THE BETRAYER

Long ago he lured the Master To the shadow of the cross ; eeding on that dark disaster Was his thirst for shining dross Ruling Wrong was there to offer Clinking pelf to smooth the way, And, for silver from its coffer, Judas sold the Christ that day.

Then was Love Supreme for barter, Goodness branded with a price; Then was Living Truth a martyr, Fearless thought a sacrifice; Then the monster mercenary, Traitor turned for paltry pay, s, to plotters waiting wary, Judas sold the Christ that day.

Greed incarnate! Still he lingers With earth's foul and filthy things Still the grubbing, grasping fingers
Itch for treasure treason brings; Gilded power, welcome waving,
Blandly tempts him to betray;
Still the silver pieces craving,
Judas sells the Christ to-day.

Then sweet innocence is vended, Manhood made the monger's tool Then are right and justice rended, Then are right and justice rended,
Freedom crushed by tyrant rule;
Then the craven, dead to duty,
Senses nought but lucre's sway,
As, to rogues with richest booty,
Judas sells the Christ to-day.

Potent yet is Mammon magic-Foe of friendship, hope and trust, Peace destroyer, peril tragic, Vice triumphant, giant lust; Potent yet the mercenary, Hugging now his paltry pay, As, to plotters waiting, wary, Judas sells the Christ to-day!

IN DEFENSE OF FREEMASONRY

We have lately called attention to the sober, well documented exposure of Continental Free-Masonry which is still proceeding in the pages of the Oxford and Cambridge Review. It may be with a view to counteract the damning imsion thus produced that Canon Horsley, of Southwark, the Anglican "Grand Chaplain of England" has published through the appropriate medium of Tit Bits (September 14th), a sort of apologia for the Craft. If the Grand Chaplain had confined himself to English Free-Masonry, which though rightly con-demned by the Church as a secret oathize the organization elsewhere, we should not have troubled to notice his defence. To be sure, it does not save even English Masonry from the incivism which is necessarily connected with all such secret and artifical associations, and, in any case, Catholics know that if Free-Masonry is merely "a system of morality," as Canon Horsley claims, it is not the system guaranteed by our Lord in His Church. But the Grand Chaplain, although he ostentatiously disso ciates his organization from the atheist Grand Orient of France, apparently takes to his bosom all other branches of the Craft, including "our brethren in Portugal" who in these latter times have given such a valuable exhibition of its true spirit. And, as none of the foreign Lodges has repudiated the Grand Orient, jection of the French; they too, are his brethren, only, as it were, once removed. Moreover, even if they were removed altogether, his acceptance of all Masonry, except the French, shows that the Grand Chaplain either knows little about the character of the Craft outside England, or is willing to acceptance the character of the Craft outside the Canon is little the better for his reby the Popes. We incline to the first supposition, both because it is more charitable and because the incursions Canon Horsley does make into history are perfectly childish in their ineptitude. The measure of his historical credulity may be fairly gauged by his adoption of the silly fable that Pins IX "was a Mason and had been secretary of a lodge in South America," a legend carrency in Adolphus Troll given occurrency in Adolphus Trollope's life of the Pope, but rejected by all reputable historians, like the other grosser calumnies circulated by Taxil."

Still more preposterous is the parallel which the Canon endeavors to draw, in English that lacks something of clear-ness, between the Jesuits and the

By-the-by [he asks] is the Society of Jesuits less of a secret society than Masonry? Its members are not necessarily known to one another, nor have their objects and actions always been either known to or approved by Popes. Because they were a secret society na-tion after nation has expelled them, and the Popes [sic] for the same reason sup-

If by his first assertion, the Canon means that all Jesuits are not person-ally acquainted with each other, he is stating what is equally true of all Anglican clergymen. If he means that there is stating what is absolutely false and what he cannot even pretend to substantiate. And with regard to the second charge, it is likely enough that Popes not being gifted with omniscience, have been ignorant of the "objects and actions" of individual Jesuits, just as they were and are of the conduct of others of the Catholic clergy. But if the Supreme Pontiffs ever disapproved of the corporate "objects and actions" of the Society which they established and fostered from the beginning, we can only say that they have left no record of their disapproval, Brief of Suppression notwithstand-The third charge is an unmitigated falsehood, for the simple reason that the Jesuits are not a secret society and therefore could not have been expelled and suppressed because they were. Be-

we recommend Canon Horsley to read the article on the Society in the four-teenth volume of the Catholic Encyclo-pædia, where he will find its whole fore his next contribution to Tit-Bits pædia, where he will find its whole aim and character set forth in the clearest and character set forth in the clearest, terms, and even the numbers and distri-bution of its present membership. And after that he should peruse and medi-tate on M. Brenier's papers in the Ox-ford and Cambridge Review.

FREE MASONRY ANTI-CIVIC Meanwhile the flourishing State of the Argentina which, though Catholic in name and constitution is far from being "clerical," in the sense used by anti-clericals, has shown by its recent re-fusal to recognize Masonry, that its opinion of the Craft coincides with that opinion of the Craft coincides with that of Bismarck and many other secular statesmen, who have from time to time found it necessary to repress its perni-cious and anti-civic activities. The Argentine Government in its reply to the Masonic demand says, amongst

the Masonic demand says, amongst other things:

The Masonis Society does not look for the general good of all the citizens, but only seeks to promote the selfish interests of its members to the detriment of the citizens at large.

Masonry is anti-Christian and requires its members to combat the Christian faith.

Masonry constitutes a State in the State, imperium in imperio, though it is rather a travesty of the State.

And if it be urged that it is Spanish Masonry that is here in question, further corruptedly its transplantation to South America, let us turn to the German variety which held a meeting in the spring, at Frankfort, to discuss whether Catholics could be admitted into the Order. As a result a series of proposi-

Catholics could be admitted into the Order. As a result a series of propositions was adopted, the gist of which was that Catholicism and Freemasonry are incompatible, and that therefore a Catholic becoming a Mason must renounce his faith and the services of his religion at death. Thus, Canon Horsley must throw more than the Grand Orient rboard if he wishes to preserve Eng lish Free-Masonry from connection

'THE WORLD IN BALTIMORE"

There is a Pan-Protestant Exposition There is a Pan-Protestant Exposition in Baltimore which, among other things, or perhaps before all other things, proposes to enlighten the people of Baltimore upon the lamentable religious conditions which prevail in the Spanish possessions, especially in those recently taken over by the United States Government.

In a guide-book, issued for improving the knowledge of visitors to the Exposi-tion, we remark some thrillers about Porto Rico, which these Pau-Protest-ants propose to rescue from the thrall of Romanism. It is the usual stereotyped material about the moral degrada tion of priests and people, the back-wardness of education, the eagerness of the populace to avail themselves of the ministrations of these new apostles, who represent the heterogeneous conglomerate of Presbyterianism, Congregationalism, Methodism, Episcopalianism, etc. This they propose to folst upon the poor Porto Ricans, under the pretense that these sects are all one in doctrine and brotherly love, and contain the original and signanurary religious. tain the original and simon-pure religion of Americans. Apart from this attempt to obtain spiritual money on

quisition was established in Porto Rico four hundred years ago, it might have been proper for these Yankee spostles England, or is willing to condone its been proper for these Yankee apostles misdeeds because it has been "persecut- to inform their little public that one of the first things th was not to apply its rack and thumb-screws and bonfires to convert heretics or idolators, but to excomm Spaniard who would attempt to enslav the Indians, rob them of their property or disturb heathens. For people whose forbears slaughtered all the Indian tribes of the country and inflicted negro slavery on the United States this philanthropic work of the dreadful Inquisition might furnish a subject for profound medita-

tion and compunction.

Again, it is somewhat ungrateful and
unpatriotic on their part to turn
their backs on their illiterate and
semi-savage, but absolutely unadulterated American fellow countrymen in certain parts of the Union, where neither pedagogue nor parson ever pen-etrates, and to be so lavish in the expenditure of good money for the educa-tion and conversion of the benighte Porto Ricans. They are fully aware though they conceal the fact that there are Dominicans from Holland; Capu-

chins, Lazarists, and Augustinians from Spain, and Redemptorists from Balti-Spain, and Redemptorists from Baltimore, all laboring energetically in the three hundred parishes of Porto Rico. There are at least three hundred Sisters—Americans, many of them—who are teaching schools and taking care of hospitals and asylums, and who are at work long before these Pan-Protestants saw a new field for proselytism in the Island. Finally, it is unfair to say that the-Catholic Church has held undisputed saws in Porto Rico for four hunputed sway in Porto Rico for four hundred years, and has failed to Christian ize the people. Concordats between Spain and the Church had to be contin-Spain and the Church had to be continually made to prevent the Spainish Government from plundering the Church there and turning it into a political machine. The politicians in Madrid claimed and enforced the right to appoint whomsoever they chose to the ecclesiastical positions of the Island, in spite of the protests of the Church, and at times confiscated all the ecclesiastical property and banished the ious orders. It can be safely said that the Church scarcely ever held full sway in Porto Rico, and these interfer-

ing Pan Protestants who are now resus

citating the old regime under the American mask are much more object-

onable, and will do more harm to relig ion and education than their plundering Spanish predecessors.—America.

THE ROSARY AND THE TURK

By William Canon Barry, D.D., in the Lon-

To the Celtic temper it is so wearisome to write down spoken words that I will ask the readers of the Catholic Times whether I may not rather give the gist than a verbal report of what was put forward by me on this instant and pressing subject of the peril to Eastern Christians, and of our duty towards them. My object was immediately to remind Catholics that the public solemn recitation of the Rosary and been for hundreds or years a weapon in the holy war, blessed by successive Pontiffs, and associated with great successes over the anti-Christian power of the Turk. But I wished also to explain why it was that the Holy See continually ascribed those triumphs to Our Lady's intercession, as so many To the Celtic temper it is so weari-Our Lady's intercession, as so many festivals—but Rosary Sunday above all —bear witness in our calendar.

OUR LADY OF VICTORIES OUR LADY OF VICTORIES
On looking with eyes of faith into the
New Testament we find a more than sufficient explanation. The Book of the
Apocalypse, certainly written by St.
John, canonizes Our Blessed Lady—no
other word will express it—in the
twelfth chapter as the Queen Mother of
Christ, arrayed in such splendor that Christ, arrayed in such splendor that sun and moon and the crown of stars do but serve to enhance her glory. She is the throned Mother of the Man-child whose destiny it is to rule the nations with a rod of iron, who is caught up to the bosem of God and to His sovereign seat. But this same chapter, re ark-ably enough, tells of the war in heaves which takes us back to the beginning of things, to the fall of the angels and to the triumph of St. Michael in God's name. It shows the battle translated to our earthly sphere; the Evil One persecuting the Mother and her Child from age to age; "the dragon was wroth with the woman, and went to make war with the remnant of her seed who keep the commandments of God and have the

testimony of Jesus Christ."

When we reflect that St. John is the author of this vivid description, and that to him the Virgin Mother was entrusted from the Cross by her Divine Son, how can we refuse to recognize with the beloved disciple that Mary is the second Eve; that the war against Christian faith and purity is a war against humanity in her person, and that we have the most explicit recom-mendation in Holy Scripture itself to look up for help and succor to the throne where she is the radiant Queen of Light in heaven? If ever the Bible aught any doctrine, it teaches tais Mary is, by her very prerogative as Mother of the Child Jesus, always the Help of Christiaus. Under that title we invoke her in litany and procession, The successors of St. Peter have decreed it to her, and we can now perceive with what a genuine religious instinct, so magnificently illustrated by St. John, those Pontiffs have again and again mingled the prayers of Christendom mingled the prayers of Christendom with her intercessory supplication at moments of crisis, when the existence of the Church seemed to be in danger.

ST. PIUS V. AND LEPANTO This now is the third time in sixty years that our Eastern brethren have found themselves arrayed in their own defense against the Turkish tyranny. The echoes of that memorable Eucharistic Congress are still ringing in our ears which was gathered at Vienna last month to celebrate many a deliverance wrought in the past by Mary's prayers and Catholic heroism. Some of the greatest among these memories fall in eptember-the feast of St. Step ecalls one of them, that of the Holy lame of Mary, another, the Exhaltation of the Holy Cross may be said to oper of the Crusades before Mo hammed appeared as the Antichrist who embodied in himself principles that, unembodied in himself principles that, unchecked, would ruin faith and civilized order. We are now (I said in my sermon) keeping the First Vespers of the battle of Lepanto, fought and won by the Catholic expedition towards the evening of October 7, 1671. It was the victory of the Holy Rosary, and it shattered for all time the power of the Octomans at sea. To whom, under God, was it due? As we all know, to the Dominican friar, St. Plus V., who united in his alliance Spain and Venice, gave Dominican irist, st. rus v., we direct in his alliance Spain and Veulce, gave his blessing to the fleet, ordered prayers for its success in Rome and be-held from a window in his Vatican Palace the triumphant attack on the Turkish navy at the moment when it was taking place in Greek waters, hundreds of miles away. He announced the event to his attendants and gave the signal for thanksgiving long before the news could arrive in Rome.

THE EASTERN CHRISTIANS' ADVANCE It is on those mountain shores washe by the Adriatic and Ionian waves that the conflict threatens to break between Moslem and Christian Even while I write news is coming in of defeats, sure to end in massacre, sus-tained by the hapless Albanians—many of them Catholics like ourselves—at the hands of these furious Paynim. Outrages in Macedonia have long been the order of the day. Christian Europe, as of old, obeys political and worldly motives, on which the Turkish Government speculates with confidence, even the Austrians and Hungarians supporting an infamous

of Russia upon Constantinople. Yet we may be sure that the Crescent is wanning, the Cross growing brighter in that Eastern sky. For the Christian people are multiplying while the Islamite is dying off. In all that makes for prosperity the dow trodden races are tearning their lesson. When we mark their steady progress from the slaves which lie England's most illustrious illustrious in the saves are the saves and his successors. In all that makes for prosperity the dow trodden races are tearning their lesson. When we mark their steady progress from the slaves which lie England's most illustrious in the saves are proposed at the saves are the save

they were some hundred years ago, we cannot but rejoice with a full heart. Children now born may live to see the last days of the Turk in Europe. He has felt himself driven step by stepbackwards from the Danube to the Halkans from the Ralkans to the Golden Horn. If comfrom the Danube to the Balkans from the Balkans to the Golden Horn. If compelled to grant Home Rule under Christian governors in Macedonia and in Old Servia, well he knows that his possession on there is at an end. The Turk can always fight; he has never understood how to manage a subject people save by terror and cruelty. Of civilized order, of science, of economics he has simply no conception. It is owing to the jealousies of the great Christian Powers—in which, unhappily, France led the way four hundred years ago, when Francis I. allied himself with the common enemy—that Palestine, Syria and all Western Asia have Isin the common enemy—that Palestine Syria and all Western Asia have lair prostrate during centuries under this blighting dominion. And those Powers may still prolong the agony of Eastern Christians for their own selfish puroses. But they cannot stop the ment of history.

THEIR CRUSADE AND OUR PRAYERS As for us Catholies, our duty is clear. As for us Catholics, our duty is clear. These races, now menaced from Constantinople (once Our Lady's consecrated city), stand in the hottest forefront of battle, which they could escape if they would only mutter the three short words, 'Mohammed, prophet of Allah,'s whereby the Mussulman is created. They will not do it. Neither would their heroic, suffering ancestors. There was for many years all over the West a collection annually made in the churches to rausom from made in the churches to rausom from Moorish slavery those whom the cor-sairs took and sold at Tangier or Fez in the public market. We do not need such collections now. But we do need such collections now. But we do need to pray and to influence opinion where ever it is possible on behalf of these cur brethren—to pray fervently, to think actively and to watch lest this British Government should be led to make the mistake, into which it has tallen once and again, of defending the Turk white permitting him to trample under foot, to outrage and to murder populations marked so deeply with the sign of the Cross. If they show the tokens of an age-long servitude, let us bear in mind W. E. Gladstone's pathetic They are the storm assailed beach and shore of Christendom, on which the Mohammedan surges have rolled for six hundred years, laying waste the goodly land, wearing it down into mire and shingle. At a safe distance it is easy to pass judgment on Servian, Bulgarian, Albanian, but we shall do better to help Albanian, but we shall do better to help them with our prayers, to feel for their troubles and to guide the conscience of our nation so that it may at least not fling itself as a hindrance across the path of these dauntless crusaders.

THE BRITISH PILGRIMAGE TO ROME

AN EVENT OF GREAT INTEREST TO ENGLISH CATHOLICS

From Rome, October 26 Last Saturday morning the English pilgrims numbering some five hundred assembled in the Church of St. Puden-tiana to hear the Mass celebrated there for them of its Titular Cardinal Bourne Afterwards His Eminence addressed them briefly in the Caetani chapel. He expressed his joy at having them gathered round him in this ancient and venerable shrine, the site of the oldest of all the Oratories of Rome, where St. Peter himself the Prince of the Apostles used to celebrate Mass. Tradition had ess Claudia, daughter of Caractacus, and if that were so the first connection be-tween England and the Holy See began ere at the very dawn of Christianity under the auspices of St. Peter himself, to whom England had been devoted for many centuries. St. Pudentiana again became a symbol of the unity between the Holy See and England when Car oinal Wiseman, on the restoration of the hierarchy, was made "titular" of the Church, and Pius X. renewed the ociation last November in giving the ing of the fourth Archbishop of Wes The place had therefore special interest and meaning for pilrims from England and should stimu late them to resolve to become more and more devoted to St. Peter and the Holy

The great event of the pilgrimage took place on Tuesday morning wh the Holy Father received the entire body in the hall of the consistory. When he had taken his place on the hrope Cardinal Bourne read a Latin ddress of which this is an English translation

Most Holy Father,-That signal benevolence which Your Holiness has always bestowed on us, and of which year ago you gave us special proof with the increase of Dioceses in order to ex-pand the Catholic Church in the United

Kingdom, grants us sure and ready access to your presence. We are at your feet, Bishops, priests we are at your teet, Bishops, pressis and faithful, following the example of our forefathers, who from the remotest ages overcoming the terrible ordeals of the long journey came to this city where the bodics of the Blessed Apostles rest, eagerly desiring to see Peter, honoured in the person of his successor, the arbiter of the gates of heaven. Nor is there need to heap up proof of the great, and supreme devotion — to use the words of our King Saint Edward the Confessor — that the British nation

the Contessor — that the British nation cherishes towards Most Blessed Peter and his successors.

Let one example alone of that devotion suffice. The great the famous Abbey of Westminster, in which up to this

dead, which was restored by Saint Edward the Confessor, is dedicated to Blessed Peter; for Saint Edward thus fulfilled, by commutation granted him by Leo IX, the vow that he was unable to keep, to go in pilgrimage to Rone.

For a thousand years our Church was united strictly with this Holy See; from here it drew its doctrine, its authority, and the ordering of its life.

The iniquity of him who called himself Defender of the Faith and the control of the fait

founding of Divine and human things did not succeed in separating it entire-ly from its Head; the vineyard was not given to others, and through the stead-fastness of Blessed John of Rochester, Blessed Thomas More and many other noble men in upholding papal authority, more martyrs were born and died all handing on "to others the torch of life" by whose splendour we are illuminated

That which was ordained long since That which was ordained long since by the Catholic Bishops of England that our country should each year renew its consecration to Blessed Peter, that we have fulfilled, bearing our homage to his tomb; what else remains for us, Most Holy Father, save to prostrate ourselves at your feet, to see Peter, to venerate Peter, to say to you that we love Peter, to offer our faith, our reverence, our love, in order that the affectionate devotion that brings us to your feet may return in as great measure and overflow-ing to us children of martyrs. God will that, if martyrdom itself lack, the spirit of the martyrs may be created in us. The more life is made tolerable the more diligently should we work to preserve, detend and spread the faith. That this delend and spread the faith. That this may happily be consummated we implore of you, Most Holy Father, the Apostolic Benediction, sign of your paternal love. Then the Duke of Norfolk, K.G, in the

name of the Catholic Union read the following address:

Most Holy Father, — The Catholic Union of Great Britain desires again to offer to Your Holiness our loving homage and the assurance of our devotion to the Apostolic See as the divinely appointed light in the darkness

of this world. In the discharge of your ecumenical office and ministry it has been the work of Your Holiness, during the nine years which have elapsed since you were called by Divine Providence to the Chair of Peter, to assert the sacred rights of re-ligion so shamelessly set at naught in countries which for long ages gloried in the name of Christian; to condemn and prescribe mutilation of the faith once delivered to the Saints; and to carry out far-reaching reforms in ecclesiasti-cal administration. And all this has been done by Your Holiness amid the grave difficulties caused—to quote the words of Pope Leo XIII.—by your deprivation of "the independencenecessary for the free exercise of your mission throughout the world." It has, from the first, been an especial function of the Catholic Union of Great Britain to protest against such deprivation and to demand such independence; and with unfaltering voice we once more make that protest and demand. We know that the spiritual welfare of every Catholic is affected profoundly by all that concerns the central government of the Church, And, as regards our own country, with so many Catholic subjects and so many Catholic possessions, we feel that it has a deep interest in the Pope being placed in a osition which will enable him to exercise his authority unfettered and un-shackled. It cannot be denied that the

utonomy of the Sovereign Pontiff has autonomy of the Sovereign Pointin has been accepted as a first principle of polity by the greatest of European statesmen; and we look forward confi-dently to a time when this principle, realised in such manner as the necessi ties of the age may demand, will again eive general acknow We beg the Blessing of Your Holiness pon the members of the Catholic Union

upon the members of the Catholic Union of Great Britain, their wives and fam-

The Holy Father replied to both the Cardinal and the Dake :

'I greet you with the greatest pleasure eloved children from Great Britsin, worthy descendants of those fathers wh en called to the Catholic religion re mained for ten centuries constantly faithful to the Church and to this Holy Apostolic See and by the purity of their faith and the holiness of their lives gave ny Saints to Paradise.

so many Saints to Paradise.

'If, through the blind passion of a king who before that time had merited the glorious title of Defender of the Faith, your nation was led into schism, yet Catholicism did not perish, for you are the descendants of those brave men who, as in the time of the Maccabe who resisted the persecution of Antiochus, hold the glory of having maintained the faith in your islands and of having given martyrs of blood and of virtue through whom Great Britain has never lost her claim to be called the Island of Saints.

" And indeed it is due to your virtue and constancy if even to day Catholicism is triumphing with so many conversions, and on this account I congratulate you on the reward of the spostles of faith which the Lord keeps for you.

"I thank you, my Lord Duke, with you all the members of the Catho-lic Union of Great Britain, for the good that they have done, not only in their country but the whole world fighting for the undeniable rights of the Apostolic See to full independence, recog-nized by those very adversaries of it, who are not dominated by passion.

"And to you, my Lord Duke, and to all your companions of the Union I am sure that the Lord addresses the words spoken to the apostles: — You are those faithful who have stayed with Me in M tribulations and My struggles when all abandoned Me and to you I promise the kingdom which My Father has promised

Benediction be a pledge, which I impart from my heart to His Eminence the Car-dinal, to the worthy Bishops of England, to my Lord Duke and to all of you here present and your dear ones afar; may the benediction be for each a fount of the best graces and the sweetest con-

ILLITERACY OF SPAIN

HAMPERS CHURCH'S EDUCATIONAL ACTIVITY — WHERE CATHOLIC INFLUENCE PREVAILS ILLITERACY IS

A recent despatch to the New York Sun informs us that in its population of 17,000,000 Spain has 12,000,000 illiterates. The expected reproach is of course, immediately made by the prejudiced or uninformed or misinformed; There is what Catholic governments do for education!

