

# The Catholic Record.

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

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1770

## LOCHLEVEN

By John Reade

"We passed Lochleven, and saw the Castle on the Lake from which poor Queen Mary escaped."—The Queen's Journal.

I.  
Sweet words of pity! Oh! if thou couldst rise,  
Fair Queen, from out the darkness of the tomb  
And thy old beauty light again thine eyes,  
And thy persuasive lips no more be dumb,  
If thou, in all thy charms, shouldst thus appear,  
How thy full heart would throbb! With what surprise  
And rapture thou wouldst watch thy gentle peer,  
By sad Lochleven, as, with tender sighs,  
She mourned thy fate—"Poor Mary wandered here."

II.  
This vengeance Time hath brought thee; and thy foe,  
Should she, too, rise with envy in her breast,  
Would see thee throne with mercy in the best  
And purest heart that ever beat below.  
The priest of a Queen, whose veins are warm  
With the self-same blood that gave the beautiful  
To thine own glow. In her still lives the charm  
For which, in spite of all, men worshipped thee  
Refined by honor, truth and purity.

## "THE LAW OF CHARITY"

### THE CONTRAST IN IRELAND'S NORTH AND IRELAND'S SOUTH

Preaching at Drogheda, Ireland, recently, on the parable of the Good Samaritan, Father Coleman, O. P., made a pointed application of it to the outrages in Belfast. Their hearts had been filled with just indignation, at the savage and un-Christian treatment of two thousand of their fellow-Catholics in Belfast, who had been driven from their work and deprived of their means of livelihood in the name, principally, of religion, for whatever might be said of politics, religious bigotry was always at the bottom of the trouble in the Northern city. Many of the victims of this recent outpouring of fanaticism were at the present time lying in a hospital mutilated beyond recognition. The families of these honest and inoffensive workmen had been kept from starvation only by the operation of widespread charity. All honour, then, to the priests and Catholics of various parts of the country who have been seeing the part of the present Samaritan "pouring oil and wine" into the wounds inflicted on them by those who, as bad as highway robbers, had been depriving them of at least £2,000 per week. Nothing struck him more as a great proof that the Catholic Church was the Church founded by Christ than the sublime example of true charity to the neighbour. On which side, he would ask, had the real spirit of Christianity been blazoned forth? Which side at the present moment failed to show the sign of the true disciples of Christ? "By this," said Jesus Christ at His Last Supper, "shall all men know that you are My disciples, that you have love one for another." Had that sign been shown by these so-called ministers of the Gospel who preached inflammatory sermons year after year to Orangemen coming to Church in their regalia for one or two Sundays before the Twelfth of July—the only occasions, in fact, on which most of them were ever to be seen in the house of God? Had it been shown in any marked degree by the Freemason Protestant Primates and some of his fellow Protestant Bishops, who, by their presence, at least, had aided and abetted the speeches that had roused ignorant and bigoted men to a fanatical fury? If since then they disapproved of the crimes against humanity that were making Belfast a by-word over the civilized world, why had they not raised their voices against them? Was it not reasonable to construe the silence of these Prelates as a proof that they were secretly gratified by what had taken place? Had by some inconceivable change of tone and sentiment the Catholic workmen of Dublin were to maltreat and drive from their work two thousand of the Protestants, the whole country, Catholic as well as Protestant, would ring with denunciations of such deadly conduct; Catholic Bishops would make pious pronouncements; and priests would publicly admonish the people on the great law of charity. And if a relief fund were reopened for the sufferers, we might be sure that abundant streams of Catholic money would flow in to augment it. It was true, said the preacher, that during the present crisis one or two large-minded ministers and four or five Protestant laymen had protested against the outrages; and a few Protestants, mostly anonymously, for fear of offending their fellows, had subscribed to the fund; but what were these among so many? They were but solitary voices calling in vain in the wilderness of sullen silence. So many political pronouncements had been made of late by Protestant Bishops that their silence at the present moment was a shameful dereliction of duty. Referring in general to the great law of Christian charity, as explained by the parable, the preacher said he thought that Irish Protestants who had very few poor of their own religion to look after, and were surrounded by a mass of the Catholic poor, should try to bring it home to themselves. They could not in conscience neglect the claims of charity because they were alien in religion to the poor, any more than the good

Samaritan, who was alien in race and religion to the robbed and wounded Jew, could neglect to succour him on that account. Yet how often did it happen that the Irish Protestant refused to help the Catholic orphan because he was in a Catholic institution and was being educated in the faith of his deceased parents, or to help the aged and infirm because they were in Catholic institutions and were being helped to die in the faith they had professed through life. Such false and unjust discrimination was the great strength of proselytism. It was against their conscience to extend the hand of charity in such cases and to such institutions their conscience and was leading them astray, and the sooner they set it right by reading and studying the Scriptures, which they professed to reverence so greatly, and taking its lesson to heart, the better for themselves and their eternal salvation. They ought to bring it home to them that the words addressed by Christ to the lawyer were applicable to every one of them: "Go and do thou in like manner."

time that the Unionists were thus preparing a rod for their own backs. It is many years since my Lord Lieutenant utilized the powers thus at his disposal; but the Crimes Act has all the time remained on the statute book, ready to be enforced on occasion.

