLOPEDIA master of ceremonies; Rev. A. J. Loiselle, Canard River, deacon of the Mass; Rev. J. Fallon, Tilbury, sub-deacon; Rev. W. Patten, O.M. I., Win-The Encyclopedia Press, Incorpor ated, is the name which the publish ers of the Catholic Encyclopedia have adopted in place of Robert Apple-

onto, Sr. M. Ambrose.

nipeg ; Rev. J. P. Kehoe, Gananoque; Rev. F. W. Doyle, S. J., Guelph ; Rev. M. D. Saint-Cyr, Stoney Point ; Rev. F. P. White, St. Columban ; Rev. P. Langlois, Tecumseh : Rev. C. Parent Tilbury; Rev. Father Herman, O. F. M.

Chatham ; Rev. T. Martin, Prairie Sid-ing; Rev. L. Landreville, Drysdale; Rev. D. Brisson, Staples; Rev. Father Pros-per, O. F. M., Chatham; Rev. J. Dunn, Chatham; Rev. H. Robert, Walkerville; Rev. F. Odrowski, Port

Dr. Sheldon's suggestion has created a sensation in Protestant

circles and the newspapers have taken up the discussion. But it will

never lead to the adoption of the con-fessional by Protestants. That is the last thing they want, as it is the great stumbling block that keeps so

many out of the Catholic Church.

was started, as there was no Catho-lic publishing house ready to under-Lambton ; Rev. F. Rooney, Windsor. IMITATIONS ARE DANGEROUS

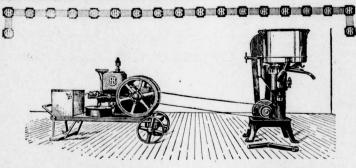
ne publishing nouse ready to under-take its publication, a special com-pany was formed for this purpose. This company was always a distinct corporation, entirely independent of A newspaper report says that the Rev. Dr. Charles M. Sheldon, author of "In His Steps," who some years ago ran a Topeka, Kan., newspaper for a week "as Christ would run it," startled the Christian Endeavors in every other house with its own capi-tal, officers, and Board of Directors consisting of men prominent in Cath-

olic affairs. It was named Robert Appleton Co. because two members of theAppleton family, who had formconvention at Los Angeles recently by urging the union of all Protestant of the Appleton family, who had form-erly been partners in the D. Apple-ton Company, but who had retired from the same, offered their ser-vices for the purpose of publishing the Catholic Encyclopedia, one as manager and the other as Superinchurches under one head, and the establishment of the confessiona therein. His address was not made to the convention, but to some of the delegates in a church. The power of the Catholic Church

tendent of the works. As their name Dr. Sheldon, who is a Congregation-was well known in the publishing alist, ascribed to the fact that it had world there was no reason why it one head and the confessional. He should not be used for the name of the had heard confessions in his church in Topeka and had found that the new company. confessional worked great good.

Gradually, however, confusion arose between the names of the two Appleton companies, so that the edi-tors and Directors of the Encyclo-pedia decided that it was advisable to change the name. In choosing their new title, The Encyclopedia Press, they have chosen one that suits the character of the publication already completed, whilst it will also be suitable for other similar also be suitable for other similar publications which they are urged on all sides to undertake.

ectures will be given in English only, it is necessary hat applicants be thoroughly conversant with that anguage. 1815-2 TEACHER WANTED FOR SCHOOL SEC-tion No. 4. Dover East County of Kent, who holds a first or second class Normal certificate and can teach the English and French languages. Public school: Catholic preferred. Good location. Salary offered §600 per year. Duties to commence Sept. 1st. 1913. Apply to Joseph Cadotte. Sec. Treas., S. S. No. 4. Dover East P. O., Paincourt, Ont. 1815-2 BUSINESS COLLEGE LADIES' BUSINESS COLLEGE, CATHOLIC Bond street, Toronto-Day and evening; pro-



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