Now, in the first place, says America, it is not necessary for Catholics, Span-ish or not, to have a brief for the Government of Spain in their pocket. If these figures are correct, we may admit that Spain is very much in arrears in the matter of education, but, in spite of the adage to the contrary, figures do sometimes lie. In that backward country it appears that their very peculiar census takers reckon illiterates from babyhood. The child in arms is counted as an illiterate, whereas in other more reasonable parts of the world the stigma is fastened on the individual only after he or she reaches the age of ten or thereabouts. Again as in the Basque province, where the people do not speak Spanish at all, it is quite possible that the number of those who cannot express themselves in Castilian may have gone to swell the ugly figure of the unschooled. But all that only indirectly concerns us. The question is: Must the Church shoulder the responsibility of this lack of education? By no means.

GOVERNMENT NON CATHOLIC In the first place, it cannot be too strongly insisted upon that the Gov-ernment of Spain is not Catholic. Canalejas is in control there, and if he dared he would shut up every Catholic school in Spain to-morrow. He is hand and glove with the rabid anti-clericals of France and Portugal, and the religious teaching bodies are every day expecting a decree of expulsion from the country. For the last eleven years till it is on the verge of extinction by the law of Roman-ones, who is the leader in the House and the rival of Canalejas in his hatred of the Church.

Nor is this merely a matter of the present time. For more than flity years the anti-ciericals of Spain have een busy confiscating Catholic schools and expelling Catholic teachers. The worst period of this war against education was in the Republican Revolution in 1868, when the confiscation was wholesale and accompanied by the murder of priests—a performance which can scarcely be accounted as Catholic. From 1868 to 1880 a number of hybrid Governments tollowed each other, each vying with its predecessor in hostility to the Church. The blame of all this is surely not to be laid at the door of the victim, nor can these Governments of Spain be labeled "Catholic."

NOT THE CHURCH'S FAULT

Though Spain is cursed with a great range spain is cursed with a great number of political partles, we may classify them all in two grand divisions —clerical and anti-clerical. If one really wants to know whether the Church must bear the blame of the national disgrace which all Spaniards, and chiefly Catholics, admit and dehe has only to look at the census of the provinces in which Catholic influence prevails and contrast it with e the auti-clericals are in In the census before us we fine that illiteracy in the former is only 28 per cent. and in the latter 60 per cent. and a fraction.

To sum up, the Government of Spain is not Catholic. It has done all it can to destroy every educational establish-ment where actual or virtual irreligion is not the atmosphere of the classroom A; ain, in those sections where the anti clericals have full fling they have the distinction of being high grade of illiteracy. And, finally, as all Europe would to-day be without any chools whatever had it not been for th Catholic Church, it betrays the grosses orance of elementary history counce her as the foe of education.

Blow For Freemasonry

The Freemasons of Argentine having asked the Government for a public, official recognition of their society, the Government at once replied refusing to In giving reasons for its action the Government stated:

"The Masonic society does not look or the general good of all the citizens but only seeks to promote the selfish interests of its members, to the detristitution obliges its members to oppose the liberty of teaching in order to ex clude from the schools the clergy and religious communities, a policy contrary

"Masonry is anti-Christian, and requires its members to combat Christian Faith. The Argentine Republic is bound by its constitution to protect the Catholic religion, and on that account, cannot tolerate the Masonic sect, which is opposed to it. Masonry grants to its members political liberty and independence; but, at the same time, obliges them to vote for the can-didates that belong to the Masonic asso ciation. Masonry constitutes a State in the State, imperium in imperio, though it is rather a travesty of the

o the constitution of the Argentine

Republic.

CATHOLIC NOTES

This year more than 60,000 children were enrolled in the parish schools of the Archdiocese of Boston.

The America College in Rome this year opens with one hundred and seventy students, the largest number that have ever attended any of the

national colleges in the city, Count Nelidow, the new Russian ambassador to the Holy See, has arrived in Rome and presented his credentials. The Pope received him in private audi-

A hospital-steamer is sent out by a Catholic charitable society every year to visit the fishermen around Iceland and Newfoundland. It carries a physician and chaplain, who acts also as a

The Rev. A. E. Caldecott, M. A., Anglican rector of Drewsteignton, Devon, was received into the Catholic Church on Saturday, September 28th, by the Very Rev. Canon Higgins, at St. Augus-tine's Priory, Newton Abbot.

It may be news to many that since the death of Stringberg, the greatest of liv-ing Swedish writers, Ola Hansson, is a Catholic. His Norwegian wife, Laura Marholm Hansson, is berself a graceful writer and a fellow-traveler with her husband to Rome.

Colonel Roosevelt, who was taken to Mercy Hospital, Chicago, conducted by the Sisters of Mercy, after the attempt upon his life, before leaving sent a letter of thanks to the chief surgeon of the institution, in which he warmly praised the Sisters for their conduct of the hospital.

Frederick L. McGhee, who died rerederick L. McGnee, who died re-cently in St. Paul, was one of the few Catholic colored lawyers in the United States as the Rev. S. L. Theobald of the same city is one of the five Catholic colored priests in the United States. Mr. McGhee was an exemplary member of St. Peter Claver's Church of which Father Theobald is pastor.

The Tidings of Los Angeles, Cal., chronicles a memorable occurrence at the Home for the Aged of the Little Sisters of the Poor in that city, Oct. 8, when Bishop Conaty administered Con-firmation to a class of 21 old men and women of the home. Twelve men and 9 women formed the class, and of these 16 were converts.

Rev. John Redman, S. J., who has recently been preaching in Birmingham, Eog., was, like his father, a Methodist, until early manhood. He was born in Howarth, in Yorkshire, the home of the Brontes, and after joining the Church he would go several miles across the moors every Sunday to practice his religious duties. Two brothers and two sisters likewise became Catholics.

The will of former State Senator Patrick Garvan, filed at Hartford, Conn., disposes of an estate of \$1,000,000. Among the bequests are \$10,000 to the Catholic University at Washington for a lay scholarship, and \$1,000 each to St. Thomas' Seminary, Hartford; Georgetown University; and St. Charles College, Catonsville, Md., to establish medals for oratory.

A vow was made by Mrs. Ralph De Palma, wife of the noted automobile driver, who when she received the first news of her husband's accident in the recent races at Milwaukee, that she would become a convert to her husband's religion in the event that he should recover from his injuries, was finally fulfilled Sunday morning when Mrs. De Palms was re-ceived into the Church at the Gesu,

All over the city of Messina and in Calabria the munificence of Pius X, in erecting schools and colleges is in eviof the Holy Father is the election of a school near the Vatican, which will hold upwards of 1,000 children, and will be opened in a day or two. It may in the schools of Rome which are in the schools of Rome which are sup-ported by the Pope were over 30,000 children. These cost His Holiness over 260,000 lire annally.

A venerable English convert is Mrs. Emily Charlotte Mary Pye, widow of the late Rev. John Henry Pye, M. A., and only daughter of the late Right Rev. Dr. Samuel Wilberforce, successively Lord Bishop of Oxford and of Win-chester, and brother-in-law of Cardinal Manning. Her grandfather was William Wilberforce (1759 1833), the statesman, chilanthropist and slave emancipator. Her three nucles, the Rev. Henry Wil-berforce, Archdeacon Robert Isac Wil-berforce, and William Wilberforce, became Catholics.

There was recently organized at Tokio in Japan according to the Fran-ciscan Annal, an exhibition consisting of the books, manuscripts, and other things brought thither or used by Cath-olic missionaries during the past four hundred years. One of the most highly prized items in the exhibition was a manuscript written by St. Peter manuscript written by St. Peter Baptist, the Superior of the famous band of Frairs and Tertiaries, who suffered martyrdom there some three hun-dred years ago, and who formed the majority of the heroic men and women known as martyrs of Japan.

The Rev. J. T. Coffey of St. Louis has no love for the saloon. When asked re-The Rev. J. T. Coffey of St. Louis has no love for the saloon. When asked recently his opinion of the American saloon, "the poor man's club," Father Coffey expressed himself as follows: "The American saloon has no degrees of goodness or badness; wherever it is planted it sows evil. In fact, the finer and more attractive these. the finer and more attractive the salor the more dangerous and widespread its influence for evil. It grapples with the high and the low, the capitalist and the laborer, the educated and the ignorant, the God fearing and the blasphemer, the proprietor and the customer, saturates them with its slime, makes them outcasts, kicks them into the gutter and gives them a parting salute with a mock-

TALES OF THE JURY ROOM

By Gerald Griffin THE JURY ROOM

It was during the assize week of an mportant city in the South of Ireland important city in the South of Ireland, that a grave looking gentleman dressed in a sober suit of brown and petersham topcoat, was observed riding with a somewhat inquisitive air through the dense crowds who thronged the open space before the city and county court-house. Everything in his appearance announced a person of good sense and prudence. His dress was neither too good for the road nor too mean for the wearer's rankroad nor too mean for the wearer's rank-as indicated by his demeanour; his hat was decent, but evidently not his best; a small spotted shawl folded cravat-wise, protected his throat and ears from the rather moist and chilly air of an the rather moist and only is of an early Irish spring. A pair of doeskin caps or overalls, buttoned on the knees, defended those essential hinges of the lower man from the danger of contracting any rheumatic rust in the open air; while gloves of the same material, and the best nearly fored, evinced in the top boots neatly foxed, evinced in the

top boots neatly foxed, evinced in the extremities or the wearer's person the same union of economy and just sufficient attention to appearances which was observable in all the rest of his attire. The countenance likewise was one which at the first glance attracted the respect and confidence of the beholder. It was marked by a certain air of goodwill and probity of character, with a due consciousness of the owner's position in life and an expression which seemed to life, and an expression which seemed to intimate that he would not be willingly deficient in what was due to others, nor readily forfeit any portion of what was lairly owing to himself.

As is usually the case when a stranger

As is usually the case when a stranger makes his appearance amid an idle crowd, all eyes were fixed upon him as he leisurely walked his horse toward a small hotel which stood at a little distance from the court-house. Giving the bridle to the hostler, with the easy air of one who seldom hurries about anything, and of the two feels less satisfaction in motion than rest he alighted. thing, and of the two feets less satisfac-tion in motion than rest, he alighted, and after desiring, in what seemed an English accent, that the horse should not be fed until he had leisure, himself, to visit the animal in the stall, he drew of his gloves, looked up and down the to visit the animal in the soal, he drew off his gloves, looked up and down the street, then up at the sky, where the clouds seemed just deliberating whether they would rain or no, took off his hat, inspected it all over, thrust his gloves inspected it all over, thrust his gloves into the pocket of his greatcost, and finally entered the conee-room. It may seem triting to mention all those motions of the traveller with so much precision, them was lost upon the but not lone of them was lost upon the but not lone of them was lost upon the intelligent observers in the street, who doubtless would not have employed a thing so valuable as time in watching the movements of an entire stranger, if there were not something very import-ant, though still a mystery to them, in

ant, though still a mystery to them, in every turn he took.

The coffee-room was at this instant the scene of a very animated discussion. It needed only a few minutes standing at the fire, and lending an ear occasionally to what went forward, to render the grave-looking gentleman somewhat curious to know more of the affair at issue. Some asked with sparkling eyes, "whether the penal code was to be re-enacted?" Others talked of the "enenacted?" Others taked the dive," and lightened age in which we live," and said very often that "the days were some by when the people could be gone by when the people could be trampled on with impunity." Others, emed of an opposite way of thinkwho seemed of an opposite way of think-ing, talked with equal vehemence of "the dark ages," of "the fires of Smith-field, and "the gunpowder plot," with sundry other allusions to by-gone mass-acres and conflagrations, and asked "if the Inquisition was about to be again established in all its terrible power?"

a neutral issee, of the dress an inquiry with some chance of his being listened to. His eyes at length alighted on that of a middle-aged quiet-looking person, who sat on one side of the fire with half-closed eyes, a newsthe fire with half-closed eyes, a news-paper in his hand, and an expression on his countenance as if he were rather amused than interested by what was going forward. On hearing the stranger's question, he civily laid aside the paper and turning his person toward the fire,

id with a smile:
"It appears you are but newly arrived,
, or you would have no necessity to ask that question."

ask that question.
"You are quite right; I never was in
the town before the last quarter of an

"That is evident by your knowing nothing of the affair which has kept the whole city and county likewise in a state of commotion during the last fortnight." Bless me ! - some conspiracy dis-

covered?"
"Not exactly." "Not exactly."

"Some appalling murder then? some clergyman shot on account of tithes?—or perhaps an affray between the peasantry and police?"

peasantry and police?"
"Why, sir," replied the quiet-looking
gentleman still smiling, "after all your
grand conjectures, I confess I am ashamed to tell you the exact truth, it must cut so paltry a figure in the comparison.

But if you be an Englishman as I supose, [the stranger bowed] and on a tour pleasure [the stranger shook his head] ot pleasure [the stranger shook his head] or business—[the stranger protruded his lips and lifted his eyebrows with a half-dissenting air]—or both perhaps united [the stranger nodded his head as if to say, "you have gone nearer the mark," and are desirous of carrying home with you some notion of the state of society in this country, [another nod of assent] the circumstance may be worth your hearing. You should know in the first hearing. You should know in the first place, that in every city, town, and village in Ireland, from the metropolis down to the pettiest municipality that is kept in order by a few police and a of petty sessions, there are two keep society in continual uproar. Now in such a state of things, if there be any in suon a state of things, if there be any disgrace in neutrality, I confess there are some few besides myself who make a principle of incurring it. It is not that principle of internal principles of the good or evil being to the country that gives me bread, but I hate both bigotry and balderdash, and the sems impossible to meddle in pub-

clear course between the one and the other with any chance of being attended to, I content myself with doing whatever little good I can in a quiet way, and feel ed rather to be amused by the nence of others than to be induced

"Since you are so moderate," said the stranger, "I will not fear wounding up and a speech I have heard since I arrived in Ireland."

" Ah, you know that the compliment to my personal vanity is sufficient to arises, that every mole-hill between the parties is imagnified into an Olympus. The local newspapers teem with rumours, with national misdeeds upon the one side, and ready contradictions the one side, and ready contradictions of the 'foul calumny' upon the other, for as you may have observed since you entered the room, seither party is deficient in vigour of language. Then there are meetings and counter meetings—letters from 'Veritas,' 'Eye-Witness,' 'Victor,' 'Fair-Play,' 'Lovers of Truth,' and 'Lovers of Justice,' the most of whom proye each other to desarve any characteristics. prove each other to deserve any character rather than that which their signs

ter rather than that which their signa-ture assumes. 'Veritas' is shown to be a hired official, whom nobody could trust; 'Eye-Witness' to have been 50 miles away at the time the occurrence took place! 'Victor,' to be a constant resident in the neighborhood he affects to have visited with the impartiality of a disin-terested traveller; 'Fair-Play,' to be a peressed traveller; 'Fair Play,' to be a notoriously one-sided partizan, and the whole bunch of lovers of truth, and lovers of justice to be remarkable amongst all their acquaintances for the total ab-sence of those qualities. I declare to you, though I love my country, and am not in the habit of carrying any senti-ment to an extreme; when I consider such a state of society, and the total abers of justice to be remarkable an sence of peace and happiness which it involves, I am often tempted to turn involves, I am often tempted to turn heretic to the 'enlightened opinions of the age,' and long for a good stout despotism, which would compel them all to hold their tongues. But what has all this to do with the question you asked me? you shall judge for yourself and probably you will see no great apparent connection when I tell you that all you have heard relates to a trial for breach of promise of marriage which has been of promise of marriage which has been this moment called on in our court house.

"Breach of promise !" exclaimed the "It is a fact, I assure you. The parties are unhappily of the opposite factions—not that I believe either the lady or gentleman care much whether they break their eggs at the big or little end, and indeed it is generally supposed that the affair would have been long since arranged in the happiest manner for both; were it left in their own hands. But the gentleman, against his better will, has been led to act unhandsomely by his friends of one party, and the lady, against her inclination also, has lady, against her inclination also, has been moved to commence law proceed ings by her friends who are of another side, and so the town has been all alive in expectation of the result, and the court-house is thronged with partizans who see a great deal more in the case than a mere suit at nisi prius. Challenging has run so high that counsel have been already compelled to pray a

Stimulated rather by a general feel-

ing of curiosity than moved by any par-ticular interest in the suit at issue, the atranger, after politely thanking the quiet gentlemen for his civility, put on his hat and walked out in the direction of the court-house. There was some-thing in his appearance which opened a way for him through the crowd, and the police and bailifs were seen to push aside all the country people with the butts of their carbines, the Inquisition was about to be again established in all its terrible power?"

These alarming expressions whetted the curiosity of the stranger, who looked vainly around for some time in search of a neutral face, to which he might ada swear their best in honour of the stranger with some change of his sion, our traveller began to feel as if he had heard enough of it, and returning to the inward flagged hall, cast his eyes about, and seemed desirous to inspect the remainder of the building. Passing slong a somewhat lengthy hall which divided the civil from the criminal court, he ascended a short circular flight of stairs, which brought him to a landing place on which he could perceive several doors, leading in different directions. One of those by some unaccount. several doors, leading in unlerest three-tions. One of those by some unaccount-able neglect stood sjar at the present moment. It would appear that if the grave-looking stranger had a folble it was that for which the tender-hearted wife of Bluebeard was so near forfeiting her life. The silence of the place, the mystery of so many closed doors at a moment of so much bustle and confusion, and the tempting air of that which stood invitingly half open, provoked his curiosity with a degree of force which he had ity with a degree of force which he had not firmness to resist. He pushed in the door. All was silent inside. The room had a bare and scantilly furnished appearance. A painted deal table stood in the centre, on which were scattered in the centre, on which were scattered some paper, pens, and ink. Near it, ir-regularly placed, stood one or two wood-en forms and a few chairs. On the side of the chamber opposite to the door by which he had entered, was a window dim with dust, which looked out upon the narrow and ill-paved back street of the city. A neglected though still tol-erable fire burned in the capacious grate. In one corner was a large pre or double cupboard inserted into the wall, the upper portion of which was locked. Not so the lower, in which the inquisitive stranger only observed a few acts of parliament in stitched covers barony books, and some torn law papers Near this stood so enormous basket filled

the fire.

It needed not now the sid of a conjuror to tell our traveller into what chamber of the building he had penetrated. It was the jury room. Struck by the natural reflections, which the place was calculated to excite in any mind, but more especially in one of a thoughtful and generous turn, such as that of the grave stranger, it was some time before he recollected the awkwardness of his own situation is the charges of his own situation is the ness of his own situation in the absorbness of his own situation in the absorbing reverie which seized upon him. The many feilow-beings on whom the fiat of life or death had been passed within that room, the families who had been consigned to misery, the many occasions

on which passion and interest had there demnation perhaps of the innocent, or the absolution of the guilty, all those and other circumstances furnished mat-ter which detained him in the mood of ter which detained him in the mood of thought for a considerable time. In-sensibly he passed to the institution of the much valued system, thence to the manifold schemes by which the "wisdom of age" has sought at various times to defend the pure administration of jus-tice from the intermeddling of human passion, and thence again, ascending

defend the pure administration of justice from the intermeddling of human passion, and thence again, ascending higher in abstraction as he continued his musing, to the corruption of society in general, and the misery of man, whom not even a device so beautiful as this great boast of the British constitution could protect against the evil of his own perverse and fallen nature.

By this time the night had already began to close. The din of the city was hushed into a low murmur in which might be distinguished the call of the atchman in the street, the occasional rattle of a passing vehicle, and the ringing of some of the chapel bells summoning the people to the evening prayers, usual in the time of Leut. The same evening silence had fallen within the circuit of the place of justice, and the voice of the presiding judge was heard distinctly, though faintly, in the act of delivering his concluding charge. Even this sound ceased at length, and nothing was heard except that general murmur which arises in a crowd when something occurs to relax the absorbing attention in which all have been enchained for a considerable time before.

" And wretches hang, that jurymen may

dine!"
exclaimed the stranger, awakening from his reverie, when he was startled by an alarming sound, which first brought to his mind the critical position in which he had placed himself. A door was heard to open and shut, and presently the clattering of a bailiff's halberd and the tramp of many feet was heard upon the little flight of steps by which he had ascended. The jury were coming! What was to become of him? There was only one legitimate point of entrance or of exit, and that was the door through which he came, and which the importwhich he came, and which the important twelve were now approaching, brimful of law and evidence. The window was on the first floor and looked out upon an uninviting stone pavemen What should he do? The consequence of being detected were unknown to him. He had heard much of the crime of at-He had heard much of the crime of at-tempting to tamper with a jury. The cupboard behind the turf-basket! It was not a very dignified resource, but it was his only one, and being a time not for deliberation, but for action, he man-aged to secrete himself just as the bail-iff threw the door open, and ushered the jurymen into the chamber. Our traveller heard, with a feeling more easily imagined than described, the door shut fast again; and the key turned in the lock outside. turned in the lock outside.

turned in the lock outside.

After a few moments of deliberative silence, the discussion commenced, and was not long in reaching a height which did not forbode a speedy unanimity of opinion on the case in hand. What amused the stranger, notwithstanding his awkward situation, was to hear how little they dwelt upon the nature of the evidence that had been brought before them or on the points of law laid down them, or on the points of law laid down by the judge in his charge. The chief points of contention soon became restricted to questions of theology and history, between which the guilt or innecesses of the defendant one translation. nistory, between which the guilt or innocence of the defendant our traveller would have found it hard to trace any connection, were it not for the hints previously thrown out by the quiet gentleman at the hotel. The allusions made, if not so broad as in the coffeeroom, were fully as much to the point, and as remarkable for their severity and lucid vigour. The lash was admin sides, and the deeds of buried Popes and kings were insignated into the discussion, evidently more in aid of the immediate purpose than with any un-kindly or vindictive feeling toward the ashes of the long mouldering delinashes of the long mo quents. Hits, however, were dealt liberally against the living and the dead.
St. Gregory VII. and Harry VIII. and Anna Boylen and Catherine de Medicia, same in for their share, and if the opcament for their sure, and the op-psing parties were not always success-ful in the defence they set up for their friends, they seldom failed to make up for the dediciency by a well-aimed thrust at some cherished name upon the

nemy's side.

Perceiving that it was not likely they could agree, the foreman knocked at the door, and bade the bailiff call the County High Sheriff. When that per-sonage arrived, the foreman in the name of the jury requested him to in-form the judge that they had not been form the judge that they had not been able to agree upon their verdict, nor was it likely they should do for a con-siderable time. He departed and they awaited his return in almost unbroken

In a short time his footstep was heard

ascending the small staircase.
"Gentlemen," said he, "his lordship desires me to tell you, that, such being the case, you must only make up your minds to remain in until you can agree upon what verdict you are to give. His lordship does not think proper to de-tain the court any longer at so late an

Then we are to remain here all night, I suppose !" exclaimed the fore-

"If you should agree upon your ver-dict long before morning," continued the sheriff in the same sedate tone, the snerin in the same sector with a every accent of which was drunk with a thristy stillness by all ears in the jury room, not excepting the pair in the cup-board, "his lordship is pleased to say that you can send word to his lodgings What a prospect for all in the room,

but more than all, for our friend in the cupboard, who had not tasted food since morning, and was moreover in a position far from being the easiest in the world. There was however no help for it. Whatever difficulty he might have feit in revealing himself in the first instance, was increased a hundred fold by the suspicious mode of concealment which he had since adopted, and the dire fact of his having wilfully over-heard a portion of the private delibera-tions of the jury. There was there-fore no other resource than hope

and patience. The sheriff decended the starcase, the jurymen separated murmuring, into different corners eral and animated. It was at length inof the room. The regulations of the court were too well understood to allow them to hope that they could be successful in any attempt to obtain refreshments from the officials in attendance. ments from the omeials in attendance, and they only deliberated, each within his own mind, in what manner they should pass the long winter night without either sleep or food. Sighing deeply, though inaudibly, our traveller resigned himself to his fate, without troubling blues lines blues for the spent deviation ments. ling himself further about devising means of escaping it. The discontented jurymen sought comfort as they could, some occupying the few chairs that atood near the fire, while some tying silk handkerchiefs about their heads, and

turning the collar of their coat over their ears, stretched themselves at full length on the wooden forms, and court-ed slumber with indifferent success. ed slumber with indifferent success.