## THE ORANGEMAN'S "RELIGION"

Once upon a time it used to be contended that Orangemen was a synonym for religious fervor; but that illusion—because it has many times been shown and proven to be an illusion—is finally dissipated, and it would require the accompaniment of more tangible illustrations than Sir Edward Carson's famous tears to get the most gullible man in the street to accept the contention now. The metamorphosis was, of course, inevitable. As Lincoln well said, you cannot fool the whole of the people all the time.

The Orangeman no longer is the religious paragon he was said to be; and an inquisitive world would be anxious to learn the story of his downfall. But the fact is the Orangeman has never, at heart or in his bones, been what his public ostentations led simple minded folk to think he was. We have it on the authority of an Anglo-Irish clergyman's son, Mr. Begbie, who was recently detailed as a special correspondent by the London Daily Chronicle to investigate the social conditions of Belfast simply because it "means money" to him; that it is Mammon, not God, he worships; otherwise, possibly, he would never enter the portals of that religious building.

In referring thus to Orangemen our intentions must not be misconstrued; there are, of course, Orangemen and Orangemen. Let us illustrate the point. A short time ago a member of the Independent Orange Lodge, County Grand Master J. H. Doherty, made the remarkable, but true, declaration that there is no civil and religious liberty in Belfast for Catholics, and that even the Orangemen of Orange "were denied civil and religious liberty." The County Grand Master continued to say: "On last Sunday night they saw what was never before witnessed in Belfast, when a body of Protestants, going to a Protestant service, were mobbed, booed, and jeered."

## WHAT WILL TORY CATHOLICS DO?

(Special Correspondence N. Y. Evening Post.)

London, Aug. 31.—It is rumored, on good authority, that if an attempt is made to carry out the Bonar-Law policy in Ulster next month, the powers of the Crimes Act of 1887 will be used to suppress it. This will, indeed, be a turning of the tables. The Act was brought in, and carried by a Conservative Ministry, when Arthur Balfour was the Secretary for Ireland.

It was part of the extraordinary machinery devised to crush the Irish Nationalist Propaganda. It gave the executive drastic powers in dealing with actual or prospective disorder. It authorized the Lord Lieutenant to "proclaim" any association which was "encouraging or aiding persons to commit crimes, inciting to violence or intimidation, or interfering with the administration of the law." It also enabled him to "proclaim" any district in which there was reason to anticipate disturbances of this kind. Persons charged with offenses under this Act were to have the benefit of a jury as the executive might think proper.

When this measure was under discussion in Parliament, a proposal was made that its operation should be limited to three years. The Conservative majority, however, was determined to be "through," and the amendment was "woted down," the Act being thus made a standing instrument of the government of Ireland. Nobody dreamed at the

time that the Unionists were thus preparing a rod for their own backs. It is many years since my Lord Lieutenant utilized the powers thus at his disposal; but the Crimes Act has all the time remained on the statute book, ready to be enforced on occasion.

DORMANT WEAPON REVIVED  
If this dormant weapon is now revived, the Conservatives themselves will be the last persons who should object. As a Liberal paper reminds them, those who forged it to deal with a serious menace to public order in the rest of Ireland cannot reasonably complain if they find it used against their own leaders and their followers in Ulster, when similar serious crime, or crime still graver, is contemplated there. The act represents their standard of public order at a time when they were law-abiding and the lengths to which they were prepared to go in settling aside normal legal forms in order to preserve that standard. It is by their own standard they are to be judged, and it is their own methods that are to be used to force them to meet it.

The appearance of the name of Lord Hugh Cecil on the list of the speakers who are to address the Ulster demonstrations next month is a rare absurdity. In Ulster itself the Orange lodges are the backbone of the anti-Home Rule agitation. The movement is ultra-Protestant or it is nothing, and this side of it will be emphasized in the character of the demonstrations themselves, in which a series of religious services will be a prominent feature. Now Lord Hugh is a devoted member of that section of the Church of England which regards Protestantism with intense aversion. With the possible exception of Lord Halifax, he is the most prominent of those Anglican laymen who are striving to make extreme ascetical theories paramount within its borders. But politics make strange bedfellows, and Lord Hugh Cecil if he fulfils his mission will be openly linking himself with a faction which, in this very struggle, has "No Priestly Domination" for its watchword.