It was now approaching midnight, and an universal stillness had fallen upon the city, interrupted at intervals by the louder footfall of some elated passenger, or the merry converse of a group returning homeward from some evening party. On a sudden a rough sonorous voice was heard in the narrow street already described, which passed beneath the window of the jury room.

"Oyst—e-rs! Oysters! Fine Bur-

"Oyst—e-rs! Oysters! Fine Bur ren oysters! Choice Burren oysters! ren oysters! Choice Burren oysters!"
There was a general movement amongst the gentlemen of the jury. The foreman raised his head from the form on which he had laid his aching joints, and advanced towards the window. After a moment's consultation with some of his fellow prisoners, he threw up the sash, and leaning forward said in a low but distinct tone, which could not fail to reach the sars for which it not fail to reach the ears for which it

'I say, oysters !"
'Who's that? Who calls oysters?' "Who's that? Who calls oysters?"
"Oysters!" repeated the foreman.
"Oh, I beg your honour's pardon
Weuld you want any oysters sir
They're as fresh as daisies, your hon

"Come hither. Do you think if we come inter. Do you think it we took your cysters you could get us something to eat with them?"

"To be sure I could, your honour. But what good was that for me, when I have no means o' getting them up there?"

This difficulty was speedily removed.

This difficulty was speedily removed. A number of cravats and pocket-hand-kerchiefs were tied together, so as to form a line long enough to reach the street. A whip was now raised for defraying the expenses of the projected entertainment, and the amount as soon as collected was made fast in the corner of a silk handkerchief, which formed
one extreme of the line. The whole
apparatus was then carefully lowered
from the window until it reached the hands of the expectant vender of shell

Like Iris' bow down darts the painted line Starr'd, stripped, and spotted, yellow red and blue, Old calico, torn silk, and muslin new.

Having extracted the treasure from the handkerchief the oysterman disap-peared, and during the succeeding quarter of an hour, the silence of an anxious suspense possessed all tongues with the exception of one or two, which gave expression to an ungenerous doubt as to whether they were likely ever again to see either their money or the again to see either their money or the value. At the end, however, of that space of time, those unworthy murnurers were put to shame by the return of the well-principled object of those suspicions. Admiring his integrity, the foreman drew up the basket which he had carefully fastened at the end of the line of handkerchiefs. The feelings of our fasting tourist in the curboard may our fasting tourist in the cupboard may his lurking place, such exclamations as

authentic tone : " What beautiful oysters !" thoughtful fellow. What's that in the

ottles ?"
" Montmellick ale and cider !" said "And here's a knife!" cried one juryman.

And pepper l" exclaimed another. "And a napkin, and oyster-knife, and two glasses!" exclaimed several voices

in succession.

"And the remaining change!" cried
the foreman holding up a small brown
paper parcel, in which a few shillings and some copper money had been car

fully wrapped up.

This final circumstance completed the admiration of the jury, and it was proposed by the foreman and carried by acclamation that the surplus should be acclamation that the surplus should be handed to the oyster-man as a testimony of their esteem for his punctuality and disinterestedness. Accordingly the line of handkerchiefs with the basket and money were lowered from the window, and the grateful ovatermen denoted and the grateful cystermen departed, after telling them that he would return in the course of the night to take away the lempty bottles and the rest of the table equipage, when they should be no longer needed. In a few minutes his sonorous voice was heard resounding through the deserted streets to the cusomary burthen of "Oysters !-fine Bur-

Supper now proceeded merrily, all party differences being forgotten in the flow of social glee which was set in motion by the good cheer which was so un-expectedly acquired. Often in the meantime did the unfortunate traveller call to mind the story of the highway-man and the first of the three beggars, and more than once was tempted to wish that the whole jury had been sharers in that the whole jury had been sharers in their infirmity, in order that he might have an opportunity of partaking in the feast without detection. He had, how-ever, a touch of the philosopher about him, which prevented his yielding to any useless repinings, and he contented himself with the opening of one of the doors of his retreat just so far as to enable him to see what was going forward, and to hear with more distinctness all

and to hear with more distinctness all that was said amongst the company outside.

Having done sufficient justice to the oysterman's feast, a glow of genial good humor succeeded in the breasts of all, to the snxiety and discontent which before had kept them silent and apart.

More fuel was heaped upon the fire, the

round it, and conversation become general and animated. It was at length interrupted by the foreman, who, after requesting the attention of his fellowipurors for some moments, addressed them as follows:

them as follows:

"Gentlemen, although we have already fared so much better than we had expected, it remains for us to consider in what way the long interval is to be spent which we must pass between this and daybreak. The forms and the this and daybreak. The forms and the few chairs which we possess offer little inducement in the way of sleep, and I do not see the advantage of reviving any discussion on the case which has been submitted to our judgment, being always unfriendly to the introduction of party questions in mixed company where it can possibly be avoided. I therefore propose that we leave the question of the defendant's guilt or inherefore propose that we leave the question of the defendant's guilt or in-ocence between himself," his con-cience, and his Maker, and turn our at-

This address was received with general applause, which having subsided after a little time, the foreman was per-

mitted to resume:

"I have heard it remarked, gentlemen, by learned men, that the word Erin (which as you are all aware is the poetical name for Ireland) forms likepoetical name for Ireland) forms like-wise the accusative case of a Greek noun, signifying strife or discord. Whatever analogy the present state of our country may enable a satirical mind to imagine between the word and its Greek meaning, I am sure there is no one in this room but will agree with me in hoping that the time may yet arrive when no handle shall be found for such invidious sallies, when the rocks and when no handle shall be found for such invidious sallies, when the rocks and shoals of party feeling which at present wreck the passe and happiness of society shall be covered by the advancing tide of good-will and brotherly affection, and when Irishmen, instead of maintaining a salfah atmeste for party and the strength of the party of the strength maintaining a seldsh struggle for par-tial or individual interests, shall labor heart and hand for the peace and wel-

heart and hand for the peace and welfare of the whole."

Renewed applause interrupted the current of the foreman's discourse, and it was only after a few minutes that he was permitted to proceed.

"At all events, gentlemen, there is nothing to hinder us from trying the experiment, and setting our countrymen an example, for one night at least, of the triumph of social feeling over prejudice and opinion. My proposal is, therefore, that we draw closer around the fire, and each in succession either pay a fine of one shilling sterling or relate some amusing and characteristic tale, such as he may have gathered in the course of reading or experience, and conclude by singing a song for the entertainment of the company; and, in order that this may proceed with all freedom, I move that no one shall take offence at what may be said, but that every one be at liberty to tell his story after his own fashion, with a carte blanche for the full utterance of everything that may come into his mind, excepting of course questions of mere controversy, for which this is not the time cepting of course questions of mere controversy, for which this is not the time nor the place, and for the introduction of which a fine of one shilling is to be imposed. I say this, not that I hold a man's opinions to be a matter of indifference, but marely that no feeling of ference, but merely that no feeling of restraint or awkwardness should embarrass the chain of the narrative, and con-sequently diminish the amusement of

s integrity, the basket which he at the end of the the cupboard may imagined than overheard from exclamations as in an eager and tters!"

A fresh burst of applause announced the unanimous assent of all present to this proposal, and proparations were immediately made for carrying it into effect. A fresh supply of turf was heaped upon the fire, the chairs were arranged in semicircular fashion around the hearth, and the foreman was placed in the only arm-chair in the room, with the additional dignity of president, and full authority to decide all points of order which might arise. It being decided that the entertainment should commence with the president, a general A fresh burst of applause announced with the president,

commence with the president, a general silence fell upon the circle, while he spoke as follows:

"Having lately, gentlemen, in the library of a learned friend of mine, fallen upon an unpublished manuscript containing a very curious and interest-ing story, which I presume will be en-tirely new to you, I shall endeavor to relate it as accurately as my memory

TO BE CONTINUED

THE BLUE SHIRT

By Francis A. Ludwig in Red Book

The last tormented strain of Schubert's seronade had been done to death by the red haired O'Shaughnessy twin; the black-haired O'Shaughnessy twin, black-haired O'Shaughnessy on the platform, was declaiming the ancient formula "I'm mad! I'm mad!" —her gestures fully sustaining her assertion; "Dancing," the last word on the programme, had been reached — and still there was no sign of Billy O'Farrell.

Marie Elizabeth, all in white, her Marie Elizabeth, all in white, her head propped up at a torturing angle by a whale-boned, orange coloured stock, was in her element. She was seated between two young men, each of whom dimity, was conspicuous by the absence

of any cavalier.

In spite of Miss Cartwright's haughty and unconscious air, it was evident from the deepening pink of her cheeks that she was fully mindful of the humiliation of her neglected state! and a certain gleam in her eyes boded ill for the offending Billy when once he should

appear.

There was a final clapping of hands--most parently signifying relief; then everybody rose and expressed polite surprise and pleasure at meeting everybody else. Little groups gathered; chairs were whished to the walls.

Isabel stood hesitating, undecided whether to risk trespassing upon Marie

"I've been outside with a bunch of fellows." Billy spoke with a careless confidence that was not quite assured. "I was late getting away from the store and I didn't want to come in while they were doing their acts. What do you think of Mary Liz's neckpiece? Lucky it ain't St. Patrick's day—there'd be a

He need not think by any light per siflage to escape the grilling so richl due him. As if anticipating it, Billy too her eldow, and steered her toward corner with such speed that she sat down, breathless. As he faced her, ste received her first full view of him.

received her first full view of him.

He had on a blue shirt! Not a pale, sesthetic, delicately tinted azure, but a blue a little lighter than indigo, a deep, rich, solid color, slightly tinged with green, a blue that would have harmonized perfectly with a coal wagon or a plumbing shop, but not—oh, 'not' with a quarterly "affair" of the G.C.C.'s. He had managed by a lavish arrange-ment of a white tie, to conceal a portion of his bosom; but Billy was broad as well as tall, and on either side of the strait of the emerged, brezenly, the lebian hue.
Isabel felt stunned. For a minute it

seemed it her that every eye in the room was riveted on that unspeakable shirt. She turned her head away and the color flooded her face to her

Even the pink dimity that had given her so much pleasure now added to her discomfiture; she realized that her own discomfiure; she realized that her own prettiness would only serve to call attention to the shocking disregard of conventionality shown by her companion. Stealthily she searched the room with her eyes—there was no hope. Though the great majority of the gentlemen present appeared in business suits, the linen of all, with the exception of Billy was of white.

Billy, was of white.

The lecture she had intended to bestow upon him for his tardiness passed out of her mind, erased by this greater humiliation. Then she observed that Billy's face was redder than usual, and that he looked uncomfortable even awkward. With an effort so great that it nearly strangled her she choked back her first caustic comment regarding his choice of an essential garment. It came to her suddenly that this was a matter to her suddenly that this was a matter that could not be lightly disposed of, for the present, she must appear obliv-ious to it. As the courtship between herself and Billy had reached the stage when she picked lint from his clothes, regulated the angle at which he wore her forbearance was something akin to

Strange it is that by captious criticism does a woman evidence her criticism does a woman evidence her tenderest love; stranger yet is a man's sheepish, but instant and delighted acceptance; and strangest of all is the Heaven-born instinct that warns him not to return the attention in But perhaps the woman's part of it is identical with the impulse that makes her fasten up a little sagging stocking, or tie back with a ribbon her baby's tumbled curls.

But when it comes to vital things,

things that may affect her destiny, then, and then only, is a woman dumb. There are no words will make or mar her life -it must be understood. And so simple thing as the presence of a blue shirt on Billy O'Farrell roused in Isabel's on Billy Orargeli roused in issues a mind an acutely distressing train of thought, and caused her heart to ache in a way that seemed all out of proportion to the event.

In order to get an insight into the girl's jumbled emotions, it will be necessary to dig a little beneath the surface, disregard light dialogue, and stick to plain narrative for a while.

Perhaps in no other modern institution is there so great and so intimate a

tion is there so great and so intimate a mingling of people drawn from different classes of society as in a mammoth de-partment store. Its employees meet on may have been as far apart as the two the steerage, may win the heart of a blue-eyed boy whose great, great, great grandfather signed the Declaration of Independence. The son of a European pessant may possess qualities that appeal to a girl of the keenest sensibility, whose active mind is a century ahead of his—and she may work nine hours a day within three feet of him. Amsigamation is inevitable. The re-Amaigamation is inevitable. The results are problemical—and whether they are harmonious depends entirely upon the individual.

Isabel did not know that certain

standards were inherent in her. She never had had a chance to learn what an inherent standard was—her be and-butter problem had prevented. as the danced through the evening, her

trouble grew.

If Billy O'Farrell hadn't any more sense of the eternal fitness of things than to wear such a shirt to such a place, would she not, from this time on, live in constant fear of his committing live in constant fear of his committing some fairly criminal breach of etiquette? Could she endure having to blush for him again? Could she be proud of him at the end of twenty years to come? Could he, would he, perhaps, go unshaved and collarless? Could she love him, if he did? She hear the love him, if he did? She began to doubt and wonder.

Might it not be that she had made a

he, and he alone, was the recipient of her interest. But Isabel, dainty in pink at her heart at the thought of losing at her heart at the thought of tosing him? She must be honest with her-self: did she, even now, relish the thought of introducing him to her college-ored cousins and her finical great-aunt Julia, whose arrival on their yearly shopping expedition, was daily expected? Undoubtedly, Isabel was supersensitive and imaginative; but she had chanced to stumble over some rocks

It was a relief when Billy left her to Eddie Bingham and promenaded away with Marie Elizabeth. Mr. Bingham held a position of some responsibility at Barnhardt and Son's; he was acquainted with the intricacles of their foreign invoices. He was a gentleman of the highest character; he neither then was at all times as innocuous as as antisptic dressing. Isabel detested him—she was just at that perfectly innocent, perfectly ignorant, perfectly natural period of her existence when she loathed a "good" young man. You normal young woman wants no callow

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lover, and it is certain that Billy's seven years of sentority and his — usually—confident slightly "blase" air of experience, held a powerful attrac-

But to-night the tables were turned. There was something very soothing and restiul about Eddie Bingham's immacu-late linen, his nicely creased trousers, and his coat that so cleverly disguised and his coat that so clevery anguised his sloping shoulders. The ready-made coats that Billy was obliged to wear in-sisted on wrinkling at the neck; there was no disguising "his" shoulders. Oue knew, instinctively, that Eddie Bing-ham could be relied upon, so far as outham could be relied upon, so lar as out-side appearances went. For the sake of this security, Isabel feit that she could almost overlook his prominent eyes, his timid chin, and his lukewarm laugh. Besides—Isabel's thoughts kept time to the music-Eddie's salary wa larger than Billy's ; Eddie didn't amother and a semi-dependent sister or two, with their incumbrances, who looked upon him as their prop and stay. The material advantage was decidedly with Eddie. It was possible that she had been unreasonably prejudiced; Eddie wasn't to blame for the unequaled

So she warmed toward him : she bent upon him the favor of unusual smiles and interest; his drooping hopes revived and he outdid himself in his attentions

She observed Billy gliding across the floor with Marie Elizabeth, and she ex-perienced a faint twinge of jealousy. Isabel had not yet qualified as a prize waitzer and Billy was far too fine a dancer to receive a snubbing. Besides, what mattered it to the other girls what he wore? Theirs was not the responsi-bility—he was the acknowledged prop-

erty of Isabel.

The sudden realization of this aspect of the situation came with a passing glance, half-amused, half-pitiful, from Marie Elizabeth. Isabel was shaken with a n w e otion, maddening in its complexity, sickening in its intensity. How dare they pity her! It was no one's affair but her own. It made no difference. Her heart smote her for her disloyal thoughts; her pride flamed up for his protection, and, at the same time, she took half of his abasement on her shoulders and felt herself ashamed there-

This was the most terrible of all. She no longer was able to resent his offense: she shared it. It was as if she had helped him commit some crime and was bound to brazen it out before the world. And the laws of fate, his humiliations must be here, and that, even as they smirched her pride, she would cling the closer. Tears of self-pity came to her eyes ; she

All evening she had been prickly toward him, now she changed her tactics.
Billy had never seen his sweetheart in such a mood. When anyone was near, her manner was angelic in its sweetness. but when they were alone, his descrip-tive word, "devilish," was only just.

At last Billy's temper grewruffled and his gray eyes dark with anger; he de-livered himself of some terse remarks; and amenities between them ceased. They left early, Billy glowing suitenly over a thick cigar and Isabel with a

white and de ermined face.

The presence of Eddie Bingham in the car with them relieved the situation a little. Nei her desired him to know that they had quarreled, and he made splendid medium of conversation. After a while Isabel's tense nerves relaxed she was conscious of a growing tender ness toward Billy, like a mother's toward an erring child. She would be good to him to-night; to-morrow would be time enough to reckon with berseif. When she would make the first concession and they need not part in anger.

The car stopped, and an old, bent The car stopped, and an old, bent woman, draped voluminously with a shawl, her gray hair topped by a rusty, beaded bonnet, entered. There was no empty seat, and Billy rose with the promptness of a Jack-in-the-box, and surrendered his. Isabel moved a little away from the favora in the charge of the state away from the figure in the shawl. It Isabel. had none of the sweet dignity of old age, and to the girl's fastidious nose was waited the faint, unpleasant odor that comes from insanitary surroundings and stuffy rooms. She thought, petulantly, that if Billy had only waited a minute some one else might have given up his

The car bumped along; Billy hung onto a strap and conversation lan-guished. Eddie Bingham, having expressed one by one the opinions and ideas that he kept for public use, s arted to use them over again. Presently the woman peered out of the window, rose hesitatingly and signaled the conductor.

As she did to, Billy saw what the others did not; that tears were creeping down her seamed, unlovely face.

He stood irresolute for a minute, then

leaned tyward isabel.

"Say, 'Bel, I'm going to get off and see what's the matter with that woman. I think she's in trouble. Eddie'll see that you get home all right, won't you,

The excitement dies out.

The excitement dies out.

eyes and they grew steady.

"That's up to you of course, Isabel,"

Good night, Ed., see

he said quietly. "Good night, Ed., see you later." He was gone. Two bright crimson spots glowed high on Isabel's cheeks. This was the end! That he should dare to leave her in the face of her ultimstum,! That he should turn her over to Eddie Bingham with as little ceremony as if she were a sack of flour. To "Eddie Bingham!"

There was a faint, half-nervous giggle from the person considered. "O'Farrell certainty does make some awful breaks," he observed.

Isabel sat turned to stone.

Mr. Bingham twisted his slender, bookkeeper's hands together. "Now, such a notion would never enter my head. I wouldn't think it was the proper thing to leave the lady I was with and inquire into somebody else's troubles."

A sudden, great weariness settled over Isabel. "No, I don't suppose you would," she said in a colorless voice.

"I don't do things that way." Eddie's word, were fat with self-satisfaction.

words were fat with self-satisfaction.
"Not that I've got any objections to
present arrangements." He gave a present arrangements." He gave a meaning smirk. "But O'Farrell's a queer one. Always trying to get somebody out of a scrspe. That's why he gets into so many himself. Just hand him a hard luck story and he's ready to

min a hard luck story and he's ready to dig. That's why he's always broke. Now, me, I'm different. I look after myself and I expect others to do the same. I don't ask favors and don't grant 'em."

"Yes?" said Isabel. It was impossible, of course, to choke this maundering thing at her side. How ugly his straight, stiff hair was beside the soft, brown waves of Billy's!

Mr. Bingham had struck a subject upon which he was eloquent—more eloquent than be knew.

"I say a man's got enough to do if he looks after himself. You know Ordway, the senior C. O. D. bookkeeper? 'Well, if it hadn't been for O'Farrell, he'd have lost his job long ago. He's been down three times in the last six months—well, in no condition to work. And O Farrell's took him down in the freight elevator and out the alley entrance and put him and out the alley entrance and put him on a car and sent him home."

Mr. Bingham's better judgment should Mr. Bingham's better judgment should have warned him, but he ended sneeringly: I suppose it's natural for O Farrell to have a fellow feeling."

Isabel turned with a jerk.

"Billy doesn't drink," she said.
Bingham perceived his blunder.

"Oh, I didn't mean that! Er—er—of course not. I only meant that he, he always seems to have so much sympathy—"

Isabel rose, rigid. "We have reached my street. No, you needn't get off the car, only have to go a block. But I prefer to go alone." She was filled with a large indifference to the attention she was attracting. He followed her to the door, protesting. "It doesn't make any difference, I don't "It doesn't make any difference, I don't care what Billy told you." She turned to the conductor. "Keep him here. Please keep him here. If he follows me, I'll—I'll hit him!"

And as the car sped on, she had a glimpse of Eddie Bingham, expostulat-ing and amazed, being held back by one

willing pugilistic arm.

It was such a hollow victory. Every poisoned word that little reptile had uttered was true. The vein of hard common-sense that was in her told her so. And sobbing, she was consumed with derce regret that she was unable to do oodily injury to Eddie Bingham. She let herself in with her latch key

and stole quietly to bed. Billy could not get to his home for hours. But the fact that he lived at one end of the city and she at the other never made any difference to him; he waited for her when she worked late : he saw that she went wherever he could take her.
She was awakened by a peal from the

telephone which an obliging roomer had allowed to be placed in the dining-room —providing Isabel's mother would attend to it for him. A faint pink lightening of dawn was on the horizon. Sitting her night dress, she took down the re-ceiver and her "Hello" was answered by Billy's voice.

"Say, kiddie, I just got home. Wanted

to know if you were all right."
"You just got home?"
There was a laugh from the other end. There was a laugh from the other end. "I thought you'd change your mind about speaking to me! No, wait a minute; that wasn't why I called you up. I wanted to know if you were O. K. The cars were slow—it took me a long time. It's a mighty good job I lett you, 'Bei. That poor old thing was hunting some friends—and they'd moved. It's straight that they were heading for the There. that she was heading for the river. She'd been put out—sicked out! By her son-in-law, too. Say, a man like that ought to be—"
"What did you do with her?" asked

Billy's tones grew apologetic, "Well, Billy's tones grew approperic, "well, I brought her home with me. There wasn't anything else to do. The old lady—the mother—was fixing her up with a cup of hot tea when I rushed over here to telephone. "Old lady" had caused more than one altercation be-tween them, Isabel insisting that it was disrespectful. Billy maintaining that it was a term of the highest fluid re-

Isabel laughed hysterically. Where, among Billy's various responsibilities, was there room for another? What could one do with a man like him? But queerly enough, her heart was filled

with passionate thanksgiving that life was long and she was young.

"But what are you going to do with her then, Billy?"

"Oh, something will probably turn up.

Maybe we can get after that scamp of a son in-law. But at the worst we can keep her here. We won't turn her out, that's sure. Never mind her. It's you

I'm thinking of."
"Oh, Billy O'Farrell, scion of a child-

Madison street—the old lady went four blocks each way. I was expecting you to brace me about it all evening. I got nervous waiting for you to open up. It was a case of either wear the calico or not show up at all."

There was an elequent pause; then I sabel:

LIFE TO-DAY IN CATHOLIC FRANCE

The activity with which the Church of France, disestablished, disendowed and despoiled, is pursuing the necessary work of reorganization is a spectacle which has already gained recognition in unexpected quarters. It cannot be forgotten that the Separation Law robbed the Church of almost everything robbed the Church of almost everything except the mere occupancy of the churches— an occupancy which the Government, after its experience of the process of taking the inventories, feared to terminate. It was, under the Act, but a tenancy at will, but clergy and people refused to go out until turned out by force, and the Government dared out government dared out give the word. Of all clee the out by force, and the Government dared not give the word. Of all else the Church was despoiled, and was thus flung entirely for support upon a people whom a century of the Concordat had rendered unused to contributing directly to the support of religion, whilst their ears had been filled with unceasing denunciations of its teaching ceasing denunciations of its teaching and its ministers. Thus, all was to make, and in circumstances of acute difficulty.

The difficulty still persists, as may be

The difficulty still persists, as may be seen from events which have found record during the last few days. Country churches are being left to fall into decay by their new proprietors as a preliminary to their being closed as dangerous to the public; a Bishop is being haled up before the courts to answer for money which the state had prevented him from ever touching with a finger; and a hundred schools belonging to religious orders, which had been left open from sheer inability to supply their place, have just been closed by the Government. In addition to this the future of Catholic education is this the future of Catholic education is tion of further measures for the haras-sing of the Catholic school and for pre-venting parents from defending their children where no Catholic school is available, against the abuses of neutrality com mitted by the teachers and the educa this, there is increasing evidence that the Church, priests and people alike, far from losing heart, are working with a will to repair the heavy losses that have been sustained under the Separation Law. All was to make, for the old ecclesiastical organization of the fabriques, etc., has been swept away, and the new one of the "associations cultuelles" was condemned by the Holy See, and rejected by the Catholics of France. A new organization for the support and defence of religion had, therefore, to be found and established.

THE WIDE CAST OF THE NET How successfully and with what earn

estness that difficult task is being accomplished we have almost daily witness, which is none the less real that it made little mention in the English press. The new organization is taking a form not unlike that of the Catholic Exception in England. In 1908, in his a form not unlike that of the Catholic Federation in England. In 1908, in his discourse on the Beatification of Jeanne d'Arc, the Holy Father made a striking appeal to French Catholics to band together for religious action and the detence of retigion. Since then parochial and diocesan associations for that purpose have sprung up all over the land. Men of all parties are rallying together round their bishops and parish priests on the platform of religion, effective equality and social work, a platform equality and social work, a platform from which party politics alone are excluded. Of course, such associations are, in the first place, for practical Catholics. But they are not closed to those who, whilst not making their those who, whilst not making their Psques," are still in favor of justice to religion and its adherents. On this point the Archbishop of Bourges nas spoken out clearly in a letter recently addressed to the Catholic committees of his diocese. "The Cathelic parcehial committees ought to obtain adherents in as great a number as possible. A list of efficers does not constitute an army; soldiers are wanted.
All the Catholics of a parish are invited to give in their adherence. By Catholics we mean not only those who regularly attend Mass on Sundays, frequent the church and fulfil their Easter duties, those also who hold to length about have sympathy for its ministers—all those, in a word, who are with us in heart and spirit. We wish to be clearly understood. We do not, indeed, place upon the same level those who faithfully fulfil their duties and those whose Christian like it is not to see the contract of the con tian life is not free from negligence; our desire is that all who are baptised should show in practice that they are mindful of their engagements, and docile to the commandments of God and of the Church. But for the work of reorganization, which has to be undertaken, we appeal to all men of good will, even to those whom weakness, timidity and perhaps intimi-dation have for the moment estranged from us. All these men of good will should group themselves round the priest, all such forces should unite to obtain respect for the religious idea, and form a barrier against oppression of all and every sort."

A NUCLEUS SOLID AND SOUND

Rome's call was that the Catholics of that you get home all right, won't you, Ed?"

What!" Isabel's eyes blazed.

"You'll do nothing of the sort. What do you know about her?"

"Nothing. But she been crying."
He spoke impatiently. "Ed. I'll betickled to death to take you home. Why, for all we know she might be going to kill herself! This ain't a sweet locality this time of night, either. I've got to go and see."

"She'il probably thank you for 'tending to your own affairs." Isabel set her teeth together hard. All her wrongs of the evening rushed over her, destroying her sense of proportion. "If you go, I'll never speak to you again!"

The exottement died out of Billy's eyes and they grew steady.

"That's put you go and see."

"That's nure. Sever links her. I've you in this king of."

"Oh, Billy O'Farrell, scion of a child-like race that never has stopped to count the country uniantur sub uno vexillo Chiristi Jesu. That call has been repeated by Bishops and clergy, and the response has been more than encouraging. There is stackness and backward-ness to be combated, but even that is being got over by persuasion and other devices, such as that of the parochial dinners with the Bishop in the chair instituted by Monsignor Touchet, Bishop of Orleans. In many dioceases the rebench that was speaking, his voice more deeply apologetic: "And say, little girl, about that (word miffled) shirt. The old lady had mine laid out on the bed when the sister's little Bill danbed it with shoeblacking. I hope to die if there was another my size, this side of the country uniantur sub uno vexillo Chiristi Jesu. That call has been repeated by Bishops and clergy, and the response has been more than encouraging. There is stackness and backward-ness to be combated, but even that is being got over by persuasion and other devices, such as that of the parochial dinners with the Bishop in the chair instituted by Monsignor Touchet, Bishop of Orleans. In many dioceases the response is being mate and there as a pillow.

The old lady had mine laid to unto the being day had mine laid to Rome's call was that the Catholics of the country uniantur sub uno vexillo Christi Jesu. That call has been repeated by Bishops and clergy, and the response has been more than encouraging. There is slackness and backwardness to be combated, but even that is being got over by persuasion and other devices, such as that of the parochial dinners with the Bishop in the chair instituted by Monsignor Touchet, Bishop of Orleans. In many dioceses the repassed along the streets with city councilors in their midst, and the tri-

tion will rise, strong enough to bear the "I—I don't know what you're talking about. My—my voice shakes because I'm cold. Yes, I'll go right to b—bed. Shirt? Why, I—I didn't see anything wrong with your shirt—Billy, dear."

Shirt? Why, I—I didn't see anything wrong with your shirt—Billy, dear."

has been recovered by a people perse-cuted for religion, that has only been achieved by organization, as the Bishop of Quimper pointed out a few days ago. The lesson lies thick upon the pages of history; and the way in which the Catholics of France are forming themselves into parochial and diocesan associations and attending diocesan con-gresses like that of Tours and Aix, is a sign that they are at last taking that

esson to heart.

Nor is that the only sign of the new Nor is that the olly sign of the new spirit which is at work amongst them. The clergy are boldly going out into the open and seeking election upon the municipalities. At the election in May, forty-two were returned, includ-ing a Bishop, a prelate, and nine canons and of these eight have been elected as mayors and one as denuty-mayor. This mayors and one as deputy-mayor. This is evidence that, in spite of years of unservice, even in those who have been so long held at a distance by laws and tra-dition from certain spheres of public work. It is but another illustration of the way in which priests are getting into touch with the people, and with the expansion of the federal movement amongst their parishioners it affords corroborative evidence of the success attending their efforts. Altogether, what we have recorded makes an encouraging picture. Mere organization is not flual success, but it is at any rate in these days the "sine qua non" of its achievements.—Sydney Catholic Press.

A WONDERFUL STORY OF A WONDERFUL FAMILY

On the second day of October, 1756 a child was born in the town of Sins-bury, Conn., who was to be the pro-genitor of a family the history of which is one of the most remarkable in the annals of the Catholic Church. This child bore the name of Daniel Barber. Growing to manhood a Congregationalist "of the strict Paritan order," he later became an Episcopalian and entered the ministry, continuing there-in, he tells us, "for nearly thirty years clear of the least doubt or suspicion concerning the correctness and valid-ity of our ordinations." He had married Chloe Case, daughter of Judge Owen of simsbury, Conn., and with her and their children he moved to Vermont about the year 1878, but finally settled in Ciaremont, N. H., where he had charge of a parish. At the age of sixty-four, and, as he himself writes, "at the expense of all worldly expectations," he became a Catholic, as also his wife and dependent of the compared to daughter, his youngest sister, Mrs. Nosh Tyler, her husband, and their seven children. The four daughters became Sisters of Charity; and one son became the Bishop of Hartford.

CONVERSION OF VIRGIL BARBER But this is not the entire story. Mr. Daniel Barber had a son, Virgil, who had also become an Episcopalian minister and was living in Utica, N. Y., where he was not only a pastor, but was the principal of a flourishing academy. He, too, and earlier than his father as it would appear, became a Catholic, with his wife, four daughters, and one son. Then, in accordance with a supreme inspiration acting upon both souls, and with the Church's entire persouls, and with the Church's entire per-mission, this husband and wife, united by strong ties of unusual loving devotion the one to the other, separated; the husband became a Jesuit priest, and his wife a Visitation nun. Later, the only son became a Jesuit; three daughters became Ursuline nuns; and the youngest child, Josephine, became a Visitation nun like her mother. Where shall we find paralleled in the Church's history such a story as

unusual sacrifices, do we realize how great they were. Thereby, too, we be-gin to form some idea of the claim to heroic sanctity which we may make for Virgil Barber and his wife Jerusha, — Sister Augustine as she was known in Their grandchildren, had they had any, might easily now be alive among us. The bridegroom was about twenty-five years old; the bride about nineteen. Their youngest child, Sister M. Joseph ine, to whose graphic account we owe much of our information, writes of her

My mother has often told me that he was so perfectly devoted to her and his children that he found no happiness out children that he found no happiness out of his family; insomuch that he was oftentimes impatient when his little circle was encroached upon, or his domestic joys interrupted by the visits of friends; and she was frequently obliged to expostulate with him on the subject. In trouble, sickness, etc., no ever forgotten.

Abigail, the second daughter, lived to celebrate her golden jubilee of religious profession. She died March 2, 1880.

Her whole life had been spent in the house of the Lord, in innocence and fervor. All the precious moments have

his ills was prayer. And he, as she says, "more docile than a child," would kneel and recite with her whatever her kneel and recite with her whatever her piety and affection prompted her to address to the Giver of all Consolation, in his behalf. She was obliged to share in all his thoughts, plans and projects. She was, in everything, his chief adviser and assister. He would neither read, hear, or see anything without her. In fact, his happiness seemed dependent on her participation.

on her participation.

When Mr. Barber began to consider the claims of the Catholic Church, we find the following statements regarding this from Sister Josephine's pen: Night after night my parents used to

Night after night my parents used to sit up together, discussing points of dootrine and reading works of contro-versy. Indeed, my father would never willingly read without her, and she has told me oftentimes, when she became so overpowered with sleep as actually to doze, such was the habit of attention she had acquired as to know what my father had read. In such what my father had read. In such cases, if she failed to comment on some striking passage he had expected her to notice he would stop and say: "There now! You are not paying any attention!" Whereupon she would repeat the words he had just read, while she would restrict the strict of the strict o the words he had just read, while she was listening in her sleep. * * * * * In my mother's notebook I found the following: "December 24, 1816. — Josephine baptized by the Rev. Mr. Fenwick at his house, Jav Street, No. 15, New York City. Feb. 9, 1817. Mr. B. and myself made our First Communion at eight o'clock in St. Peter's Chapel, Barclay Street. February 23'd. Rev. Mr. Feuwick here; we opened to him our wish to devote ourselves to religion."

been written: but they veil a story of heroic martyrdom of the affections and of an heroic strength of will. They were not long in taking their

decision. Yet, between its first sug-gestion and final accomplishment, some months must necessarily intervene; and these were to my parents months of agony. "A thousand times," said my mother, "would I willingly have had a dagger punged into my breast, and have found it a relief! for not only did my heart ache with the sentiment of grief, but it ached physically—the very flesh ached, just as your head aches. Put your hand here; you can not feel it beat; it is not in its natural place; it is sunk in back." Aud truly enough, I could not feel the slightest pulsation; but, on applying the hand to a spot be-tween the shoulders, found the palpita-

Sister Alphonso Jenkins, I think, and also the physician, in her last sickness, being informed of this, examined and found it was true.

A MOTHER'S SACRIFICE

Sister Josephine asked her mother how she had been able to accomplish such a sacrifice, and she received this memorable reply: I did not do it. It was not I: I could not have done it,

God did it for me. He took me up and carried me through. As to Mr. Barber, Sister Josephine relates that even after he had started for his novitiate in Rome he was in such suffering that two of his fellow passengers spoke of him as so overwhelmed with grief that they feared he would die before he reached his journey's end; and one said of him; "I never pitied a man so in all my life.'

Yet the brave souls overmounted all their trials, and finally joy and tranquil

peace were their portion. Sister Augustine said of her children:
I felt the confidence that Almighty
God would take care of you all; not
because you were mine, but because
you were not mine or any human being's,

FIVE RELIGIOUS VOCATIONS

And God truly did care for them al five the religious vocation came. And Virgil Barber and his wife Jerushs,—
Sister Augustine as she was known in
her convent life. These two persons
were married September 20, 1807, a
little more than one hundred years ago. Sister Ursuline to Sister Joseph

Let me tell you my souvenirs of your angelic Sister Mary, our Mother M. she spared no pains in advancing her pupils. Above all, she sought to inslurate a spirit of piety, and that with such warmth from her own heart, inflamed with the love of God, that I, for one case carrier that her sweet lesson

can certify that her sweet lesson were never forgotten. Abigail, the second daughter, lived to celebrate her golden jubitee of religi-ous profession. She died March 2,

an abundant recompense.
Susan, the third daughter, Sister M. St. Joseph, took the white veil on St. Joseph's day, 1831, and died January 24 1837.

She always remained the model of the other religious, both before and after her profession. She was remarkable by her fervor and her generosity in the practise of all the virtues becoming religious, and especially that of holy obedience. She died as the saints die, on January 24, 1837.

The only son, the Rev. Samuel Barber, S. J., was born on St. Joseph's day, 1814, and died on February 23, 1864. The Catholic Mirror said of him: Of a clean and cultivated intellect, of a pure and devout heart and of a zeal always active and fervent, he possessed

a pure and devout heart he possesses always active and fervent, he possesses in no ordinary degree "the wisdo in no ordinary degree "the wisdom which the lips of the priest should keep," and "the holiness that becometh the house of God."

CONFIDENCE IN PRAYER

And the mother of these saintly souls

And the mother of these saintly souls—what shall we say of her?

She was a woman of superhuman energy. She put her whole soul in what she was doing; often forgot herself, but never forgot prayer. In her case, prayer might truly have been called the life of the soul. She did nothing without prayer, and as she strictly fulfilled the precept of our Saviour—to pray always. When made directress. pray always. When made directress, she would often say to those near her: "Go, pray, that I may attend to this business properly." The school (in Georgetown, D. C.) continued to pros-per under Sister Mary Austin's care, and in 1828 it bore the reputation of being one of the best in the land.

She died in 1858 on New Year's Day, in the Visitation Convent of Mobile, Alabama. Her youngest child, her little Josephine, a Visitation nun like berself, was with her in that last long illness patiently and brightly borne. Sister Josephine heard this beautiful testimony given to the patience of her beloved mother.

Once or twice I expressed to Mother Gonzaga O'Driscoll my regret at the trouble my mother's long protracted illness gave. "No trouble whatever," said she. "It is a great honor to us to have her die in our community." The sainther die in our community. The samply infirmarian appeared to become more tender and attached; watching her as a mother would watch her child. I frequently heard her speak to the Sisters in praise of her patient, relating to them what she had said and done—and with evident pride and pleasure. Once, when they aid gone at the "quarter bell" to see her, and finding her too ill infirmary to speak in whispers, I heard Sister Aloysia extolling her to them; telling them of her patience, etc. "Sister P. was patient," said she "Sisters N— and N— were patient; but I

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have never seen patients.

Sister Augustine."

Words of greater comfort never reached my ears. Wishing afterwards to know what value I might attach to them, I asked Sister A. (without telling her why) how long she had been infirmarian. He answer was: "All my life. I took care of the sick in the world, and in religion have nearly always had in religion have nearly always had charge of them, in Georgetown as we as here in Mobile."—Sacred Heart R

The man who spends his time gamb-ling at the card table seldom turns his hand over at anything else.

No musician can shape a melody as joyous as the laughter of a child happy in the morning sunlight.

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So I told him I wanted to

So I told him I wanted to
truthe horse for a month.
He said "All right." but
pay me first, and I'll give
you back your money if
the horse isn't all right."
Well, I didn't like that.
I was afraid the horse
was 'n' "all right" and that
I might have to whistle for
my money if I once parted
with it. So I didn't buy the
horse, although I wanted
it badly. Now, this set me
thinking.
You see I make Washing Machines—the "1900
Gravity" Washer.

thinking.
You see I make Washing Machines—the "1900
Gravity" Washenyself, lots of people may think about my Washing Machine as I thought about the thinking of the people may think about my Washing Machine as I thought about the thinking.
Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.
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It just drives soapy water olear through the Bores of the clothes like a force pump might.
So, said I to myself, I will do with my "1000 Gravity" Washer what I wanted to mooth's free least me. "100 Gravity" Washer on a month's free least, and if you don't want the machine after you're used it a month, I'll take it beder and pay the freight too. Surely that is fair mouth, in at the mouth's I take it beder and pay the freight too. Surely that is fair mouth, in at the mouth's I take it would cost in a few month's I take it would cost in a few month's I take it would cost in a few month's I take it would cost in a few month's I take it would cost in a few month's I take it would cost in a few month's I take it would cost in a f

Address me personally: ... F. Morris, Manager 1900 Washer Co., 357 Yonge , Toronto, Canada.

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MONTREAL.

their membership in these societies to lend a helping hand one to the other in

transactions that will not bear the

light of day. Brother Brown, we will

say, gets into trouble. Brother Jones

may be in the Mayor's chair, on the

aldermanic or education boards, on the

jury, or on the policeman's beat.

Brother Brown makes a sign of distress

and Brother Jones takes it into consid-

eration. The gentlemen in Massey

Hall would have a housecleaning and

they would see to it that at the next

election immaculate candidates are

placed in the field. This is a beautiful

theory, but in practise it never works

out. Put up the best man in Toronto

who is not affiliated with the lodges for

the highest position in the city and we

find the day after the election the news

papers will announce the return of

Brother So and So. The lodge members

work as a unit. The bulk of the best

citizens are indifferent when voting

time comes, and King William marches

nce more across the Boyne water wav-

ng his sword in triumph. We can see

only one remedy for the existing state

of things in the Queen City, namely,

those who have in their hands the admin

istration of the laws of the land should

be deemed unfit for that position if they

are members of any oath-bound secret

association. We would ask the reverend

and lay gentlemen at Massey Hall meet-

study this phase of the question we

ing amongst the citizens at large and

THREE PERSONS in Toronto have been

arrested for sending immoral literature

through the mails. The names are L

S. Levee, A. G. Daggan and F. B. Crane-

Mr. Levee's lawyer wants his case tried

separately as he sold the other parties

he "business." Dr. Dwyer, of St.

Michael's hospital, testified that " from

medical point of view the pamphles is

atter rot and tends to corrupt morals

peddled among young men it might

work untold havoc." Mr. Levee is

member of the Toronto School Board

and, if we mistake not, its chairman

The polling booth has a friendly eye for

him because he discovered that a little

Catholic girl was employed in a minor

position by the Toronto School Board.

she was promptly dismissed. The Tor-

nto Saturday night some time ago made

usiness, but, notwithstanding, he was

lected again. Will he be returned

nce more ? Possibly. Great is the

lodge! Its members "work while we

BAPTIST "MISSIONS'

In a recent issue we made some re-

erence to the doings of the Women's

Baptist Missionary Union of the Mari-

time provinces touching their little

Ligne, Quebec. The more this wee

kept alive at the expense of \$25,000

Our contemporary then draws a com-

parison between the Baptist sect and

on expose of Mr. Levee's " remedy

citizens to meet in Massey Hall.

The Catholic Record

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LETTERS OF RECOMMENDATION
Apostolic Delegation.
Ottawa, June 13th, 1905.

Mr. Thomas Comey
My Dear Sir.—Since coming to Canada I have
been a reader of your paper. I have noted with astisfaction that it is directed with intelligence and
ability, and, above all, that it is imbused with a strong
Catholic spirit. It strenuously defends Catholic
principles and rights, and stands firmly by the teachings and authority of the Church, at the same time
promoting the best interests of the country. Following these lines it has done a great deal of good for
the welfare of religion and country, and it will
be abore and more, as its wholesome influence reaches
more Catholic homes. I therefore, earnestly recomsend it to Catholic families. With my blessing on
your work, and best wishes for its continued auccess.

Yours very sincerely in Christ,
DONATUS, Archishop of Ephesus.
Apostolic Delegate
University or OTTAWA.

Citawa, Canada, March 7th, 1900.

16f. Thomas Comey

1 the past I have read your

sir. Thomas Coffey
Dear Sir: For some time past I have read your
estimable pape, the CATROLIC RECORD, and congrarulate you upon the manner in which it is published.
Its matter and form are both good; and a truly
Catholic spiri: pervades the whole. Therefore, with
pleasure, I rea recommend it to the faithful. Blesslag you and wishing you success, believe me to remain.

TO. FALCONIO, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, NOVEMBER 16, 1912

"AWAY FROM ROME"

Our readers will recall the fact that few years ago the press informed the world of a formidable "Los von Rom" movement amongst the Catholics of Austria, a movement that was ultimately to sweep all German Catholics out of the Church. Of course our Protestant friends exulted in the prospect of the spread of freedom by such casting off of the yoke of Rome. Now the little movement that was so ludierously exaggerated is dead and forgotten.

The denunciation of the Concordat and shameless spoliation of religious orders in France, were likewise hailed as a triumph of freedom and an evidence of the decadence of the power of Rome. Now the infidel government of France would, if it dared, renew diplomatic relations with the Vatican; the milliards that were to go to the relief of the poor when the property of the religious was confiscated, have disappeared, and one at least of the grafting atheists is in jail. A remarkable revival of religion is steadily increasing throughout France. In spite of persecution, or perhaps because of it, the Church is growing in power and influence in her own proper sphere, over the souls of

Again the prophets were out of their

Recently we have been hearing of Portugal. The group of infidels who have succeeded in seizing the reins of political power in that country are, as a matter of course, anti-Catholic; and equally as a matter of course have the warm sympathy of liberty loving Pro-

persecution. Oat of the confiscated property of the Church in Portugal the government was willing to pay, on certain conditions, a stipend to the priests. Now there would be nothing intrinsically wrong in the acceptance on the part of the priests of such stipend. But when the conditions imposed by the government amounted to a virtual denial of the authority of the Bishops, the acceptance assumed quite another aspect.

A few weeks ago we were told that eight hundred Portuguese priests, who had accepted the government pension, issued a strong statement, practically repudiating lepiscopal and papal authority. Here was real evidence that the Church was going to pieces in Portugal when large numbers of priests were denying the very principle on which it was founded, a principle essential to its existence. Press despatches carried the good news throughout the world. Our experience might have taught us to take it with a large grain of salt.

The correspondent of the London Catholic Times, however, throws some light on the situation. With statistics before him, he estimates the total number of pensioners at 357, a good way from 800. But the list of pensioners includes, besides sacristans and other minor Church officials, the names of several who are dead !

Moreover, many of those who at first accepted pensions are daily renouncing them, as they find that the conditions imposed by the infidel government are incompatible with priestly duty.

So this last evidence of a great movement away from Rome dwindles to something like its forgotten predeces-

It is amazing how exultation at the evident decadence of the power of Rome alternates, in the minds of a certain class of Protestants, with childish terror at the growing influence of the papacy which threatens civil and religious liberty !

THE CONCENTRATION OF CAPITAL

In a leading editorial, the Toronto Globe, discussing the forthcoming revision of the Bank Act, states in a very graphic manner, a fact too little realized, but none the less of imense importance :

" The Canadian banking system is "The Canadian banking system is a highly efficient but also a greatly centralized machine. There are but five and twenty banks in the Dominion. Their paid up capital—if that of the Sovereign bank, now in process of liquidation, be excluded—is a trifle over \$11(,000,000. They hold in deposits in Canada more than \$1,000,000. This represents practically 000 000. This represents practically all the savings of the people available as the foundation of the country's credit system. There are savings the form of life insurance accumulation the form of life insurance accumulations and deposits of loan and mortgage companies, but they are not liquid, being for the most part invested in loans on real estate that run for years and cannot be converted quickly into actual

"Speaking generally, therefore, twenty five banks control all the available liq-uid savings of Canada. There could be gathered into an ordinary room in the cities of Montreal or Toronto all the cities of montreal of Toronto all the men who really command this vast reservoir of the nation's capital, for banking is becoming more and more a one-man power, and almost all the banks dominant individual in con have some dominant murve, trol. It is quite clear that to prevent absolutely autocratic rule on the part absolutely autocratic rule on the part ney interest the people, who ine-tenths of the capital used, provide nine must reserve large powers of direction supervision and inspection."