People are wondering, too, whether the Duke of Norfolk will support in Belfast the police he applauded the other day at Blenheim. The illustrated papers show him in the front row of the platform in the immediate neighborhood of Bonar Law, Sir Edward Carson, and F. E. Smith, when the Conservative leader was making his now notorious speech. His Grace is the most distinguished representative of the Catholic Church in the English peerage. Is he, too, prepared to march shoulder to shoulder with the Ulster Orangemen? Really, the climax will have been reached when we see the Duke of Norfolk walking at the head of a Belfast crowd that is zealously vociferating "To Hell with the Pope!"

## ACTS OF THE HOLY SEE

### MOTU PROPRIO

#### ON CATHOLIC EMIGRATION

(Cum omnes Catholicos). The Church embraces with motherly care all Catholics, but with specially loving solicitude she looks after those who leave their native land to carry their living by their labour or to improve their position in foreign parts where too often, it is to be feared, they make woeful shipwreck of their eternal life while seeking to better their moral life. Many acts of Our illustrious Predecessor and of Ourselves bear witness to the great seal shown by the Apostolic See in fostering societies established by good people for the welfare of emigrants and in ensuring that nothing be left to be desired in the pastoral activity of the Bishops in this grave matter. But now when, by reason of the more abundant relations between nations, the greater facilities of travel, and many other causes, the number of emigrants is being daily and vastly increased. We realize that it is consonant with Our office to devise some provision for helping all these children of Ours in their necessities. We are indeed greatly moved by the very serious dangers accruing to religion and moral conduct among so many people who are for the most part ignorant of the country and languages of their new home, and who without priests of their own are unable to provide themselves with the requirements of their spiritual life and cannot hope to have them adequately supplied by the Ordinaries or by their associations, which have been established for the purpose. On the other hand the means that have been devised for remedying all these great drawbacks are not as a rule successful, because the praiseworthy efforts of the persons who labor in this cause are unequal to the magnitude of their task or frequently fail to secure co-operation and unity.

We, therefore, deeming that the time has come for providing permanently and in a stable way for the necessities of such a great multitude of people, after having summoned in council the Cardinals of His R. C. Congregation to the Sacred Consistorial Congregation, do, of Our own Motion and from the plenitude of the Apostolic authority, institute in said Congregation a new Office or Department for the spiritual care of Emigrants. It shall be the function of this Office to investigate and make provision in all matters necessary to better the condition, as regards the salvation of souls, of the emigrants of Latin rite, without however touching on the rights of the Sacred Congregation of Propaganda Fidei over emigrants of Oriental Rite, for whom this Congregation is to make suitable provision according to its scope. And this same Office shall have exclusive care of emigrant priests—to which effect We therefore call their attention to the prescriptions laid down on the subject in the Decrees of the Sacred Congregation of the Council.

Wherefore the Sacred Consistorial Congregation, aided by the Sacred Ordinaries whose authority over the non-comers it shall confirm and foster, and supported also by the associations in aid of emigrants, the benevolent activity of which is still direct as circumstances require, shall have authority, by divine office, to ascertain the necessities of the emigrants according to the various regions, and to apply such remedies as may seem most suitable for existing evils. And We trust that all who cherish the Catholic faith will, each according to his means, help by prayers and offerings this most holy work instituted for the salvation of the brethren, especially when they must know for certain that the Supreme Pastor and Bishop of our souls will give a most rich reward in heaven for their charitable offices.

Given at Rome at St. Peter's on the 15th day of August 1912 in the tenth year of Our Pontificate.

PIUS PP. X.

## EFFECTUAL EDUCATION WITHOUT MORAL TRAINING

### IT IS TO EDUCATION WHAT THE AEROPLANE IS TO THE AEROPLANE, DECLARES PRESIDENT DONLON OF GEORGETOWN UNIVERSITY

By Rev. Alphonsus J. Donlon, S. J., President, Georgetown University.

Few terms in any language have taken on a larger variety of meanings or been more belauded with confusion of thought than the term "Education." Much of that confusion arises, no doubt, from the total neglect of some of those elements that go to make up the content of education, or from the undue emphasis of some in preference to others. Education, viewed passively, embraces not only the subject to be educated, but also the various means by which the latent faculties are to be developed—science and art and literature—it embraces the imbibing of knowledge and those principles—that discipline by which the mind is to be fashioned. Add to these the various methods devised for carrying out the process of education and there is room enough for much of the confusion that surrounds this term.

It is not the purpose of this paper to investigate the many different definitions of education that have been advanced—that were a task much too long—but rather to direct attention to some of those elements within the content of education that give it its real efficacy and chiefly constitute its worth.

It is clear, I take it, that merely to impart knowledge is not education; neither is the best educated man who knows most about most things. Knowledge, it is true, must be imparted in the course of education—knowledge of facts, knowledge of laws and principles, and while it is only one of many means, only a preliminary in true education, still it were utterly futile to neglect its value. The methods best suited to convey this knowledge may be the subject of honest doubt and discussion, but seldom has its value been wholly set aside.

Who loves not knowledge? Who shall rail Against her beauty? May she mix With the material things that vex Her pillows? Let her work prevail.

Still—  
A higher hand must make her mild  
If all be not in vain; and guide  
Whom she would lead; and give  
Wisdom, like the younger child;  
For she is earthly of the mind,  
And mortal of the soul.

Again, no system that specializes on one particular faculty while neglecting the others can lead to true education. Thus, the memory is an important faculty; the imagination, too, both needing careful cultivation, but falling far short of true education when developed alone. Even the training of the intellect, the goal and boast of modern science, leaves yet much to be desired—for education means the development of the man, and there can be no such adequate development when the wrong training and disciplining of the will do not keep pace with the intellectual evolution. And any system that does not bring to their due portion the material faculties and the intellectual qualities latent in the individual falls far short of the perfect system of effectual education.

Education, then, taken in its full sense, must mean the due and harmonious development of all the latent faculties in a human being. In that sense there is place in the curriculum for gymnastics, or if you please, athletics, to develop the material or bodily faculties of the student. The old saying of "Mens sana in corpore sano," while glaringly defective as expressing a goal for education, was not wholly in error. Still, we cannot doubt that between the two the material faculties and those proper to man's rational nature, education must deal most especially with the latter. Now, the faculties flowing from man's rational nature are chiefly two—the cognitive, intellect or mind, and the appetitive, or the will; and the history of education, if read aright, will show that most of the divergence as to means and methods, and as for the very effectiveness of education itself, arises from the undue emphasizing of one or other of these two. At times it was the will—the heart that was cultivated at the expense of the intellect, but more frequently it was the intellect that was left to go untended and untrained.

The reason of this difference brings us face to face with another source of that confusion and variety of doctrine that surrounds the term "Education." Not only from the multifold variety of its content, but as well from its manifold ideal, has this confusion arisen. Education must always have an ideal to be striven for, and that ideal or changing or brightening or darkening his

gives rise to much of that varied meaning which is attached to this term. Education in its very essence is a preparation for life. Herbert Spencer calls it "a preparation for complete living." And therefore this ideal depends necessarily on the purpose of life, the goal to be reached by the individual. It must differ in the different views we take of life. It must grow and brighten with the larger, holier views of life; it must fall and darken with a narrower view. And it is just here that we find the fundamental difference between pagan and Christian education. In the East education emphasized a limited moral code that carried with it no discipline to enforce action.

In Greece right good citizenship was the goal of education, but the notion of what that good citizenship was suffered change not only in the several States but for changing conditions. Certain it is, though, that Athenian education lifted a moral standard of education leading to a "complete living," still the State was always the goal. "Education must be adapted to the peculiar character of the State," and while moral precepts were inculcated and virtue practiced, there was lacking the grand sustaining power of a deep religious conviction to carry these precepts into living deed. Among the Romans a more serious view of education prevailed. It looked more to training of the will than to the intellect, and while preparation for life was the goal of education, yet that life was chiefly the life of the State, and fitness for the rights and duties of citizenship was still the dominant note. Briefly, pagan thought at its best, had hit upon the idea, true in itself, that education is a preparation for life; but the highest purpose of life was service to the State. The individual was merged in the state, and while a meagre science and a noble literature had been produced to cultivate the mind, while virtue was inculcated and principles of conduct formulated, there was lacking that force which alone could actuate those principles—the strong discipline of the moral nature, the sustaining influence of a deep and true religious conviction that could have given permanence to the best of pagan thoughts and achievements.

Jesus Christ was the great emancipator in education as in every worthy phase of human life. From the dawn of Christianity there is a revolution in educational ideals; a thorough correction of ancient misconceptions. "You shall know the truth and the truth shall make you free." That education was a preparation for life was not denied; but that truth was uplifted, ennobled, and glorified in the sublime meaning and purpose of life as revealed in the teaching and character of the great model and teacher, Christ Jesus. Henceforth it is the individual that is to be cared for, and that life is to be measured not by and for its eternal destiny. The individual is not for the state, but the state for him; just as he is not for the home, but the home for him, and not for the Church, but the Church for him. The very sacraments are for men. All things are yours, you are Christ's and Christ's is God's.