The Globe considers the question with special reference to the handicaps under which farmers labor with regard to bank credit, a matter of vital importance in itself; but we shall confine our attention to the main fact that capital is concentrated in the hands of a few

The control of over \$1,000,000,000 is vested in a few men "who could be gathered into an ordinary room." But it is the people at large who contribute this enormous sum in the form of bank deposits.

The Globe eliminates the savings of life insurance accumulations and the deposits of loan and mortgage companies as these are not available for short credit loans. But it is an astounding fact that these companies control about \$2,000,000,000 more of Canada's funds. Here, as in the case of the banks, it is the people who provide nine-tenths of

the capital used. Have these facts any significance t us as Catholics ? Well, Catholics are 42 per cent. of the people, and the people contribute the money. But of men who really command this vast reservoir of the nation's capital" not 42 per cent. not 20 per cent. not 5 per cent. not quite 2 per cent. are Catholics.

We think that this is a fact of tremer dous importance; that the first step towards the amelioration of this condition of things is to realize the fact-Later we may consider its bearing on Catholic interests.

" NO SURRENDER" PREACHERS

The Winnipeg Ministerial Association recently held a meeting. At such gatherings we usually look for announce ments of a somewhat awkward, bigoted and intolerant character. It may be taken for granted that before going to reign of tyranny and the meeting the majority of the members have it in their minds, and dearly love the thought, to say something uncharitable and un Christian-like about the Church of their Catholic neighbors. Presently the Catholics of Winnipeg have to pay their share of the municipal tax for the support of Public schools, and as well they voluntarily pay another tax for the maintenance of parochial schools. It having been rumoured that the Winnipeg School Board proposed to take over the Separate schools, that is, to pay for their support out of the general tax, the schools in return conforming to certain regulations of the Board, the rev. gentlemen comprising the Ministerial Association will have none of it. Or in other words, they would prefer to have children in their every day school hours deprived of all manner of Christian aching rather than have the dogmas of the Catholic Church imparted to the children. The proposed action of the Board has brought tears to the eyes of members of the Ministerial Association and ruefully they declared that this course would be tantamount to the establishment of Separate schools. They declare also their belief that such a change would be a violation of the law. Dearly do they love the law and sigh for its enforcement when it presses heavily upon their Catholic fellow citizens. The report further tells us that the good will f the Association towards the Catholics is expressed in the latter part of the report in the following words : " This Association will ever be ready to meet with them (the Catholics) to devise methods making public education the best possible on a basis of human reasonableness and common citizenship." Let us repeat these words : " human reasonableness and common citizenship. These rev. gentlemen profess to wear the livery of Christ Our Lord, yet they will have no Christ in the schools Human reasonableness and common citizenship! Oh! what a backboneless, meaningless, Christless declaration.

place in His divine Heart for men sed of such rancor towards their eighbors. They would have children educated along the line of acquiring the dollar only, rather than see them brought up in the Catholic faith. They would have brotherly love for the Mormons, the Christian Scientists, the Spiritistsanybody and everybody save the Catholics and their church. But we will allow one of their own to deal with them. Mr. R. P. Shepherd, of Indianapolis, one of the editors of the Christian Board of Education, recently delivered an address on the separation of religion from Pub lic school education, in the course of which he said :

"The educational world is now in an upheaval scarcely second to that in

Protestants have defended the pub lic school system against every criticism and suggestion which the Roman Cath-olics have been making. Only occasion-ally has some bold soul dared to lift up his voice against the abuses which have crept in through worship of the educa-tional system. The 'Ladles Home Jour-nal' of current issue has begun the pub-lic revolt, which will not stop until public education in America centres on the individual soul and its inalienable rights rather than in the sacred stand-

patism of the worship of systems.
"Church and State are separate in this country, but no man is able to separate religion from political, industrial, educational and all other relations which have to do with human welfare Revolution in one department of social activity inevitably will fall except where it is a part of concurrent revolution in

"The rising generation must be taught Christian truths if we are to preserve the nation and its true ideals."

"And as the years roll around, and matured men and women will no longer choose to deliberately close their eyes to the numerous traps and pitfails in the to the numerous traps and putsals in the big world, and growing daily more numerous—traps and pitfalls which their children cannot escape unless trained to some understanding of Christian virtue and strengthened by Christian fortitude, we may expect that a Christian en of youth will, in due course of time, considered by many of greater importance than a dozen ornamental accomplishments. That day, I believe, is not

And the Anglican Bishop of Nev Brunswick, Right Rev. Dr. Richardso at a meeting of the synod held in St. John on November 5, made reference to religious education in the public schools. "It was his conviction," he said, "that the lack of religious instruction would result in the breaking down of the moral standards of the people." He made complaint, too, that their efforts to bring about religious teaching in the schools were defeated by other denominations. The action of the Winnipeg ministers is all the more surprising when it will be remembered that at their own doors coursed recently something which emonstrated the futility of their human reasonableness and common citizenship" programme. In the Macdonald election they were given an exhibition of boodling and corruption which would have made even Hottentots blush, and worse still, a law officer of the grown not only defied the law but gave expression to blasphemous utterances which we are wont to hear from the lips of the rowdy element. It would be well were the ministerial association to consider to what degree the public school system is responsible for these condi-

year by people who love a comfortable LODGE RULE salary with very little to do. The A great meeting of moral reformers Antigonish Casket has made some timely was recently held at Massey Hall, Torobservations upon this incident which onto. These gentlemen mean well and we we deem it opportune to publish. Rehope their work will produce abundant ferring to the little mission that paper fruit. Toronto has taken to itself the savs : title "Good," but the revelations made at this meeting lead to the conclusion car while it made the sight seer's trip through Quebec; and the conductor called our attention to the smallest that, so far as immorality and uncleanness of civic administration are concerned, it is no better than the other large centres of population in the there was some danger of its escaping our eyes. It was so pitifully small and United States and Canada. A notable feature of this movement is the fact that it is not the foreign but the native ele-'streaming' forth from that little place, hardly big enough for a hencoop, it is to be feared that they have not yet struck their light into the darkness of the great Catholic basilics, or the magniticent Church of the Franciscans, or into the old, battle-scarred Church of Notre Dame des Victoires or into any of the score or so of 'Romish' strongholds in the grand old Catholic city of Cashec." ment that is giving those gentlemen so much concern. The place of amusement which is in the limelight because of its salacious representations is conducted not by foreigners but by natives, and the law officers who are accused of winking at its performances are to the manor born. Various were the schemes set forth to correct the evil dispositions of some of Toronto's residents. Many resolutions were adopted with great applause, and many were the speeches delivered by clergymen and laymen criticizing in cutting fashion, and deservedly so, those who are responsible for the conditions now prevailing. But they did not get down to the seat of the dis ease. The civic administration of Toronto is almost entirely in the hands of men enrolled in oath-bound secret societies. Indeed it were a difficult matter for anyone to climb to civic prominence in Toronto unless he knows the grip and the password. Did it ever occur to the clergymen and laymen at the Massey Hall meeting that this condition Surely our good Lord must have no

those in plenty who take advantage of their membership in these societies to lend a helping hand one to the other in Jogues and Lallemant and all the brave band who came long ago from old France, to suffer and die for Jesus Christ in the wilderness, taught it to do. And here is a little, narrow, canting sect; a thing of the day before yesterday; the laughing-stock of the more enlightened even amongst the Protestant sects, meeting in Conventions, carting around job-lots of printed matter; talking 'rays' and 'light' and 'beacons; making believe, that God and the Bible are understood and truly reverenced by are understood and truly reverenced by them but not by the Catholics of Quebec, the inheritors of the piety and pure faith of centuries, the proud possessors of the treasures of learning of a great and intellectual race. But when all is said and done, it is funny Ye., let us be good-natured about it. It is funny.' Let us laugh, and say no

A BENEFACTOR

It is to us a matter of gratification when we find occasion to record the splendid generosity on the part of one of our wealthy Catholics in various parts of the country. There is a French Church in New York City called after St. John Baptiste. It is now nearing completion. The cost of the sacred difice will be \$1,000,000, and the whole this sum will be a gift of a wealthy Irish American Mr. Thomas F. Ryan. The church is being assigned to the care of the Fathers of the Blessed Sacrament. The announcement of Mr. ing to think this matter over. If they Ryan's gift was made on the 2nd of November by Rev. Father Letellier of think they will agree with us that this New York. The old church of St. Jean Baptiste, located in East 76th street, is the only salutary care for existing is widely known as the church of mironditions. There should be an awakenaculous cures. It possesses a relic of the question ought to be, " Should the St. Anne. To its shrine thousands of crippled and suffering Catholics made lodges or the people rule the city ?" pilgrimage and the crutches and surgi-It is lodge rule that forced Toronto's cal appliances abandoned by them form a large collection, which is exhibited at

the church The announcement states that the new church at 76th street and Lexington avenue will be one of the largest and most imposing Catholic structure in America. It will accommodate 8,000 persons and is in the shape of a Latin cross with three naves, two twin towers and a great dome. The towers will be 150 feet is height and the doze will be 180 feet. Mr. Ryan has taken personal interest in the work for the Society of the Blessed Sacrament. He built and ndowed its seminary at Suffern, New York, where young men are trained for the priesthood. Fifteen priests from the seminary will be required at the new Church of St. Jean Baptiste. Father Letellier and the old member of the order at the church here are French Canadians and came from the Mother House in Montreal.

A blessing will surely come to the great Irish American millionaire of New York for his whole-hearted and bountiful bequests to Catholic institutions. We hope his example will be followe by many both in Causda and the United States who could if they would be more generous to the needs of that sacred in stitution established by Our Divine Lord Himself, which ever points the way to Heaven. The wealthy man who thinks not of the needs of God's Church proselytizing establishment as Grand and God's poor during his lifetime, and enterprise is inquired into by men of who leaves nothing for either in his will, common sense the more will it become is a sordid creature, of the world worldrent that it is a gross humbug, ly.

SOME OF OUR American Catholic contemporaries are drawing attention to an abuse in connection with subscriptions. They declare that their revenue is considerably curtailed by the "borrowing, habit. Whilst a subscriber has a right to lend and a non-subscriber has a right Last year we sat in an observation to borrow a paper the latter is too often actuated by penuriousness. Catholic papers are published at so cheap a rate that nearly every family can afford to church in the province, facetiously offering at the same time a prize for the one who should first see it. Indeed, take one. The borrower is, with a few exceptions, a miser. When he sends out to borrow his neighbor's paper he ought nsignificant. If any 'rays of light' are streaming' forth from that little place, to be told to subscribe for it himself.

THE POWER OF THE LODGE

Strictures that we recently passed ipon the civic authorities Toronto have been amply justified by a statement recently made at a public meeting in that city, composed principally of the Municipal Improvement Association. The chairman, Mr. Jehn McDonald, said that the magnificent work which the French at the present time if a man wanted to run for the Council he would have to go Canadians have done for the faith of to a ward association or an Orange lodge. "What do those Baptists know, any-how? Have they, in their inner con-sciousness, any dim notion at all of how the French-Canadians despise them for He might have added the Sons of England, but perhaps he thought it unnecessary, as both societies are practically one and the same. Dr. Shayne added a new their ignorance? What have they ever done for the propagation of God's truth that they have impudence to show feature to the conditions. He said unless a man would one night go to a temthat they have impudence to show themselves in a community which has the glorious history which makes the French-Canadian heart beat proudly? French Canada has seen her martyrs torn limb from limb, roasted by fire, perance meeting and another night go their fingers torn out one by one by the cruel savages, for the love of Jesus Christ. The French-Canadians have governed by the Orangemen, the Sons of England, professional temperance of affairs is largely responsible for the law administration of the law. We do not mean to assert that all members of oath-bound secret societies are dishonorable or dishonest men; many of those people stand well in the community. They hold themselves above the low doings of the inner ring, but there are agitators and the liquor interests. The

ciples with votes when the contest is on They are as weather vanes on the house top. The recently held East Middlese election gives ample proof of this Grit and Tory, they are all alike. But to return to Toronto. That that city is nanner of doubt. Will the city at large rise to the occasion and give Ontario's metropolis a system of government other than that formulated in the darkness of the lodges.

THE FRUIT GROWERS complain that the railways have discriminated against Ontario and in favor of British Columbia in the matter of freights. But the railway people might in justice retort: Are you not also, gentlemen, in the habit of meeting and regulating prices of your fruit and have you the same price for every corner of the country?" Truly the long-suffering, patient, quies cent, somnolent consumer has wonderful equanimity.

A CUT FOR PROSELYTISERS

Ambassador James Bryce, the representative of the British Empire at Wash ington, as is his wont, gave expression to a manly thought at the opening exercises of a missionary exposition held in the city named. "After sketching the different forms which missionary effort has taken, Mr. Bryce adverted to the need for evangelistic work among the neglected classes at home, and particularly among the immigrants from Center and Eastern Europe. As these nearly all came from Christian countries," Mr. Bryce continued, "such work ought not be directed towards proselytizing or withdrawing them from whatever form of Christianity they might hold, but ought to tend to enlighten them, relieve their necessities in conjunction with pastors of their own faith, and fit them to be worthy citizens of their new coun-

This is a severe but well deserved reouse for these busybodies, belonging esecially to the Presbyterian sect in Canada, who have for long been engaged in the business of soul-stealing amongs the Catholic Ruthenians of the North-West. There is about the business meanness and duplicity ill-becoming the Christian character. So far had some of the ministers gone in this work that they were not ashamed to have celebrated bogus Masses by bogus pricats so that the strangers might be coaxed by easy stages into the mmunion of the Presbyterian sect, a study of the doctrines of which is calculated to make one shiver.

A CONTRAST

The Sackville, N. B., Post, of October 25th, gives us regrettable news in regard to conditions in the Maritime Baptist Association. It is stated that ministers are kept on the ordained list who are unworthy of the cloth. One of them wears the prison garb in Dorchester penitentiary. Rev. B B. Thomas knew nother registered minister who was guilty of gross immorality and also one who was guilty of rankest heresy. Far e it from us to gloat over these conditions amongst our Baptist fellow-citizens. It is for the Baptist authorities, if there is authority, to cut off the rotten branches and put their house in orderentire Baptist communion because some of their preachers have gone wrong. Would they had the same charitable disposition towards the Catholic Church. When it happens, and that is very rarely, that a priest has a quarrel with his Bishop and is sadly in need of the grace of God and the pledge the sectarians pick him up with avidity and parade him as a brand snatched from the burning. Were a Baptist minister to seek Catholic audiences and Catholic favor by heaping abuse upon ministers and members of that denomination, his Catholic auditors would be small to the freezing point. Reflect on this, brothers-

CATHOLIC SOCIETIES A candidate for an important municipal office in Minneapolis, calling himself a Catholic, is a good example of the professional "Jiner," the unlovely person who seeks admittance to all manner of societies, open and secret, good, bad or indifferent, that he may thereby promote his particular interest. We are told that this individual declares himself to be a member of the Knights of Phythias, the Oddfellows, the Knights of Columbus and the Ancient Order of Hibernians. We confessed some degree of astonishment at reading this bit of news. It is of an extrordinary character. This miserable man, whose name is not given, is evidently a Catholic and a to a liquor association meeting his Knight of Columbus and a Hibernian chances of election were very slim. So for revenue purposes. The members of then we may take it that Toronto is both societies should take the earliest opportunity of bringing about his expulsion. There should be no place in the ranks of the Knights of Columbus or those of the Hibernians for the professional politician who brings his political scheming into their ranks. Care should be taken in the first place not to admit him, but, once a member, when his designs are discovered, he should be refused to slander the Catholic Church.

AS TO CIGARETTES

The good ladies of the Women's Christian Temperance Union are wasting a large amount of valuable time in the endeavor to abolish by act of Parliament the manufacture and sale of cigarettes. in the hands of the lodges there is no This is one of the impossibilities because anyone can buy a little fine tobacco and make his own cigarettes. The establishment of anti-cigarette leagues is sensible work and good results may be expected The cigarette, devoid of dope, and used in moderation will not bring any harm to the fully developed man. doctors claim that it is the least harmful nethod of using tobacco, but the use of sigarettes smongst boys, especially when they have contracted the habit of inhaling the smoke, is deplorable. At one time we believe there was mixed in the making of eigarettes a small quantity of opium. The manufacturer who would send out such goods is a criminal and a long term of imprisonment would be a fitting punishment. Besides opium, some manufacturers use furfurol, a toxic and highly irritating substance and a ource of throat trouble.

POLITICAL THEOLOGIANS

One of the ever ancient, ever young landers hurled at the Catholic Church is the charge of political intrigue Catholic ecclesisatics are forever manoevuring to have a finger in the political pie. And the inference to be drawn is, of course, that the Protestant Churches busy themselves exclusively with the Gospel message.

Now the present fight for Irish Home Rule has demonstrated how utterly hypocritical and hollow is such a pretence. The entire world now knows, if it was hitherto ignorant of it, that the Protestant Church in Ireland is nothing if not political. The Protestant Primate issued a pastoral relative to Home Rule in which he solemnly advised his people to beseech the Almighty to take sides in a purely political question. On the day that the Solemn Covenant, otherwise the Solemn Humbug, was signed in Belfast "the bishops of the Church of Ireland and leaders of the Presbyterian and Methodist Churches," to quote the Protestant "Irish Times," held services in their churches and "mingled their prayers" for the defeat of Home Rule.

All this and more is common knowedge. But the political harangues of the Ulster bishops and parsons pale into insignificance before this excerpt from the secret history of Irish Protestantism in recent years. We refer to what is known as the Ossory Episcopal Boycott.

The Protestant Bishopric of Ossory fell vacant in 1897, and the Synod met at Kilkenny to elect a bishop. Archbishop Latham of Ferns obtained a mejority of votes, yet the beach of bishops passed him over, and appointed Canon Crozier, the Orange nominee, to the vacant see. In 1899 the bishopric of Cashel fell vacant, and again Archdeacon Latham secured a majority of votes, and again he was passed over in favor of the Orange nominee, Dr. O'Hara, although there is an unwritten law governing such appointments that no name should be passed over if submitted to the bench of bishops a second time. Again, in 1907, the see of Ossory became vacant, and once more Archdescon Latham, after wing obtained a two-thirds majority. was passed over for the third time in favor of Dr. D'Arcy, the Orange nominee. Shortly afterward the bishopric of Clogher became vacant, and Dean Day, although badly beaten on the vote by Archdescon Latham, got the appointment. In 1911 Ossory was once more rendered vacant by the translation of its bishop to the See of Down. Archbishop Latham again received an overwhelming majority of the votes, but he was passed over for the fifth time in favor of Dean Bernard. The irony of it all is that Bishop Bernard, in his first address to the synod, brought grave charges of a political nature against the Catholic Church, which were denied by an honored lay synodman, Mr. W. M. Kavanagh, a descendant of the Mac Murrogh who brought the English invaders into Ireland.

Such are the bare facts of the boycott of Archdeacon Latham by the Protestant archbishops and bishops of Ireland. It only remains to ask who is Archdeacon Latham, and why was he boycotted? The Archdescon of Ferns is a scholar, preacher, and pastor of English as well as of Irish, reputation. He is secretary of the General Synod of the Irish Protestant Church, and chaplain to the Irish Lord Lieutenant, besides holding numerous other offices. His whole life has been given to the service of his Church, and both he and Mrs. Latham are beloved by all classes of the community. His Catholic neighbors have thrust every possible honor on him, and have ever treated him with marked respect. Such is Archdeacon Latham in public and private life. Why should such a man be so shamefully treated by the Protestant archbishops and bishops of Ireland? Simply because he refused to come to heel at the tap of the Orange drum. He has He has taken no part in Orange or political controversy. His sympathies have ever been with the people, rather than with the Ascendancy party. And for this, because he chose to live the lesson of Christian charity, Archdeacon Latham has been denied the promotion to which he was so eminently entitled. There is no room amongst the ranks of the Irish Protestant Bishops for anyone who will not march to the tune of the Boyne Water. And this annex of the Orange lodges has the gall to lecture Irish Catholics on their subserviency to political hierarchy ! Next time the narrons of Toronto and other places fee inclined to protest against Romanis political intrigue, llet them meditate briefly on the Ossory episcopal boycott and preach on baseball instead.

NOTES AND COMMENTS

THE CAMPAIGN biography has long been an indispensable adjunct to a Presidential election in the United States Such biographies are not infrequently mere campaign documents, character-ized by fulsome adulation of the candidate. It sometimes happens, however, that the work is entrusted to a man of genuine literary attainments. Our own William Lyon Mackenzie, during his sojourn in the Republic as an exile following upon his part in the Rebeltion of '37, was the author of several such biographies which are said to possess s thing more than mere ephemeral interest. MacKenzie was the wielder of trenchant pen, as leaders of the Family Compact had good reason to know, and his talents doubtless found a fitting outlet in dealing with the troubled politics of the States in those days. His name is even yet spoken of with respect in that

THE NEW President-elect, Dr. Woodrow Wilson, has been fortunate in his campaign biographer. We have carefully perused the "Story of his Life" as written by William Bayard Hale, and have no hesitation in pronouncing it a most informing and creditable piece of work. It is not only very well written but, for a campaign document, is remark ably free from senseless adulation, and from partisan reflections upon the opposing candidates. Not by empty panegyric, but by allowing the facts of the new President's career to speak for themselves, Woodrow Wilson stand forth in this book as a man of resl eminence, force of character, and largenes of mind to a degree that his environment would scarcely have led us to expect. If it is one sided in its concention of the political situation as it now stands, that unamiable quality does not appear on the surface.

It has been thought from his Presbyterian antecedents that Dr. Wilson might be narrow and unsympathetic in his attitude towards Catholics. Neither does that appear in the biography. The term "Roman Catholic" is only once mentioned, and then it relates to a de bate at Charlottesville in 1880, when Wilson flatly refused to take the affirmative on the question : " Is the Roman Catholic in the United States a menace to American institutions ? " speaks volumes for his knowledge, his fairness, and his common sense. Then, his friendship and esteem for Joseph as Father Joseph Kenny, one of the Walsh, of New Jersey, proclaim that his sympathies are not confined to sectarian limits. On the whole, the Catholics of the United States have every reason to look forward to the coming Administration with respect and confidence. That Woodrow Wilson has high ideals, and strength and determination to carry them out, would seem to be the legitimate conclusion from his tenure of the Governorship of New Jersey.

IT IS SAID of the late Cardina Vaughan that in his prime he was the handsomest man in England. The same term might in Canada have been applied to Father George Kenny, S. J., of whom we had something to say in these columns last week. In the full glow of his manhood he was certainly s striking and majestic figure, and especially when robed at the altar, did he convey an idea of kingly dignity not often met with. We recall the query of a Protestant physician who had attended a funeral Mass at which Father Kenny officiated. "Who," he asked, "is that magnificent looking man who presided?" The term was aptly applied and coming from such a source could not be regarded as an exaggeration.

THIS REFERENCE tempts us to add one or two additional reminiscences of this distinguished Jesuit who has so recent ly been called to his reward. We mentioned last week that two of his younge brothers had also entered the Society of Jesus and were attached to the English Province. They had at an early age beensent to Stonyhurst to complete their education, and developing there a vocation to religion, entered the English no. vitiate, and consequently, on the completion of their studies, were formally re ceived as members of that Province of the Society. Father George, on the the parading of the kilt and the playing

Recollet, the novitiate near Montreal, or at Frederick, Marvland, hence his lot was cast on this side of the Atlantic and upon the formal erection of Canada into a separate Province he was allotted to this, his native land. Prior to that time, what is now known as the Mary land-New York Province included also

IT WAS our good fortune to make the

equaintance of one of the brothers.