This is an element of essential difference between Christian and pagan education, and that difference must be recognized if the training of the future generation is not to lapse into sheer paganism. With the advent of the Master Teacher, there is a new light arisen in human life to guide the feet that stumble, to sustain when reason falters—the bright, strong light of faith, a new force springing up in human life—the grace, the strength of heaven flowing to us from Christ even as the sap flows from the vine into its branches, a power enabling a man to "do all things in Him Who strengthens him."

Pagan virtue—natural virtue—is not decried, but is enhanced in wondrous ways by the new and supernatural motive that calls us to action. And while the individual is emancipated from a false submission to the state patriotism, love, loyalty to the native land, is no whit diminished, but is increased immensely. Indeed, the grand, deep foundations of civic virtue are their true meaning and their full force nowhere but in Christian education. A mere glance will show this. Reverence for civil authority is one such foundation of civic virtue, of all those relations that exist between rulers and subjects. Now make that authority the offspring of mere social compact, make the worth of the citizen's consent to the state and the might of the strong—make it the inexorable outcome of some evolution, and it can have no binding force for me.

There is nothing lovely or to be revered about it. Take any of those shabby systems and you sanction, you approve, all the wildest dreams of all those wild "isms" with which this age of ours is accursed—anarchism, socialism, nihilism, and the rest. Set beside these the noble teaching of Christ himself. Here is her voice that the authority to which I owe and pay my allegiance is a thing divine—that it is God's authority invested in his creatures—that it is come down from heaven with the beauty and strength of heaven about it, not risen from the hideous spectre from the craven knees or the forceful compacts of men. "Be obedient to them that are your temporal lords; not serving to the eye, as it were, pleasing men, but doing the will of God from the heart." And again: "Let every soul be subject to the higher powers, for there is no power but of God." In like manner it is plain to see that that other fundamental principle of good citizenship, the spirit of fraternity that safeguards the mutual relations of citizens can have little meaning outside of the teaching of Christ—there is no brotherhood of man before it can be the helpful thing it should be. Finally, a third principle

sustaining civic virtue is a clear and true recognition of the manhood of man. The ideal citizen does not lose his identity, is not merged into a common being, cannot afford to miss one bit of the personal dignity that is his own. This is clearly a basic principle in the life of every good citizen. Kill a man's self respect and you kill his virtue, civic as well as personal; deceive him, blind him to the worth of his manhood and you close his eyes to all the ways of virtue; teach the manhood of this land that it is the chance result of blind forces, the outcome of inexorable evolution, the higher ape and kinsman to the brute, and you destroy forever all sense of manly dignity. Take its fashioning out of God's hands and you have nothing higher than material force for its origin, nothing nobler than mechanical energy for the inspiration of a man's virtue. You shall find no true dignity in human kind until you go back to the fundamental doctrine of Christian faith and ethics—that man was made by God, made for God—to know, love, and serve Him here, and so possess Him forever in heaven.

Now these principles in their deepest import, their inspiration, their energizing influence, pagan education did not, could not know; and the poor substitute that took their place made that education powerless for the higher good intellectual.

To summarize, the content of education embraces many elements, but it were fatal to try to eliminate from it the moral and the religious training of youth. The fully developed, strong moral nature is as necessary to a man as a rudder is to the aeroplane. It is in sure a safe journey through life; it directs and keeps under control the powers of intellect and imagination that would take flight and soar whithersoever they listed—much as the aeroplane tossed about by every gust of wind.

But that guiding faculty cannot be brought to its perfection without developing in man a strong moral character—a recognition of right, a true valuation of right so that when temptation comes and he is called upon to make his choice between the expedient and the right, there may be no winking, no halting, no holding back if, perchance, pursuit of the right carries with it some hardship, some sacrifice.

And back of this strong moral character that will stand the test of all times and under all conditions must be a deep religious motive—the permeating and sustaining influence of religious conviction. Religion alone can develop the sacred sense of duty, can give meaning and force to the magic words "I ought" to do what I ought, to do it when I ought, to do it because I ought is the crowning result of effectual education. Hours spent in a laboratory will not give me this, because we find not this moral and religious element by microscope, scalpel, reagent, or balance. Mathematics do not give it for they appeal to the reasoning faculty alone; they tell not of right or wrong, carry in their conclusions no moral obligation, and give no moral claims to a laboratory will not give me this, because we find not this moral and religious element by microscope, scalpel, reagent, or balance. 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A TRANSPLANTED OMEN

Written for the CATHOLIC RECORD, by Elizabeth Pollard, Walkerville, Ont.

Mrs. Larkins had lost her wedding ring. All day long she had been, as her husband averred, "as cross as the cat."

"Woman, have sense. I thought you left them pishages behind you in Ireland. They made nothing here," he flinched as he applied a match to his pipe.

"How's all here?" he queried genially, as he seated himself by the stove. "We're well," returned Mike, the hint of a growl in his tone, "how're youse?"

"Indeed then, 'tis little we have to be thankful for," grumbled Maria, speaking for the first time since Tim's entrance. "We have our four fine children, at any rate," reminded Mike.

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"That reminds me," remonstrated Tim, turning to his sister, "that is a bad habit you have of tyin' the little ones out in the slashes, where you do be workin'."

"'Tis good enough for them," she snapped. "Now, Maria," went on Tim, nodding his head convincingly, "I'm tellin' you 'tis dangerous. Sometime you may lose one of them, with so many wild bastes around."

"An' if I do, sure there's nothing we can spare easier!" Mike took the pipe out of his mouth, and looked reproachfully across at his wife, who was preparing the baby for bed.

"Well, you're a queer mother entirely," he protested, "any one'd think the poor child were a curse instead of a blessing, the way you go on. Sure 'tis always the kick, an' the out, and the sharp tongue you have for them, instead of the tender touch and the kind word."

"Go long, you owid fool, and look after your stock," snapped Mrs. Larkins, as she straightened the baby's gown with a jerk, and stood up. "Next morning Maria was still, 'erass,' so Mike decided to take the two eldest children with him, to where he was working, some distance from the shack, for fear their mother would be unusually harsh with them."

just a brush-heap, and came into full view of the place. There she stood transfixed with horror. The rope still dangled from the sapling, but there was no little child at the end of it. She leaned her hand on a stump, and gazed before her with wide horrified eyes.

"With staggering steps Maria started for the shack by another way. Throbbing in her head was the warning of her brother, and the answer she had made him. She had a dim notion that she must find Mike, and an instinctive dread of facing him with her ghastly story.

When near the shack her limbs refused to support her farther. She dropped down on a log, and tried to scream out, but only a gurgling moan, like the noise one makes while struggling with a hideous nightmare, escaped from her paralyzed tongue.

"Then the door of the little house opened, and Mike ran out. 'Why Maria woman, what ails you? You look as if you'd seen a ghost,' he cried. But Maria only wrung her hands, and looked at him in dumb, helpless misery. Behind Mike, came Ned and Katie, who stood beside their father in wondering silence. Then through the open doorway came a third little figure, clad only in underwear. He made straight for his mother, who seemed powerless to move, and laid his fat little hands on her knees.

"How's all here?" he queried genially, as he seated himself by the stove. "We're well," returned Mike, the hint of a growl in his tone, "how're youse?" "Fine, thank God, barrin the wife that has a bit of a cold. I came to see if you could look after things a bit for me to-morrow. I want to go to the village to get a few groceries."

"Faith small good it'll do you to go to the village to-morrow. It do be Thanksgivin' an' the stores'll all be closed," informed Mike. "Be gorry, so it is, an' 'tis well you reminded me of it before I took a journey of twelve miles an' back for nothing."

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"Wid little to eat, an' hardly a rag to cover 'em." For shame Tim Grace. In't our barn full, an' our cellar full, an' your own make into cloth, an' isn't the land our own?" "Three for you," gave in Tim, "an' now, Mike, I must be off to split rails to face that same land, or Hogan's cows 'll be stein your crops."

"Faith, avick machree," she murmured thoughtfully, "if this button had been there this mornin' you wouldn't have been able to wiggle out of your slip so easily. Then I wouldn't have killed the bird, 'n' got me zing and the dead knows what would have happened to us."

HER WAY OF THE CROSS

By Mabel Potter Daggett

Daughter of Nathaniel Hawthorne, and once a favored friend of Emerson and Thoreau, Rose Hawthorne Lathrop has retired from the world to become a nun and a Servant of Relief in St. Rose's Free Home for Incurable Cancer, founded by herself. Soon after embracing the Catholic faith some years ago, she learned of the horrors of cancer, and determined to devote her life to the relief of sufferers from that dread disease. Here is the story of her quiet heroism.

In her beautiful youth he had known for her mother, who seemed powerless to move, and laid his fat little hands on her knees. "How's all here?" he queried genially, as he seated himself by the stove. "We're well," returned Mike, the hint of a growl in his tone, "how're youse?"

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Home established in the little house on Cherry Street a success. For the last few years it has been crowded continually to its utmost capacity. In the language of Abbe Isaac and the other children who play on the narrow pavement in front of its door, "Every day the ambulance is bringing sick ones, and always the undertaker's wagon is taking dead ones away."