Father Joseph, in a very unlooked for way. On a brief visit to England four years ago, a matter of personal interest ook us to the ancient city of Worcester It was our desire to examine the regis ters of the old Catholic Church there with a view to tracing the antecedent of a well-known Canadian family, whose ancestors had for generations worshipped at that altar. These registers are said to be the oldest continuous records of the kind now existing, and on that account have an interest beyond the personal. They cover the long period of persecution, when to profess the Catholic Faith meant deprivation of worldly goods, imprisonment, banishment or death upon the scaffold. During those trying times Worcester was one of the few centres from whence radiated the lamps of faith and fortitude and preserved the ancient heritage of the Eaglish people from complete extinc tion. The city itself, with its long lines of ancient streets with their overhanging houses, possesses a deep interest to the student of history. Its cathedral though not ranking with the finest of the old Catholic cathedrals (now, alas, alienated from the intention of their builders) is yet redolent of the glorious past. The principal object shown to visitors is the tomb of King John, but to a Catholic the more profound if melancholy interest centres in the now dismantled tombs of the Saints and

other holy prelates who in days long

ON REACHING Worcester, we lost no time in prosecuting the object of our search. The Sanson Place church, it should be stated, has been under the care of the Jesuits since the restoration of the Society. The present edifice erected in the early years of the last century, stands upon the site of an older one which had done duty internittently since the "Reformation Having visited this affecting spot, we called at the Rectory adjoining, and or being shown into the parlor were presently joined by a tall, distinguishedlooking priest to whom we confided the object of our enquiries. The registers were produced, and together we propeeded to look up the entries bearing upon them. Toese, being of a personal character, would not interest readers of the CATHOLIC RECORD. But what is perhaps, of more general interest is, that upon learning that we were from Canada, our host proceeded to make minute enquiries about the country and about some, of our public men. Finally, it was asked, did we know Father George Kenny? and upon being answered in the affirmative, the personality of our host stood revealed brothers to whom reference has already been made. This introduction being effected, and finding that Father Joseph possessed as keen an interest as ourselves in the records of the past, several hours glided by in turning over the age-stained pages of the priceless relic committed for the time being to his charge.

ONE MEETING with Father George. which is stamped indelibly upon our memory, was almost at the outset of our acquaintance with him. He was at the time in the company of Father Perry, the 'celebrated Jesuit astronomer, who in that year had come to America at the instance of the British government to make observations of the Transit of Venus With them was Father William J. Doherty, who has been referred to as one of the remarkable group of Eaglish speaking Fathers who by their piety, their talents and their personal character, had so great a part in the work of extending the influence of their Society in Canada. Father Doherty was at that time Rector at Guelph, in which office Father Kenny was his immediate successor. All three are now gone to their heavenly reward and their works do follow them. Father Perry has a permanent place in the history of astronomical research. The other two, though confined to a narrower sphere, had also their influence upon their day and generation.

THE KILT SOCIETY is an organization existing in Scotland for the purpose of encouraging the wearing of the timehonored garb of the country. The object in itself is laudable enough, and is in harmony with the revival of the Gaelic language in both Scotland and Ireland. But it should be the prime object of such a society to frown upon other hand, entered either at Sault au of the pibroch on occasions that are as

foreign to all that either represent in the past, as the spirit of Ulster Unionism, let us say, is to the national genius of Ireland. We refer especially to the humilisting spectacle which may be seen in the streets of Canadian cities on each recurring 12th of July-that is, the shameless dragging of the national and national music of gaib land into Ocange parades. That is the last step in their degradation, and is enough to make the angels weep. If the Kilt Society can do anything towards putting an end to such a melancholy spectacle it will go far to justify its existence.

MAGAZINE LIE NAILED

ARCHBISHOP OF HAYTI BRANDS "WORLD S WORK" A RTICLE AS CALUMNIUS — FEDERATION WILL PROTEST

Right Rev. James A. McFaul, D. D., Bishop of Trenton N. J., brought to the attention of the American Federation of Catholic Societies a calumnius article written by William Bayard Hale and published in the August edition of Tag published in the August edition of Tae World's Work. The article is entitled "Our Dangers in Central America." Speaking of Hayti the author says: Nominally Catholics, at least in the cities voudouism is the religion of the people—a borrible necromancy grafted on a perverted caricature of Christian-

on a perverted caricature of Christianity.

*Perhaps I can give no more vivid sense of the black blight that seems to fall like a magician's curse on everything Haytian than by mentioning the bewitched mental state in which, on another visit to Hayti, I found the one man in the island whom I was told I should find pious and sane. He was a Bishop, and seemed to be a worthy Bishop until, in the confidence of grow-Bishop until, in the confidence of ging friendship, he began to initiat into esoteric secrets. He began by of his; unbeknown to the world in general, the original founders of Chris-tianity, with the aid of other biblical other holy prelates who in days long past preached the true Word of God, and administered the Sacraments to a faithful and devout people. But, for present purposes, this leads us too far afield. and converted him. Philip the Evange list proposed to give me a letter of in-troduction to the Queen of Sheba!

"When I came over the pass from Jacmel," he says, "my guide pointed out the spot where President Hippolyte fell dead from poison. The next day Hippolyte's secretary, who had been with him on the fatal ride told me how he had opened the president's coal and found sewed inside it, over his eart, a Host imprinted with the Agan Del, surrounded with voudou charms—a cock's head, bits of dried liver, a red rag, and the like. It need hardly be asked what must be the condition of a people whose chief rulers and leaders

Bishop McFaul wrote to the author asking for the name of the Catholic Bishop referred to in the above article and received the following response:

THE WORLD'S WORK Garden City, L. I., Aug. 17, 1912. Right Reverend and Dear Sir: We have your letter of several days ago, asking the name of the Bishop reerred to in a recent article of mine or

onditions in Central America.
On reflection, I am sure that you would not wish me to be so uncharitab ad fallen into such lamentable errors I suppressed it in the article and regree cannot see my way clear to give

WM. BAYARD HALE.

Archbishop of Hayti, who in his respons brands the article as a calumny preg-nant with stupidity. Archbishop Pichon's letter is at follows:

ARCHDIOCESE PORT-AU PRINCE

ARCHDIOCESE PORT-AU PRINCE
Port-Au-Prince, Sept. 13, 1912.
To His Lordship Msgr. James Augustus
McFaul, Bishop of Trenton, N. J.:
Your Lordship — I have the honor to
acknowledge the receipt of your letter
of the 3rd of September which came the
12th of this month. I regret keenly not
to know English and to be obliged to
reply in French to the two important
questions which you have been kind
enough to ask me. nough to ask me.

The first, concerning a Catholic

Bishop who is said to be in relation with the founders of Christianity, St. Jean, the Queen of Sheba, and the deacon phillippe, etc., is a most imaginative fiction. There are in Hayti Catholic bishops, all of them men of common sense. The article of the paper is more than a calumny; it is stupidity, I defy the author of the article to give the name of the pretended Catholic bishop who used such language. I do not believe that any sensible man can be found willing to believe that a Catholic bishop who was a constant of the control of olic Bishop, in constant relation with Rome and with France, should be capable of such fantastic statements. There has, however, been here a certain bishop, Msgr. Holly, an American from Mobile, Msgr. Holly, an American from Mobile, a negro, representing the High Church of England and calling himself a Catholic but not a Roman Catholic—a man afflicted to the sect of the Adventists, etc. Perchance this is the bishop to whom the writer of that article alludes; but the Catholic elergy has nothing to a with this Pentager.

do with this Protestant do with this Protestant.

Second question concerning the superstition: I equally deny and equally defy the author of the article to name the Catholic bishop who could have spoken to him in the terms alleged concerning the superstitions of Hayti. In the first place no Catholic bishop of Hayti knows enough English to keep up a conversation. Again the death of President Hippolyte occurred at Port-au Prince and not at Jacmel, a at Poreau render and not at sachel, a few minutes after he had mounted his horse, and moreover everybody knows that this president died of heart failure, brought on by a fit of snger at the news that Jacmel was about to revolt.

As to the hosts and other objects found on the body of the president, a rum r to this effect has in fact gained currency smong the people. This rumor has been contracteded. A Cath-olic bishop still living desirous of receiving information from the physicians who examined the body—these latter cried "scandal, national outraged."

The affair was taken up by the legisla-tive chamber and the bishop, simply be-cause he wished to have the correct information, came near being exiled from Moreover it is readily understood

Moreover it is readily understood that in a country, subject to constant military revolutions, the chances of war sometimes place an ignorant, nay, even a superstitious man in power, but it is a calumny to say that the leaders and the men of integrity are devoted to superstition. It is just the contrary which is true. A great number of our statesmen and of our principal citizens educated in France in atheistic schools or in constant contact with atheistic literature have no religiou. They are or in constant contact with atheistic literature have no religion. They are almost all Catholics by baptism, have made their first communion, then they drifted away. I affirm that if there be any superstition among them, it is the American superstition of spiritism and not the African superstition.

As far as the people are concerned I wish to remark that it is only since 1861 that there is in Hayti a regular Catholic clergy; that Hayti is a mountainous country of two million inhabit-

catholic clergy; that Hayti is a moun-tainous country of two million inhabit-ants and that it has not yet been pos-sible to the Catholic clergy to purge s country, subject to constant civil wars of every trace of superstition.
I thank Your Lordship for having

furnished me an occasion to refute an unjust accusation against the Catholic clergy of Hayti all of them French men with two or three exceptions—a clergy to whose worth, honorable Mr. Furnis, United States Minister at Hayti, in-United States Minister at Hayti, intimately acquainted with this clergy, is ready to testify as he has always done. As to the bishops of Hayti, it does not become me to sound their praises, but I beg your Lordship to believe that they have not lost their common sense.

I take pleasure in sending you by mail the statistics of the Catholic Church of Hayti. Kindly accent, dear

Church of Hayti. Kindly accept, dear and esteemed confrere, the most devot ed respects

Yours in Christ. JULIUS PICHON, Coadjutor Archbishop.

BISHOP SCHREMBS UTTERS INDIGNANT PROTEST

UNCHRISTIANLIKE CONDUCT OF METHODIST BISHOP BURT

The following letter of protest was ablained in all the Toledo daily papers and all attempt to answer it was aban doned by the supporters of Bishop Bur

As Catholic Bishop of Toledo, and in the name of 50,000 Catholic inhabitants of our fair city, I wish to utter my solemn protest against the scurrilous attack upon the Catholic Church and its members, made at one of the meetings in St. Paul's Methodist Church on Thurs-St. Paul's Methodist Church on Thursday evening of this week by one of the visiting Methodist bishops. The whole city of Toledo united in bidding welcome to the body of Methodist bishops, as distinguished representatives of the Methodist denomination; to day thousands bow their heads in shame at this dispressent abuse of their conflict beautiful beautiful. graceful abuse of their cordial hospital ity by the un-Christian, wanton and ab-solutely unprovoked attack upon a large

and representative portion of the c

I have no desire to enter into any acrimonious religious controversy with the Methodists, or, for that matter, with any religious body. The cause of Christian truth and charity is not served by such methods. My appeal to my cherished fellow-citizens of any or religious persuasion is the appeal to eir reason and to the spirit of charity. The Right Rev. James A. McFaul,
Bishop of Trenton, N. J.
On the reception of this letter Bishop
McFaul referred the matter to the
McFaul referred the bishop will be a support of the Catholic Church to peaceful habitation here is established by the incontestable title-deeds of discovery and development, so eloquently attested by the great monument of our nation a lin dustry and prosperty in every part of the land; and this charter of our civil the land; and this charter of our civil rights is sealed by the heart-blood of thousands upon thousands of loyal Catholics, who died upon the battlefields of our republic, that the Stars and Stripes might still wave over the land of the free and the home of the brave.

In full view of the splendid galaxy of pure-minded, noble hearted and self-sacrificing men and women, who within the course of even but a century have embraced with holiest, living faith the Catholic religion, and whose heroic lives have shed undying glory upon the Christian nam, have sanctified every field of human endeavor and have reached to the lowest depths of human sorrow and misery, giving hope where there was naught but blank despair, and streaming the warm sunshine of cheer and happiness where there was only the flercest agony of human shame and sin and suffering, what must we think of a man,—and this man a Methodist bishop who goes out of his way to vilify this Church and brands it as "pagan in

Church and brands it as "pagan in every attribute, idolatrous, ignorant and full of superstition."

Such names as Cardinal Newman, whose "Lead, Kindly Light," has thrilled millions; Cardinal Manning, whose gigantic struggles for the poor and downtrodden, have made him the idol of the laboring world; Mrs. Parsons Lathrop, the favorite daughter of Nathaniel Hawthorne, the angel of the cancer stricken and other unfortunate incurables, whose awful condition of incurables, whose awful condition of physical decay staggers the heroism of the strongest,—these and thousands upon thousands of other converts to the Cath

thousands of other converts to the Cath olic faith are the living refutation of the scurrilous charges of Bishop Burt.
In 1899 the firm of Swam, Sonnenchein & Co., of London, England, published a book giving the names and addresses of over three thousand famous men and women in England alone, who during the preceding fifty years had embraced the Catholic faith, and whose lives give forth the fragrance of every Christian virtue.

virtue.

Before Bishop Burt launches forth upon any further villianous attacks upon the Catholic Church, I would earnestly recommend to him to ponder

stone, one of the greatest minds and statesmen of the nineteenth ceutury: "The Catholic Church has marched for fifteen hundred years at the head of civilization, and has harnessed to her charlot, as the horses of a triumphal ear, the chief intellectual and material ear, the chief intellectual and material forces of the world; her art, the art of the world; her genius, the genius of the world; her greatness, her glory, her grandeur and majesty have been almost, though not absolutely, all that in these respects the world has to boast of. Her respects the world has to boast of. Her children are more numerous than all the children of the sets combined; she is children of the sets combined; she is every day enlarging the boundaries of her vast empire; he altars are raised in every clime and her missionaries are to be found wherever there are men to be taught the Evangel of immortality, and souls to be saved. And this wondrous Church which is as old as Christianity, and as as universal as markind, is to-day, after its twenty conturies of age, as after its twenty centuries of age fresh and vigorous and as fruithful as on the day when the Pentecostal fires

were showered upon the earth.' JOSEPH SCHREMBS Bishop of Toledo.

BI-LINGUAL SCHOOLS

Editor, The CATHOLIC RECORD: Sir,—Your issue of the 2nd November contains an editorial on the bi-lingus school question which points directly to the Ottawa Separate school board Your editorial states that the attitude stand and then shows conclusively that it is not understood. As a member of in your columns in order to explain briefly the attitude of the board.

establishment of two contentions : first time concerned with religion of which the right to Separate schools; second, that it is a question which concerns only the French-speaking people of Ontario and is an issue from which English-speaking people should hold aloof.

For your first contention, Sir, it is admitted without question. Assuredly the matter is not one involving either religion or the right to Separate That this is also the opinion and belief of the Ottawa S. S. board is made plain by the text of the resolution adopted

by the text of the resolution adopted by the board on Oct. 24th, and for-warded to the Provincial government, I will go even further, Sir, than your edi-torial. I will say that the bi-lingual question is one that involves neither question is one that involves neutner religion nor race nor constitutional rights. It is not concerned with the perpetuation of one language and the obliteration of another. With what, then, is it concerned? Simply with education. It is not a matter of politics or of religion—but of pedagogy. So much is it so, Sir, that when the regulations of the Education Departm are such as will prove most effective to promote the education of children of both nationalities in bi-lingual schools, then the question will be an issue of the past. In that view there is nothing of politics and nothing of religion; nothing of language and nothing of race. There is only a question of pedagogyquestion as to the best means of prepar-ing the children of the bi-lingual schools to meet the future before them as citi-

ens of Canada.

The real issue is not, therefore, whether the French - Canadiana have "whether the French - Canadians have any historical or constitutional rights to have their language placed upon an equal footing with English in the schools of Ontario," but rather whether it is the duty of those responsible for the edu-cation of children to use in every case the very best means and, therefore, to constitute French the language of in-struction when otherwise the progress

struction when, otherwise the progress of pupils will be retarded. That instruction in other than the mother tongue of pupils is detrimental to the acquirement of knowledge need not be argued. It has been asserted by Scotia, Dr. Parmalee of Quebec, Mr. Owen Edwards of Wales, Mr. A. T. Davies and Sir Herbert Bisley, as shown in Dr. Merchant's report. The wery fact, too, that from the establishment of bi-lingual schools, up to the passing of the latest regulations, French was, without question, the language of instruction, is an admission of the benefits to be derived from in-

struction in the mother tongue.

The two great faults found, by Dr.
Merchant, to exist in bi-lingual schools were: — first, defects due to inefficiency of teachers; second, lack of sufficient provision for the teaching of English

lish.

Of the first fault nothing need be said in discussing this phase of the ques-tion, for the inefficiency of the means in no way detracts from the rectitude of the end. Moreover, the inefficiency of the means does not result from the principle involved, but from other and

extraneous causes.
As to the second fault—that adequate provision was not made for the teaching of English — it would seem that to even an ordinary mind the expression of the an ordinary mind the expression of the fault would suggest the remedy. If there is not adequate provision, then let adequate provision be made. But surely, in order to teach English it is necessary to reduce to a minimum the use of French.

Sir, Dr. Merchant and other eminent

anthorities insist that the best results are obtained when instruction is imparted in the mother-tongue. But, regulation 17, has for effect to reduce the use of the mother-tongue to a minimum in the contract of the mother tongue to a minimum in the contract of the mother tongue to a minimum in the contract of the mother tongue to a minimum in the contract of the mother tongue to a minimum in the contract of the mother tongue to a minimum in the contract of the mother tongue to a minimum in the contract of the mother tongue to a minimum in the mother tongue.

mum in many schools.

Therefore, regulation 17 gives to the French children in bi-lingual scho minimum opportunity to obtain that standard of education which is the

standard of education which is the basis of all intelligent citizenship.

There is a syllogism Sir, which cannot be controverted and which proves that the Education Department has enacted or caused to be enacted regulations which cannot but be detrimental to many children of this province, and which regulations, we claim, are not necessary for the protection of the English language—which, truly, needs none.

the English language—which, bruly, needs none.

And so, Sir, I deny your second contention, that the question concerns only French-speaking people and I submit that the education of the children of the province is the duty of the Govern-

ment and should be the interest of all.

Yours truly, A. FREELAND, M. D. Trustee, Ottawa S. S. Board

GENERAL STRIKE OF SOCIALISM

Long ago bave Socialists given the hope of attaining their end means of a preparatory campaign violence and bloodshed. Even so ent a Socialist as Debs admits that means must be peaceable, although at the end of the long struggle he foresees the necessity of a sanguinary and destructive conflict. The intelligent leaders of Socialism look to what they structive settlement of the Socialistic revolution. Of course this General Strike is not to be taken in a local or even national al, simultaneously world-wide. When it occurs and the new order of things by way of a Socialistic state has beco accomplished fact there will be accomplished fact there will be some violent collisions between the old and new order not without much loss of life, but all this commotion will soon be over and settle down into a universal peace when labor will be enthroned over all the earth and capital wiped out save as it is contributed by the laborer to the

Socialistic commonwealth.

It is interesting to note the beautiful Utopian picture which Socialistic writers have conjured up on this subject. The learned Jesuit Joseph Huslein, who is

learned Jesuit Joseph Huslein, who is making a specialty of Socialistic studies describes it after this fashion:

"The propitious moment has arrived. The signal has been given. Suddenly at a word, the great wheels of industry cease to revolve, the tools drop from the hands of the toilers, the noise of forge and hammer and the hum of busy life are in a moment suspended as by a magic in a moment suspended as by a magic charm. All the workers who are not part of the "conscious rinority," as Syndicalists call themselves, stand dumb in amagement or stricken with fear, and are readily induced to leave their posts. A silence, awiul, ominous, unbearable, sinks upon the vast cities and the deserted farm lands. All means of communication have been cut off. No trains speed through the country, no wagons rumble along the city streets no flash of electric wire brings tidings shouts along the public walks. Per ons move fearfully through the streets No one knows what has already hap pened, what is still to happen. Day follows day, bringing neither change or news. Worst of all, and most terrible the supply of food is giving out, except for such provisions as the strikers have laid aside for themselves. The grizzly spectre of famine is stalking through the land. What is it that has taken place? Nothing; except that the toilers have left their work. There is no fighting in the streets. The strikers are in their homes and so the soldiers cannot be called into action. But they too, have dropped their rifles. They been instructed to understan that they themselves are only working-men in uniforms, and do not differ in any wise from their brothers in "overalls and blouses." Sooner or later they, too, nnst return to shop and factory.

e brooding over the world-the silence preceding a new order of social activities—is oftentime pictured by Socialist journa's during times of strike. The picture is a familiar one to Socialist. It presents the figure of a great, brawny, bronzed workingman, with his arms folded over his breast and bugling muscles, standing proudly erect, while at his feet are seen the little kings and queens of the earth casting away their crowns, the capital ists opening their money bags and wo men of wealth wringing their hands and

begging for bread.

The lesson has been taught; the greatest revolution in the history of the human race accomplished, and all so far without the shedding of a drop of blood

shriek of factory whistles is heard, and ca'ls the laborer once more to his toll. But it is no more the degradation, but the triumph of labor. The shrieks are a very pean of victory. Now at last the workers are in complete control, and no longer under the thumb of the capitalist. Hereafter it is to the workingman, and to him alone that the product of his own toil belongs.

Is it any wonder that such a Utoplan picture with its impossibilities should appeal to the sympathies of millions among the disaffected and penurious classes? It will electrify numberless

people who are more or less ignorant, and who are not able to see the trash people who are more or less ignorant, and who are not able to see the trash and worthlessness through its glittering fascinating gauze. Leaders of Marxian Syndicalism will be able to give the raison d'etre of the deceiving, will-o'the-wisp picture. To them this all is a myth, but it is a myth serving a pur-

Thus Sorel in his "Reflections on Violence," defines a myth to be: "An artificial combination invented to give apparent reality to hopes which inspire present activity." Among myths he classifies the Kingdom of Christ for the sake of which so many millions of Christians suffered martyrdom. And he reasons that the modern myth of the General Strike, as an ideal to be at tained, will have a similar effect on all Syndicalist workers. He admits that the entire picture, as presented, is imaginary, but it is calculated to enthuse the laboringman to an assertion of his rights, though it cost him the last drop of his blood.

Another Syndicalist writer, Arturo Labriols, says: "Experience has shown that the idea of the General Strike, a symbol of collapse of the capitalism, is o revolutionary temperament of the letariat and for inspiring them with an heroic spirit of sacrifice."

Among writers of this class are found

those who advocate violence and blood-shed in bringing about the final results of the General Strike. Thus Sorel holds that violence must be used to in-timidate the employing class and that the combat may assume the character of a real struggle of armies in a campaign.

The principle of the General Strike
was emphatically endorsed by the Congress of the General Confederation of
Labor, held at Tours in 1896, during which M. Guerard dwelt particularly or the helplessness of the army in the event of the General Strike having become an ecomplished fact:

"The General Strike," says he, "will last a short while and its repression will be impossible; as to intimidation (of the workingmen by the employers under protection of the government) it is still less to be feared. The necessity of defending the factories, workshops, manufactures, stores, etc., will scatter and disperse the army. And then, in and disperse the army. And then, in fear that the strikers may damage the railway, the signals and the works of art, the government will be obliged to protect the thirty-nine thousand kilometres of railroad lines by drawing up the troops all along them. The three hundred thousand men of the active army, charged with the surveillance of thirty-nine million metres, will be isolated from one another by one hundred and thirty metres, and this can be done only on condition of abandoning the only on condition of abandoning the protection of the depots, the stations, of the factories, etc., and of abandoning the employers to themselves, thus leaving the field free in the large cities to he revolted workingmen. Strike will be the revolution, peaceful

From this exposition of what is meant by the General Strike it may be readily seen that the end-social revolution is to be gained by peaceful means, possible, and violence and bloodshed, if necessary. The Socialist—Syndicalist or otherwise—is an arch-enemy and arch conspirator against existing eco omic conditions and present soci government.—Intermountain Catholic.