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her, "Memories of Hawthorne" and "Along the Shore," also poems. It was while living at "Overdale" that the Lathrops were thrown much with New London friends of theirs who were Catholics. They became interested in a study of the Church and its teachings. One day Mr. Lathrop said thoughtfully, "Rose do you know I am about convinced that I want to join the Catholic Church."

"Faith, avick machree," she murmured thoughtfully, "if this button had been there this mornin' you wouldn't have been able to wiggle out of your slip so easily. Then I wouldn't have killed the bird, 'n' got me zing and the dead knows what would have happened to us."

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THE NEWMAN OF NORWAY

By J. Fajfer Schofield in Catholic World

Rarely does a conversion to the Catholic Church create such a profound impression in the convert's own country as was caused eleven years ago in Norway, when the most learned and industrious of the Lutheran clergy, a parish minister and Professor of Theology in the University of Christiania, made his submission to the Holy See. It was an event that could only be paralleled by the Catholic day two generations since, when John Henry Newman, facile princeps among the English Protestant ecclesiastics of his day, was received into the One Church by the ministry of Father Dominic, the Passionist. Little is known, indeed, by English-speaking Catholics, of the recent revival, and the present fortunes, of the Church in Norway, and it may well be that the very name of Krogh-Tonning is strange to all but a very few. The strong personality of the man, however, his splendid intellectual gifts, and the saintliness of his character, deserve that his name and his career should be acclaimed far and wide, wherever devotion to the search after truth, and transparent honesty of purpose, are held for precious things. And beyond the commanding figure of the illustrious convert himself, there is a still wider interest attached to his "coming home" to the City of God. His conversion marks a point in the history of the Catholic revival in his country.

"When the book was finished, Rose Lathrop wrote on the last page, 'Finitis libri; initium operis.'—The end of the book; the beginning of the work." And as she had written, so it was. "What can I do for God?" she one day asked the Paulist Father who had conducted her into the faith. "He had just come from the bedside of a cancer patient, a woman of refinement left without money and without friends, who must become a city charge at Blackwell's Island. All the misery which that meant, he told his listener. "Oh," she exclaimed, "why do we, any of us, sit idle when such suffering exists?"

"Why, my daughter?" he echoed gently, looking steadfastly in her face. It was then that her resolve was made. Within a few weeks, she had entered the General Memorial Hospital on One Hundred and Sixth Street, New York, for training in the nursing of cancer. Only a short course was necessary for there is little beyond ordinary hygienic measures that can be done for this dread disease. It was in 1896 that she was ready.

In an old house on Scammel Street, near East Broadway, she rented two rooms. They needed painting. They were so dilapidated that the painter who came to look at them declined to take the job. So Rose Lathrop painted herself. It was the first manual labor her white hands had done.

In the days that followed, there was no moment's task from which she withheld herself. They needed painting. They were so dilapidated that the painter who came to look at them declined to take the job. So Rose Lathrop painted herself. It was the first manual labor her white hands had done.

Mrs. Lathrop took her to the Scammel Street rooms, and waited on her with tender care through the long days of her lying in bed. And she not only nursed the patient, but she scrubbed the floors and cooked the food of their simple meals herself. And in one corner of the room she set up a little altar. It was to St. Rose of Lima, a patron saint of the Dominican Order.

A year later, she moved to a home on Water Street, a few blocks distant. There were now five patients. Three other women had joined her in the work, to give their services in the name of Christ for the care of the cancerous poor. Mrs. Lathrop organized them as the Servants of Relief, who now number between twenty and thirty, were received into the Dominican Order. They are vowed to poverty, chastity and obedience. On the day that she took the veil, Rose Lathrop cut off the beautiful hair that had hung to her knees. It fell in a shimmering cloud of copper to the floor.

And as completely she severed herself from all worldly ties that would have hindered her renunciation. Ever since, the austere regime of the nun, together with the work of nursing, has completely filled her days. She has never looked into a mirror since she put on the Dominican habit.

As a looking-glass that found its way as a gift to her at the Cancer Home was promptly bestowed on Mrs. O'Harrigan, whose home it now graces. In 1899, the Servants of Relief purchased a house on Cherry street, where they established the Home in permanent quarters. Later they acquired Rosary Hill Home in Westchester County, New York. The two houses together, crowded to their utmost capacity, have been able to accommodate about seventy-five patients. In the new building this remarkable charity's field of usefulness is to be more than doubled.

"Often through the still was seen of the night, Rose Lathrop rises to stand at the dying. Always with a head in hand, a Mother Alphonso on her brow, worn clasp, a suff'ring soul upon her face, she looks to the other side to suffer and to pray. And the passing bell is rung. A day the day is past, and the day is done. And a cross is placed upon the breast of the departed. The day is done, and the day is done beyond all pain and sorrow and grief."