A man is a fool whose plans all end



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ENJOY the daintiness and luxury of the nighest quality underwear for everyday wear at no greater expense than the cost of the ordinary kind. You can do this if you wear

Hygeian Underwear "Tailored to the Form" of such beautiful yarn (spun and prepared by us) and of a special weave that means not only comfort but also the assurance that the rest of your attire will fit properly. You will find Hygeian underwear exquisitely soft, shapely and perfect fitting, highly durable and popularly priced.

"Hygeian" is made for all ages—infants—children—ladies—to fit all figures. In cotton—cotton and wool and the finest of Australian Merina Wool. Union suits for children and ladies. Regular sizes—over sizes and extra over sizes. All weights, Summer, Winter, Fall and Spring

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FIVE-MINUTE SERMON

TWENTY-FIFTH SUNDAY AFTER PENTECOST

THE VANITY OF WORLDLY THINGS

There is an old and true proverb which says: All is not gold that glitters. Many things that have a pleasant and alluring appearance turn out, upon closer inspection, to be hollow and deceitful, and to these things belong the treasures and pleasures that the world

can offer. They are truly cockle.

It was the custom among the ancient
Persians on some high feast day of the
year, to place upon the royal throne a
criminal who had forfeited his life, to place the scepter in his hands, the crown upon his head, and royal honors were shown to him. Upon this day this man could have pleasure to his heart's desire! The following day he

heart's desire! The following day he was seized, scourged, and finally put to a painful death upon a cross.

My dear Christians! So does the world to her votaries. It raises them to high position and honors, procures many pleasures for them, but all this lasts only for a short time, and disappointment, pain, and adversity soon follow upon these blissful days. Remember the fate of Bilassar. He was in his full power and magnificence, enjoying himself at a great feast, and in the same night his city was conquered and same night his city was conquered and he was captured and slain. There are so many people laboring day and night, by the sweat of their brow, to gather wealth; they seek nothing but riches, honor and pleasure, when suddenly death overtakes them. "What hath pride profited us," they will say with Solomon, "or what advantage hath the boasting of riches brought us? All boasting of refuse away like a shadow" (Wisdom v. 8.9) King David says of them: 'They have slept their sleep; and all the men of riches have found nothing in their hands" (Ps. Ixxy, They may be likened to the man who dreams that he has acquired great riches and magnificent possessions and awakes to find it has been an idle dream. awakes to find it has been an ide dress.
So the world and its tressures. They
may have the appearance of a field of
beautiful flowers and delicious fruits
and are eventually found to be only

Too many people become aware of this only when their last hour has come. Then they realize that they have pursued shadows, that they possess nothing that can be taken into eternity; that all their scheming and planning is now of no avail. Woe to us, my dear Christians, if we fail to realize that the possessions and pleasures of the world are nothing but vanity! We to us, if, be-fore we appear at the judgment seat of God, we have not gathered up treasures which neither rust nor moth doth con-sume and have not placed them where thieves can not break through and steal! thieves can not break through and steel!
Woe be to us if that last moment arrives
before we have performed any good
deeds, such as will merit us eternal life!
"For what shall it proft a man if he
gain the whole world and suffer the loss
of his sou?" Or what shall a man give
in exchange for his sou!?") Mark viii,
de 370. He can give nothing in the 36, 37). He can give nothing in the hour of death, "for the night for him has come in which no man can work."

Let us restize now, my dear Christians, what is necessary for our salva-tion, now while there is yet time, and before the days come of which we must say: "They do not please us." Let us not be deceived by the false splendor of this world! Let us follow the advice of St. John: "Love not the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him. For all that is in the world, is the concupiscence of the flesh and the concupiscence of the eyes, and the scide of life, which is not of the Father, but is of the world. And the world passeth away, and the con-cupiscence thereof, but he that doth the will of God, abideth forever" (I John ii, 15 17). Let us not seek our salvation in the world, but in God, who alone can make us eternally happy. He that possesses God possesses all, and vastly more than this whole world can or offer for he possesses the guarantee of eternal life, a life of true and ever-lasting happiness. Amen.

TEMPERANCE

A RARE EXCEPTIONAL SALOON

KEEPER

It is not often that a saloon-keeper investigates the liquor problem and offers a practical aid to its solution, but World's Work points such a case in the activity of "Young Dick" O'Rourke, a graduate of Valparaise (Ind.) University, a former student at the Michigan College of Mines, and a saloon-keeper in Houghton County, Mich. In the spring of 1911 he was elected County Supervisor from Franklin to waship, and by the end of from Franklin township, and by the end of the year he had drafted an ordinance that has, it is said, nearly eliminated drunkenness from that community. Young O'Rourke, as Supervisor, learned that Hougaton County, in spite of its that Hougaton County, in spite of its prosperity as the center of a rich copper mining district, spent \$65 000 a year for the relief of paupers. He investigated and found that nine-tenths of this distress was caused by the excessive drinking of men who were family breadwinners. Last winter, at his suggestion, the Board of Supervisors chose a special officer whose duty it should be to seek out habitual tippiers, warn them to stop drinking, and, if they failed to heed the warning, to get their photographs and to flie to get their photographs and to file copies of them with every one of the hundred saloon keepers in Houghton County, with orders that no liquor be

Frank Rankola, a big mild-eyed young Fran-and a tectotaler—was chosen for this work. Immediately the wives, sisters, sweethearts and em-ployers of the hard drinkers began to ployers of the hard drinkers began to report them so him. Rankola visited every case. Often he had to make the jurney on skis over six feet of snow. In seven months he called upon ninety men. Eighty four of them forswore their drinking; only six photographs had to be posted. Many of those who "swore off" were out of work because of their irregular habits. Officer Rankola

FEARED HE HAD CONSUMPTION

"Fruit-a-dves" Cured Him



ST. STEPHEN, N.B. Jan. 17th. 1911 "I wish to tell you of the great good "Fruit-a-tives" have done for me. For "Fruit-a-tives" have done for me. For years, I was a martyr to Chronic Constipation and Stomach Trouble. I was greatly run down and my friends feared I had Consumption. I tried numerous doctors and all kinds of medicines, but received no relief until advised to try "Fruit-a-tives" by Mr. McCready of St. Stephen, and am pleased to say that I now enjoy excellent health. "Pruit-a-tives" are the best medicine made, and I strongly advise my friends to use them". HUGH McKENNA.

"Fruit-a-tives" is the only medicine that will positively and completely cure Constipation. This wonderful compound of fruit juices acts directly on the liver, causing this organ to extract more bile from the blood, and to give up more bile to move the bowels regularly and naturally.

50c a box, 6 for \$c.50, trial size, 25c. At all dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

got jobs for them, and they have all justified his recommendation of them by staying sober. He visits these probationers frequently to give them encouragement, counsel and admonition. The photographs of the six worst cases are kept under lock and key and are known only to the second man and to the only to the saloon men and to the special officer. Thus there is no humil-iation of anyone.

Under this law eighty families have had temperate fathers restored to them; Houghton County has saved probably \$15,000 of poor relief money in seven months; and the saloon-keepers are said to be entirely satisfied with the ordinance.

NEW TEMPERANCE SCHEME At a meeting of the Federated Temperance Societies of England held in connection with the recent Catholic Congress at Norwich, steps were taken to organize a juvenile temperance organization according to a plan which has been outlined for submission to the member of the English hierarchy The primary object of the movement

is to bind to gether the juvenile Catholics of England of both sexes in the them against the evils of gambling. The proposed pledge binds those who take it to obstain from intoxicants until they reach the age of twenty-one or twenty-five. All school children who have made their First Communion or who have been confirmed, and all young people above school age and under twenty-one, are eligible for membership The local societies in each diocese will be banded together into a union under the supervision of a diocesan council. As soon as the project receives the approval of the heirarchy it will be aunched in every diocese of England.

This movement is along the lines advocated by the most thoughtful temas in England. They feel that the future hope of the temperance movement lies in the young. Upon the training which they receive in this important matter will depend whether or not they will, in after life, affiliate themnot they will, in after life, affiliate themselves with those who are laboring to
bring about a genuine temperance reform. The success of this new movement will be watched with interest by
temperance workers on this side of the
Atiantic. It may, likewise, have the
effect of awakening some of the dormant
leaders of the cause in this country to a
realization of the duty of the hour.—
Catholic Bulletin. Catholic Bulletin.

THE WORK OF WHISKY

Here is a strong indictment against liquor by the Canyon City Eagle, and it is only an unvarnished statement of

fact, adds the Catholic Sentinel.

'Since Sheriff Collier has been in 'Since Sheriff Coilier has been in office Albert Green was killed. He was drunk. Oliver Snyder was killed. He was killed by drunks. A Greek man was killed at Dixie. He was killed by a drunk. Sweek was killed, and he was killed by a drunk. Barnes was killed when both he and his slayer were drink ing. Crowley was killed. He was drunk and was killed by a man that was drunk. There are five men. Elmer drunk. There are five men, Elmer Shields, Earl Shields, Bert Green, Ber Hinton and Joe Casaday in the peniteniary for life, and they were drunk when they killed Snyder. These men were either heads of families, fathers, husbands or brothers, and those upon whom the sorrow or shame fell repre-sent more than one hundred of Grant County's citizens.—Harney County News.

TOBACCO HABIT Dt. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2.

LIQUOR HABIT

Marvellous results from taking his remedy for the liquor habit. Safe and inexpensive home treatment, no hypodernic injections, no publicity, no loss of time from business, and a cure guaranteed. Address or consult Dr. McTaggart, 75 Yonge street, Toronto, Canada.

GOOD ADVICE

President Edmund James of the University of Itiinois gave some vigorous advice to the freshmen at the opening convocation of the University at Urbana, Ill recently. "Many failures in the college work of the first two years can be traced to alcohol and tobacco," said President James. "The only safe rule for college students is 'taste not, touch not, handle not.' Seniors and juniors might build up a most excellent touch not, handle not.' Seniors and juniors might build up a most excellent college tradition if they would prohibit freshmen and sophomores from drinking and smoking, on the ground that they are still infants, at least in the academic sense. The habit of treating and urging fellow-students to learn to smoke and drink on the ground that it belongs to good tone in student society is unworthy of the American college student, and it should be consigned to the limbs of childigh triefs, to be sufthe limbo of childish tricks, to be suf-fered, if at all, only in high schools and

Under date of Sept. 23, the daily papers printed a despatch from Wash-ington stating that Major-General papers printed a despatch from Washington stating that Major-General Leonard Wood, Chief of Staff of the army, had promulgated an order throughout the military service requiring that any officers or enlisted men "absent from duty on account of disease resulting from his own intemperate use of drugs or alcoholic liquors or other misconduct shall forfeit his pay for the period during which he is unable to perform his regular duties."

This order is in accordance with

This order is in accordance with legislation in the army appropriation bill of this year. It is in line with the efforts of the War Department and especially of the Surgeon-General to reduce the amount of dissipation in the

Green Isle are making great progress. They should warn intending emigrants to America of the danger of making the salcons here a place for meeting old friends, and they should also be warned to keep out of organizations that have a bar or serve liquor at entertainments and meetings. Many an Irish lad with bright prospects falled because of these traps.—Catholic Abstainer.

Woman's Rights and Bad Bread

No woman has any right to offer her husband heavy, sour, pasty bread when she can avoid it by using White Swan Yeast Cakes. Ask your grocer for a 50 package (6 cakes) or send for a free sample to the Wnite Swan Spices & Cereals, Limited, Toronto, Ont.

CONSUMPTIVES AT LOURDES

To the pages of the well-known Catholic French publication, Le Corres-pondent (Paris), Doctor de Grandmai-son, the principal of the Medical son, the principal of the Medical Faculty at the Catholic Institute of France, contributes an article full of interest, entitled 'La Tuberculose a Lourdes," which brings the account of cures fully effected right up to date. "It is not necessary," says Dr. Graudmaison, "to go to Lourdes in order to meet with people who have been miraculously cured. It is sufficient to visit one of Dr. Boissarie's assemblies in Paris to examine recently cured persons and to examine them if necessary.
"I myself have approached such people at first with skepticism, only to

people at first with skepticism, only to find myself confounded by the revela-tions which my own professional investigations have made to me. That the

authentic cases. Several years ago. a young woman, Angele Lorence, broke her ankle and soon after developed a tumor, which necessitated her going into the hospital at Monaco, where for thirteen months she remained a patient. At the end of that time, she could only leave the hospital by walking with the aid of crutches.

"Arrived in Paris, she became a patient at the famous Hospital Beaujon,

patient at the famous Hospital Beaujon, when she soon (as the result of another fall) developed spinal tuberculosis, as was attested by the certificate given her by the resident physician, Doctor Quesnel, who treated her during six years. Hers was shown to be one of those terrible cases of tuberculosis of the bone which leave no hope for the pati bone which leave no nope for the pati ent. On August 19, the girl, at her own especial request, was transported (by the "consumptives" train," says the Doctor) to Lourdes, and there she was bathed on two occasions (August 19 and

20) in the waters, but without result.

"On the occasion of her third bathing in the waters, however, she felt so much stronger after the immersion, as to be able to dress herself without help. The effect upon her was attested by local (and very sceptical) physicians, and in a short while the doctors felt bound to declare the girl immune from examined her in detail, and found both the ankle and the spinal column in per-fect condition. Doubt is not permissible in this case and for my own part, I am positive that no means known to medical science have operated in the cure of this girl."

A similar case came under the notice of Dr. Grandmaison when one Gabrielle Durand, eaten up with both abscess and tuberculosis, was taken in 1908, in a dving condition, to Lourdes. On the fifth day after her arrival, when immerse in the waters, she was almost uncon scious, and the contact with the cold waters caused her intense agony. On the sixth day (Grandmaison attests) she was able to walk by herself to the Grotto, and furthermore, one of her legs, which had been some inches shorter than the other, gradually assumed its proper length. Doctors who had previously, during several months, treated this girl did not recog-nize her when she was shown to them and presented under another name. These are but a few of a score of case which came under the notice of the physician.

. Cases of tuberculosis of the bone ('uberculoses ossenuses, to give the Doctor's word) are plentiful among the cures registered and attested at Lourdes," says de Grandmaison, "and there can be no questioning the possibility and the reality of the cure. We can only repeat with Dr. St. Germain; These cases are altogether outside the scope of our observations. Given up by the Faculty, several women now in perfect (or at least good) health have become cured contrary to all the laws of medical science. * * *

"It is not my intention to critcize the curative processes of contemporary medical science, but when I see that the cures effected at Lourdes upset all calculations and previous experience by their suddenness, their manner, their rapidity and comprehensiveness, then, I can reach only one conclusion, and that is that the cures affected at Lourder are not to be explained by scientific argument; they are altogether outside the scope of the interpretation of Med-icine; they are miraculous. The medical fraternity ought to investigate in the matter and not treat the whole question with indifference or disdain.

When a serum is discovered that re cures effected are the results of super-natural intervention, I am positive, and I wish here to record some especially pland. Sceptical physicians endeavor

PRESIDENT NONE-SO-EASY

on the other hand to explain away Lourdes by theories of hypnotism and "suggestion." Yet, one would be glad to know how many cases of tuberculosis and abscess have been conjured away by means of hypnotism or "suggestion." Recognition of a supernatural intervention is evidently too much for our pride and it is precisely because the cures are miraculous that medical faculties are so quick to deny them.

Let us ask of Mary to obtain for us from the Holy Ghost the gift of Divine love, for then all the crosses of this life will seem sweet to us.

The character of a man is formed by his daily thoughts, and daily words, and daily actions, until it becomes fixed His principles stiffen into nabits. As he thinks often, so he is likely to be-come permanently.

The most independent man is he who delights in being under the guidance and protection of lawful authority. The most pitiful slave is he who, forszking this highroad, falls into the byways of charlatans and schemers.

They who recognize by the light of faith the sovereignty of God in all things will recognize the sovereignty of God in the daily and hourly details of their own personal life and in the

"PAIN COMPLETELY

So Says Thomas Stephenson after

Taking GIN PILLS

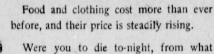
manhood and womanhood.

Don't pass GIN PILLS without a trial. Every box is sold on the positive guarantee that if six boxes, used according to directions, do not help you, your money will be cheerfully refunded.

50c. a box, 6 for \$2.50. Free sample if you write National Drug and Chemical Co. of Canada, Limited, Toronto.

manhood and womanhood

The Cost of Living



derive the necessaries of life? A Life Insurance Policy would answer the question, and set your mind at rest.

source would those dependent upon you

Write, or consult a representative of the

NORTH AMERICAN LIFE

ASSURANCE COMPANY



LEFT ME"

O those who have suffered, year in aud year out, from the dragging misery of Kidney Disease, anything that will relieve the pain is a blessing indeed. That is just what a well-known resident of Lachute Mills, Que., and his wife both found in GIN PILLS.

Would you welcome such a relief? Then take GIN PILLS. They go right to the spot—ease the pain almost at once—neutralize the Uric Acid which is causing all the trouble—strengthen the kidneys so that they will be able to keep the blood pure—and quickly take away that weakness and tenderness of the back which undermine the energy and vigor of menhood and womanhood.

Lachute Mills, P. Q.

112-118 KING ST. W.,

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TORONTO, CAN.

VALLEY CITY SEATING CO. --- DUNDAS ONT.

O'KEEFE'S Liquid Extract Malt with Iron

is an ideal preparation for building up the BLOOD and BODY It is more readily assimilated and absorbed into the circulaand absorbed into the circula-tory fluid than any other preparation of iron.

It is of great value in all forms of Anemia and General Debility. For Sale at Drug Stores

W. LLOYD WOOD General Agent Toronto :: Canada

"I was troubled for many years with Kidney Disease, and a friend told me to take GIN PILLS. After taking a few boxes, I was greatly relieved, and after finishing the twelfth greatly relieved, and after missing the box, the pain completely left me.

My wife is now using GIN PILLS and finds EN ENDENNE DE LA COMPANSION DE LA COMPAN My write is now using GIN PILLS and and that that she has been greatly relieved of the pain over her Kidneys.

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

THOMAS STEPHENSON.

"Canada's Biggest Piano Value"



Style 70-Colonial

Sherlock-Manning 20th Century P ano

Examine the Sherlock-Manning 20th Century Piano. Listen to its exquisite singing tone. Ask about its many quality features --- Otto Higel Double Repeating Action; Poehlmann Wire (the best imported piano wire): Weickert Felt Hammers: the famous Billings Brass Flange (the flange that endures); and other important features.

Then, when you've found out all there is to know about the Sherlock-Manning 20th Century Pianowhen you've been convinced that this instrument represents the best piano value in the Dominion-then ask us the price. You'll find it much less than you expected,

But there are sound reasons to account for the lower price as for the greater excellence of these

Write us to-day for full particulars and handsome art catalogue -and we'll tell you how you can save \$100 on the purchase of as fine a piano as can be made at any price.

Sherlock-Manning Piano & Organ Co. LONDON, " CANADA (No Street Address necessary)

value \$60. Second prize, Ideal Iron Bed. complete with Spring and Mattress, retail value, \$35.00. Third prize, Ideal Crib or (option) Ideal Folding Couch, retail value \$20.00. Fourth prize, Ideal Brass Hat Rack, retail value, \$10 00. Conditions: 1 Answers must be written on one side of the paper. 2. Answers must not exceed 200 words. 3. Must contain the full name and address of the writer. 4. Must contain the full name and address of his or her local furniture dealer. 5. All replies must be received at our offices on or before Dec. 10th. 6. And must be addressed according to the address and street number given in this advertisement. 7. All employees or friends of the employees of the Ideal Bedding Company, J. J. Gibbons Limited, and the Canadian Home Journal barred. The awards will be announced in the Canadian Home Journal, February 1913 number, and by postal to each contestant. The Judg's will be W. P. Bennett, Managing Director, The Ideal Bedding Co., Limited; J. J. Gibbons, J. J. Gibbons Limited; W. G. Rook Publisher of the Canadian Home Journal. SO GET BUSY. Write us in your opinion of both of these advertisements. It may win you a bandsome prize for a Christmas present. The awards will be made on Dec. 15th and the prizes despatched in time for Christmas. Address all correspondence THE IDEAL BEDDING COLIMITED 22 Jefferson Ave., TORONTO

\$125 REWARD Here are two advertisements, "A" and "B." Which do you consider the best advertisement? For the four best answers to these two questions we will award four prizes, no person to receive more than one prize, as follows: First prize, Ideal Brass Bed, complete with Ideal Box. Spring and Mattress, retail value \$20.00. Fourth prize, Ideal Brass Hat Back particles and Mattress, retail value, \$35.00. Third prize, Ideal Crib or (option) Ideal Folding Couch, retail value, \$10.00.

"wouldn't your husband be glad if

you said to him, "John, don't let's waste m ney on giving each other useless trifles for Christmas—let's buy something substantial for the home.

"I have been thinking now much I would like to fix up a spare bedroom, and I know where I can get the dearest little bed, spring and mattress you ever saw, for as low a price as \$35.00." Of course he would be glad, and he would be delighted with

The place to get such a dear, little three-piece combination set is from any furniture dealer who handles the "Ideal" line of beds and bedding.

Before you buy any Christmas present you should certainly inve tigate these "Ideal" combination sets, consisting of an "Ideal" bed, an "Ideal" Box Spring and an "Ideal" Mattress.

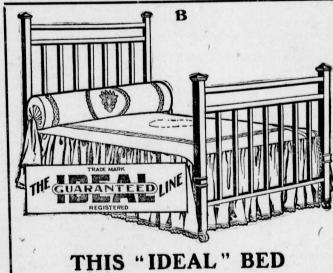
The set is something that will give you pleasure, not only for to-day, but for years on you will look back with pride and delight to the thoughtfulness which prompted you to buy this magnificent home present at the Christmas Season of 19:2. There is one thing to be careful of.

Be sure you get an "Ideal" bed, an "Ideal" Box Spring and an "Ideal" mattress. There are imitations about, and while that may flatter us, if you happen to get one of them you will be disappointed.

THE IDEAL BEDDING C'LIMITED 22 JEFFERSON AVENUE, TORONTO



Bed look nice in your home ? :: ::



makes an ideal Christmas present. You and your husband couldn't combine and give each other any present that would give you both such pleasure and

You can get a complete outfit consisting of an "Ideal" Bed, Spring and Mattress from your local furniture dealer for \$35.00, but be sure to get an "Ideal" Bed. Otherwise you may be disappointed. Make a point to ask your dealer his opinion of "Ideal" Beds.

THE IDEAL BEDDING COLIMITED 22 Jefferson Avenue, TORONTO

MULTIT COMPANY LIMIT

MADE IN CANADA

THE QUEEN OF FLOWERS

It is said that the rose has had more

China has the climbing white rose Egypt's sand bears the rock and see

rose, Persia has the hundred leaved variety and Iceland has a vivid crimson rose, which the natives find when they scrape away the snow to gather moss for their reindeer.

The lily has always been a rival of the rose. Buddha always had the lily as his flower, while Vishnu, the second

greatest god has, as his flower, the rose. Indeed in Hindu it is said that he found

his wife, Lakshimer, in the heart of

There are rose festivals in every country, perhaps France having the most. One of the very prettiest is the selection, by the mayor of the most deserving girl, who is crowned queen of roses,

the selection, but a gentle nature and a

sweet disposition.

The Greeks and Romans garlanded

their heads with these flowers at ban-quets and feasts and the phrase, "Under

the Rose," comes from these people, since words uttered under the rose were

to go no further than the room or place in which they were spoken. The red 10:e has always been the em-

blem of love and on joyous occasions is always in use. The American Beauty's also the emblem of love and the history

of this beautiful flower has been muc

George Bancroft, the historian

France declares that it was imported

from that country.

The full-bloom rese was the insigma of the house of Tudor, the rival houses of York and Lancaster chose red and white roses as their emblem, and the wars of the roses lasted until the houses was united by marriege.

The rose is not only renowned for its

beauty but from its petals can be ex-tracted the most costly and penetrating scent known, and the ancient pharma-

cist used the flower and the seeds for

Many of the prettiest poems in all

I am a little out of patience with a boy of sixteen whom I know. He was graduated from the graduar school last

were united by marriage.

many ailments.

claimed it originated in his garden while

father's arms :

CHATS WITH YOUNG MEN

A NEGLECTED BOOK

When I was a boy people read the Bible; Protestants because it was the Magos Charts of their religion and Catholics, not merely because it was inspired, but because they were looliged to refute the arguments drawn by Protestants from the sacred text. A biblical allusion in a newspaper or speech was instantly appreciated and it was a common practice for addisonable to the forest or a practice for addisonable to forest to a practice of the forest or a practice. tice for ordinary folk to refer to a pass-age casually as a college professor might mention the battle in the tenth book of the Aeneid or the description of the shield of Achilles in the Iliad. Scriptural phrases were a part of the vernacu

truth say in his day: "I have taken all knowledge to be my province," and likewise, the decizens of those spacious, long gone years to which I refer, could easily claim a mastery of the good litera-ture of their time and the first book on the list and the one best known was the

the list and the one best known was the Bible.

Now all this is changed. Bible society officials may state that they have last year distributed more copies than ever before, but the fact is, the Bible has been driven from its former place of pre-eminence by the flood of novels, magazines and works of all sorts that pour monthly from the present generation does not know the Bible, or at best knows it only at second hand, and is as much at a less before a Scriptural allusion as if an episode from the Talmud had been cited. The grossest mistakes are passed over by the est mistakes are passed over by the

As I listen to the priest reading the Gospel of the Sunday, some superb fragment from one of our Lord's discourses ment from one of our Lord's discourses or the account of some miracle, I wonder that the members of the congregation do not pick up the Bible on their return home to gain an idea of the context of what they have heard. Apparently they are quite content with the portion read to them as if it were a complete narrative. To put it bluntly the Bible to day is a sacred classic, admired beyond expression in a vague way, reverenced to a degree by all—and unread.

to day is a sacred classic, admired beyond expression in a vague way, reverenced to a degree by ali—and unread.

Now, this is a great pity. I do not
speak so much about the Old Testament,
for it is emphasically a book for the
scholar, requiring a vast amount of sidereading, knowledge of topography and
familiarity with strange idioms. What
I particularly deprecate is the neglect
of the New Testament, which in many
ways is almost modern and in a general
way, quite within the scope of an ordinway, quite within the scope of an ordin

Judged even by pagan standards, there is no other book comparable to it; no other orations like the Sermon on the Mount, no other short stories like the Parables, no other letters like the vivid and piercing Epistles of St Paul or the wondrous charity that breathes in the Epistles of St. John. However we look at it, the book is unique, surpassing

everything else in print.

If the New Testament were really w; if it were discovered in som new; if it were discovered in some Eastern monastery or rescued from an Egyptian dust heap, the world—the cynical, unbelieving world—would go mad over it. It would banish all other topics of conversation; but instead it is an old story, a half-forgotten song. One waiting in an office or a library will take up the most uninteresting book in preference to the Bible, from a mistaken notion that there is in it nothing new for him; yet I am certain that if it ware one ned at random and read for five were opened at random and read for five minutes he would be leath to lay it

A clerical friend of mine recently told me, with a smile, of a devout lady who asked him for a book of meditations. She had tried them all and none suited. He recommended the New Testament and she is never tired of thanking him.

Publishers are to a degree blame-worthy or the neglect of the Bible.

They have issued it in volumes as ponderous as unabridged dictionaries to gather dust on parlor tables or serve as receptacles for bank notes and pressed flowers, or else they have printed it in microscopic text. The majority of Bibles I notice are impractical for the average reader. We may take a lesson wherever we find it.

I noticed not long ago in a Boston hotel the Bible furnished by the society called the "Gideons" and marvelled at is clear type, sensible binding and handy form. Strange that it should be left to an organization of commercial travellers to get out a Bible suited for every-day people. But on reflection. It is not so strange. These men have learned by experience what the public wants. It is their trade to know it, and according to their lights they have done well.

The present generation is stupefying itself with literature that is not worth while; badly written, rousing unhealthy

itself with literature that is not worth while; badly written, rousing unhealthy excitement, and sometimes positively harmful. Reading to-day is a sort of mental drug-habit with all the consequences such a habit breeds. It would be vastly better for us all if nine-tenths of the books now in circulation had never hear written.

never been written.

Throw away your popular novels and flamboyant magazines; procure a well-printed copy of the New Testament and settle down to read it as if you had never opened it before. Look up the goegraphy of Palestine and read something of what learned and holy men have written about our Lord's public life and the circumstances of His utterances, and I guarantes that within six ances, and I guarantee that within six months all other books will have lost their savor for you. Men and women of varied degree of ability, learning and witchery of style have given us books after their fashion, but God has given us this book .- A Looker-on, in Bosto Pilot.

HASTE AND HURRY

Haste is one thing, and hurry is quite

Haste, like a railroad train, goe straight and swiftly on its way to its

Hurry, like an aeroplane in a counter-currant or buffeted by head wings, goes

zigzag.

Haste belps.

Hurry is but haphazard.

It is usually the fretful mind that seeks to do things in a hurry. The trained mind hastens methodically. Speed is not necessarily determined by the number of times the wheel goes

round. There is such a thing as lost notion. Or the belts may be slipping. Hurry merely marks time, while haste narches directly into camp. Ordinarily there is no call for either

haste or hurry, but when the urge is on every force must be marshaled, and swift results are brought about by making haste.

Behind the work must be the careful, predetermined plan and the resolute, resourceful mind which accurately aims

he efforts, but there must be no hurry Hurry misdirects energy. Hurry makes friction. Hurry makes friction.

Plan your job in advance. Go at it calmly and with reserve power. Be sure you are right and then go ahead—swiftly accurately, grimly, intelligently. But, whatever you do, do not hurry.

Make haste slowly.

THE SMART YOUNG MAN

A young woman was once walking with a very young and very smart man, who was inclined to air his knowledge of the languages a little beyond what she felt modesty required. She, therefore, said to him with an air of deference to

his superior attainments. "You are a Latin scholar. I wish you would tell me how to pronounce the word so-met-i-mes."

The youth, with a kindly air of patronage, replied: "I have not met the word in my Latin reading, but I should have no hesisation in saying that it should be pronounced so met-i-mes" (giving it in four syllables, the accent on the second.)

"Thank you for telling me," replied the girl, demurely. "I have always heard it pronounced sometimes, but if you say the other way, that must be

OUR BOYS AND GIRLS

BIG JIM'S LITTLE GIRL

He was engineer Jim Stevens on the Air Line Railroad, "the down express." He was very proud of his locomotive, No. 60. He would sometime boast how quickly he could stop it. He would stand in his cab as royal as a king on his throne. Before him were the steel levers with their shining handles. He knew just bow to make the shrill locomotive whistle shriek out, "Down brakes!" He would make his quick, strong hands fly there, shut off the steam, and bring to a prompt halt the ponderous, crushing mass of iron on the track. He did it—oh, once he could do it! But I must not anticipate.

He got his name, "Big Jim," from Frank Davenport, the jolly hackman. Frank hnew everybody, even people that he had never seen before. He had, though, once met this big, burly, muscular engineer, who ruled like a king is his grimy cab.

"Halle I" shouted Frank, when the

"Hallo!" shouted Frank, when the "down express" came in one day. "If there isn't 'Big Jim,' the new engineer,

He will make that train walk.

Walk? Say run, shoot, fly! How Big
Jim beat the record made by all previous trains! And his "leetle gal" what about her?

That was Effic Stevens. Her mother having died, Effic lived with an aunt, the engineer's sister. One day, the second after be appeared as the king of the "down express," there came to the station a child with a lunch basket. Station a child with a lunch basket.
The blue of the seas was in her eyes,
the sunshine was in her hair. The
music of the wind singing in the pine
forest was in her voice. She came to
the station and waited patiently till
locomotive No. 60 rosred into the buildincomotive in the control of ing, saying in a voice of thunder, "I am here!" and then she took her place not here I" and then she took her place hot far from No. 60. The engineer saw her, leaped from the cab, seized her in his arms, lifted her, kissed her, and then went back, a good sized lunch in his pocket. From the cab he kissed a grimy hand to her, and she kissed her's in re-

hand to her, and she kissed her's in return. Her's was as white as a snowflake.

"Big Jim's leetle gal, I know," declared Frank Davenport. Nobody disputed what Frank said he knew. It wouldn't have changed his opinion if anyone had disagreed. The hackman had overheard a conversation between the engineer and his "leetle gal."

"I prayed for you on the road page.

"I prayed for you on the road, papa, this morning." she said, playing with his hair and twisting a stout, iron gray lock bout her flager.
Big Jim said, "That's right."

it is awful risky, papa. Do you -pray?" asked Effic.
Big Jim set her down. "Guess the

cab of old 60 and me can get along."

Then he went to his cab, and for some reason did not kiss his hand to her that day. The snowdakes, though, fluttered in the air. He only said good-bye; she noticed it, and when she turned away her blue eyes were dashed with a sudden

"I tell ye," said Frank to a brother sekman, "that teched me way down in

The next day, at the hour for the

The next day, at the hour for the arrival of the express Effie was at the station, watching for it.

She was not in the habit of crossing tracks, but she had anjextensive acquaintance; among the dogs of the place, and a 'Brownie,' who had suddenly been lamed, was dangerously exposing his shaggy, handsome feet, and Effie's symmathy was so violently arround that translations are supported that translations are supported that translations are supported to the state of the pathy was so violently aroused that, try-ing to call the dog away from the danger

she thoughtlessly ran a great risk her-self. That very hackman whom Frank Davenport had often classed as a "clumsy blunderbus," proceeded to prove it. He dropped a trunk he was carrying, and down it came with arresh languages have been written about "The ing weight upon a weak board in the flooring of the station. The runk would voice.

Languages have been written about "The Queen of Flowers," the Rose.—True Voice. nooring of trestation. The runs would not yield, and the weak board was forced to do so. A big, ragged hole was left there, which the station agent proposed to mend as soon as the trains would let

year and then had to go to work. He complains steadily that he does not have Big Jim's keen eyes saw it as No. 60, in its usual roaring style, swept into the station, roaring away, "I am here!" It annoyed him to see anything "not the chance that other boys are having, and that he cannot hope to accomplish much in life because of his lack of edu-

It annoyed him to see anything "not just right," along the track, and he growled out an cath. He had been in a growling mood ever since yesterday's leave taking of his "leetle gal." He had been much dissatisfied with himself. He had reasoned with himself: 'Why shouldn't I pray? My wife used to talk to me. It would have to be a prayer for more."

That makes a good first round in a sinner's supplication. Big Jim might have seen. Because he had all this time being unwilling to breathe a syllable of petition, he was the more dissatisfied with himself. When he saw the ragged, deep wound in the floor, the oath in part showed dissatisfaction with the man showed disastisfaction with the man uttering it. His soul was in a turmoil, and that exclamation was a kind of crater whereby the volcane found a vent But what else did he see? A shaggy brown dog or something that a child was chasing off the tracks, and this child was Effie, and she stumbled into that horrid hole, not more than fifty feet ahead of the coveratcher of rearing, thundering the cowcatcher of rearing, thundering No. 60. Ob, how he flew about that cab, straining at every lever, and then, letting out such frightfully piercing shrieks under the sooty roof of the old station—
"Down brakes!" Ob, it seemed as if he

would go mad ! He covered his face with his hands one mement, and the next sprang out of the cab and actually grasped the great iron dragon and tried to hold it

WHOLESOME BREAD REFUSE SUBSTITUTES happened in that ragged hole under the train. The next moment, sweet and clear, rang out a child's voice, as Effic crawled out of the hole and towards her studying be has spent much of his time lounging about the streets and sulking at home because he cannot go to college, like other fellows.

ROYAL

MOST PERFECT MADE

MAKES LIGHT

"Here I am, papa! I just lay down!"
He seized her. He fell upon his knees.
He looked up. He sobbed:
"O my God! forgive a poor sinner—I
thank Ye, I thank Ye!" One of his employers told me that the boy worked in a half-hearted way and was woefully careless in regard to details.

Now there will be no getting along "I tell you," said Frank Davenport,
"there wasn't an eye but what was damp
all through that station. I saw it all."
—Catholic Citizen.

for that boy unless he changes his tac-tics, and goes to work with a will.

THE PARISH PRIEST

The teaching of Christ's Infallible Church contains all the saving truths written about it than any other shower. The oldest writers speak of it often and nearly always associate it with the nightingale, a bird which pours out its love necessary for man's guidance in all ages and in every possible condition; but that teaching must be brought home with no uncertain force to the layman of toin an ecstasy of song.

There is no country which has not at least one variety of this beautiful flower.

How is the need to be met? How can we supply the information and instruc-tion so widely desired which the layman of average education is un-

The pulpit can not adequately meet the demand. Whether it pleases us or not, there is no denying the fact that short Sanday Masses are to day popular with the class of people most in need of instruction. In the large city parishes hese Masses continue at hourly intervals from early morning until no

quarter of that hour is required for e fling out of one congregation and e entrance of the next. Take out of remaining forty-five minutes the time processary for the celebration of Holy Mass and the distribution of Holy Communion, and the minutes left are scarcely long enough for the reading of the Gospel and the making of the

parish announcements.

Clearly the work thus burriedly and incompletely done must be supplemented by some agency outside the pulpit. The agency best fitted to meet the situation is pointed out in strong, clear language by no less authority than the present reigning Pontis, Pius X. who does not hesitate to say that the building of churches, the foundation of schools and the preaching of missions are all in valu unless supplemented by a sound Catholic press.

The same clergy that hes built up

plemented by a sound Catholic press.

The same clergy that has built up the splendid parish organizations of our land, the zeelous activity which maintains a nation wide system of Catholic education, can create and perpetuate any institution it judges necessary to the essential welfare of religion. The parochial clergy have been the builders of the Church's progress in America. If once that devoted body become completely convinced of the needs and the blessing of a representative press, full success will be but a matter of detail.

As to the people's willinguess to sub-

As to the people's willingness to sub-scribe for Catholic papers and maga-zines, let us be frank enough to acknowlzines, let us be frank enough to acknowledge that the people support the religious interests which their pastors desire them to support. Let us but make it clear that the purchase of one or two Catholic publications is as vitally important for religion as any parish collection and the circulation problem of she Catholic prass is solved forwith. Nor will the results bring disaster to parochial finances. The broader and deeper the spirit of our people's Catholicity, the more loyal will be their support of the home needs.—Rev. P. J. Scott, in Magnificat.

The sting of defeat outlasts the sweet



Cure that Bunion DR. SCHOLL'S BUNION RIGHT





a book of 96 pages, mailed FREE.
Write to-day to John Hallam, Mail
Dept. 32 TORONTO.111 Front St.E.

Na-Dru-Co Headache Wafers certainly do make short work of headaches. 25 the per box.

UNSEEN DIRT BREEDS DISEASE

Your house --- though it looks clean --- may be a dangerous place to live in. Every time you sweep with a broom you raise a cloud of dust and germs brought You and your children breathe in these germs, and eat in from the street. the food they settle on. The King Edward Vacuum Cleaner collects dust, not scatters it. No dirt or dust can resist the powerful suction of the double

"King Edward" Vacuum Cleaner

So easy to operate. Place one foot on the board: grasp the lever lightly, an easy gentle motion creates the suction, leaving the other hand free to operate the nozzle. I nozzle for corners Far less tiring than sweeping with a broom.

Outfit Includes King Edward Vacuum Cleaner

AGENTS WANTED EVERYWHERE

The GEO. H. KING CO. Limited Manufacturers of Hand, Electric, Water Woodstock, Ont.



The Geo. H. King Co

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one moment, and the next sprang out of the cab and actually grasped the great iron dragon and tried to hold it back.

The dragon, though, crashed over something white in that hole, and then it stemed to Big Jim as if the world had come to an end.

Something awful seemed to rise up and strike him. The engine, the train, the whole railroad, seemed to be colliding with him, and he staggered as if he had been shot. Then came an awful hush! The train had stopped. Everybody in the station, everything, the very world, seemed to come to this same bewildering pause, wondering what had



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ANOTHER LONG LIST OF PROM-INENT CONVERTS TO CHURCH THE PAST FEW MONTHS

Following is a list of recent converts to the Church at home and abroad:
Rev. William Henry Jurney, jr., late curate of St. Paul's Episcopal Church, Brooklyn, N. Y., sometime rector of St. Ignatius' Church, Eagle River, Wis. graduate of General Theological seminary, New York, and formerly connected with the Anglican diocesan of Fond du Lac; graduate of John Hopkins University.

Rev. Edmund S. Middleton, B. D., Rev. Edmund S. Middleton, B. D., professor of Greek in Trinity Episcopal school, New York; graduate of the General Theological seminary, New York, in 1889. Another clergyman, whose name we are not permitted to publish, has also been received in New York. He is also a graduate of the General Theological seminary.

Mr. Malcolm Beckwith Ayres, late a student for the P. E. ministry at the General Theological Seminary, New York; son of Representative Stephen Ayres, of the Bronx, who has disinherited his son; received by the Paulists.

INTENSELY PROTESTANT HOUSE

INTENSELY PROTESTANT HOUSE INTENSELY PROTESTANT HOUSE
Geoffrey Thomas Taylour, fourth
Marquis of Headfort, Baron Headfort,
Earl of Bective and Baron Kenlis, of
Headfort House, Kelis, County Meath,
Ireland. Of an intensely Protestant
house. He is a grandson of the Right
Hon. and Rev. Lord John Thynne.
Mrs. Cadett de Gascour, of London,
born Miss Stewart-Murray of the Duke
of Atholl's family.

of Atholi's family.

Harry Le Roy Williams, Denver, Col-

Leonard J. Hart, Victor, Colo. METHODIST BECOMES NUN

Miss Fern Reeve, Decatur, Ill.; a
Methodist; in religion, Sister Mary
Olivia, of the Uraulines, Alton, Ill.
The late N. J. Winters, a widely
known politician of St. Louis. Received on his deathbed.

Miss Mary Madge Green, Cando, N. D. Mrs. Middleton, mother of the Rev. Edmund S. Middleton.

Edmund S. Middleton.

The late Dr. O. C. Hollister, well-known physician of Portland, Oregon; received on his deathbed.

Mrs. William Peppard, Nashville,

Mrs. William Feppard, Nasaville,
Arkansas, wife of the Auditor of the
Memphis, Dallas and Gulf R. R.
Mr. Leonard H. Peyton, lay reader of
All Saints' Church, York, England.
Mrs. F. McEntire, New York City;
daughter of late Gerald O. Kalb, a
member Georgean American of St. ninent German - American of St.

Mr. George Wiedemann, St. Louis. Mr. Robert McBean, Dallas, Texas.

Mrs. Birney, New York, sister of the Rev. Mr. Middleton, who has just be-came a Catholic; wife of the painter, William Birney. Mr. William A. Graves, mining pro-

moter, Sait Lake.

Miss Pearl Scudder, Central City,
Neb., Methodist.
Mr. Norman Edwards, son of Mrs.
Laura Gradner Edwards, also a convert,
of the National Tube Works, Pittsburg;

of the National Pube Works, Pittsburg; an Episcopalian.

Miss Maud Rosenthal, of Menphis,
Tenn., and late of Rockford, Ill.

On Sept. 8, Father Ketcham baptized
two sons of Richard C. Adams, the hereditary chief of the Delaware Indians. CONVERTS IN DIOCESES

The Bishop of Lead, on June 23, confirmed six adult converts.
On June 30 the Bishop of Monterey and Los Angeles, confirmed eight adult converts at the Cathedral.

Thirty-two adult converts were confirmed at St. Mary's Church, Fort Worth, Texas, on June 30. Bishop Koudelka, of Milwaukee, Wis.,

during June received twenty-three converts from the Russian schism.

At St. Benedict's Church, Kansas City, fifty adult converts have be

ceived this year.

Half of the five thousand Indians at

the Rosebud Agency are converts.

Father Noel, S. J., recently received eleven converts at the Eastern Peniten-

eleven converts at the Eastern Pentten-tiary, Ohio.

Twenty-five convert penitents were received on July 7, at the House of the Good Shepherd, Memphis, Tenn.

Five hundred Greek schismatics have

urned to the Church in the dioces of Tripoli de Syria.

SCANNELL O'NEILL

From the Niece of Thackeray

"A Convert's Reason Why," by Miss Alice J. Hayes, is steadily making friends wherever it is read. As an friends wherever it is read. As an illustration of the appreciation it elicits we quote the following comment made by Mrs. Blanche Warre Cornish, a niece of Thackeray. Writing to the author, Mrs. Cornish says:

And now to tell you that on lonely Exmoor your book came home to me with a force which I can not describe to your dequately. Your work is the very

you adequately. Your work is the very book I have been seeking for. Your preface expressed the very purpose I have longed to see put in effect. I have already seen a result on a young woman of supremely apt but prejudiced woman of supremery apt but prejutated mind. The passage you quote from the Newcomes had entirely escaped me. I intend to order your book at once for friends and I shall not part with the

copy you so kindly sent me.

Mrs. Cornish is the wife of an Angli-Mrs. Corning is the wheel a Augustican minister, but has been a Catholic for some years. She had the happiness also of seeing her daughter and the latter's husband, the late Mr. Reginald Balfour enter the Church.

It is gratifying to note the extension of a good work, and the Review trusts that Miss Hayes' missionary book will continue to comfort and help those who need the message it brings. We who are born of Catholic parents, receiving the Church's teachings as our haritage. the Church's teachings as our heritage should have the deepest, kindliest inter-

What's at the Bottom of Kidney Trouble?

There are many causes at the bottom of an attack of kidney trouble -over-eating, over-drinking, heavy colds-these and other causes often cause illness such as kidney trouble, gall-stones, kidney-stones, gravel, lumbago. But no matter what is at the bottom of the disease, there is now a sure and safe cure, one that acts quickly and without fail. That remedy is SANOL, which is already known to the medical profession of Canada as well as to thousands of sufferers from the disease named above. One Winnipeg lady who is well and widely known, was cured of gall-stones by SANOL after suffering for 12 years. So grateful was she that she has sent to us a large number of people to be relieved of similar complaints. We do not care where the reader of this paragraph resides, we can give him or her names and addresses of people in his own town and locality who have been cured by SANOL. We will also give the name and address of the lady referred to whose complaint had troubled her for such a long period, and who is now completely cured.

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Mulligan.—In Fort William, Ont., March 11th, 1912, James Mulligan, aged sixty-five years. May his soul rest in

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ravors Received

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A Courtright subscriber asks the prayers of all the eaders for a special intention and if granted will publish in the CATROLIC RECORD.

St. Joseph, St. Anthony and the Souls in Purgatory.

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I wish to return thanks for the finding of a lost article after prayers to St. Anthony. Somes weeks ago I requested the prayers of the reader of the CATHOLIC RECORD for this favor and promised to publish if granted.

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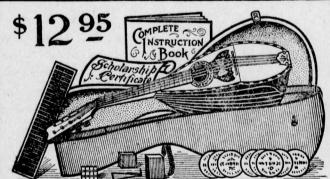
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