"I have done a man's work as a man," says the physician who for years has given his professional services. "But on the whole work of these women who have given their hearts and their hands to the service of the world is beyond all praise and sorrow and grief."

deep piety, and yet he believed that his duty was to act in absolute loyalty to the religion in which he had been reared and whose ministry he was about to exercise. We are told that the *Imitatio Christi* and the *Dogmatica* of the Danish Protestant Bishop Martensen had each a profound influence on his mind. The popular teaching of Norwegian Lutheranism at that time, however, named Martensen as no true Lutheran, because he had declared war on the "reformer's" theory of justification, and maintained the Catholic doctrine that the justice of Our Lord is infused into the soul by grace, and not merely thrown over her as a cloak to hide, not to remove, spiritual deformity.

In 1867 Krogh-Tonning passed his theological examination, received the degree of Doctor in Theology, and entered the ministry of the Lutheran Church. Three years later he was appointed to the parochial charge of Porsgrund, a small town near his native place, which he held for thirteen years. In 1883 he was presented to the "Gamle Aker" Church in Christiania, a large and important parish, and was also appointed Professor of Theology in his own university. For seventeen years he administered his pastoral charge and filled the professorial chair amidst the ever-growing regard and admiration of his fellow-countrymen, and of the learned world of the North. His literary labors began in early manhood, and soon attracted keen attention. In 1870 his first important work, the *Doctrinae of the Christian faith*, appeared. This was not so much an independent work as the result of his theological studies, and shows the young author as standing unhesitatingly on the Lutheran platform. His next publication, however, *Word and Sacrament*, exhibits a great development in the Catholic direction, especially in his exposition of the effects *ex opere operato* of the sacraments. In spite of the Lutheran teaching as to the Real Presence in the Eucharist by way of Consubstantiation, Lutherans generally regard the Communion as a purely subjective light, and Krogh-Tonning was advancing far beyond that for each soul there is only one way back, the path which by submission, questioning and entire, leads straight to Peter's throne. But during these long years he was seeking, and with each new gleam loyalty following, the light. There is no wonder that he near of his mind was a purely subjective light, and Krogh-Tonning was advancing far beyond that for each soul there is only one way back, the path which by submission, questioning and entire, leads straight to Peter's throne. But during these long years he was seeking, and with each new gleam loyalty following, the light.

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the other side to compare with Krogh-Tønning, and among themselves he was facile princeps. In this, as in so many points, the "Newman of Norway" recalls the great Tractarian leader. In both cases the conflict was against Liberalism in religion; both were trusted by the "orthodox" of their respective communions as no other leader was trusted; both had at last, in obedience to the paramount claims of reason and conscience, to renounce a position they had come to realize was impossible.

Krogh-Tønning's pastoral, professional, and literary labors were interrupted in the winter of 1866-7 by severe attack of bronchial catarrh, that quite incapacitated him, and in the following spring he left his northern home for a sojourn in Germany. The Catholic Rhineland, with its splendid religious activities, was an unspeakable joy, as well as a true revelation, to the traveler. At last he saw the ancient religion of his native land in all its living power. Here was a country that had never apostatized from the faith, and which had only just emerged from the war of the Kulturkampf; the persecutors were the victors, and the Iron Chancellor of Germany had "gone to Canossa," acknowledging the futility of the "May Laws" that were made the religion of Germany, like her conquering armies, subject to the secular arm. We can imagine how Krogh-Tønning rejoiced in the splendors of Cologne, the pilgrimage to Kevelaer, the great religious houses of the Dominicans at Düsseldorf, and the Benedictines at Bonn. Mass and Benediction the procession of the Corpus Domini, the gladness of the great feasts, the fervor of the popular devotions, were all to him as the uplifting of a veil that had concealed the divine consolations and splendors for which he had been longing. No wonder that his experience in Germany brought the cry from his lips: "Luther, Luther, of how much beauty thou hast robbed us!" Before this journey, even, he had scarcely believed the misrepresentations and calumnies so freely levelled against the Church; now he saw for himself their absurdity and their malice, and his earnest desire was to bring this home to his fellow-Protestants in Norway. With the view of correcting the extraordinary delusion cherished by them, and of showing them how much they could learn from the Catholic Church, he published, under the title of "Epilogue to the Conferences of Father Scheer (a celebrated Dominican, who had been preaching in St. Olaf's Church at Christiania), that remarkable book, the convictions he had arrived at when abroad. The Epilogue had an extraordinary success, and an epitome of it appeared in the German historical-political journals. The picture he drew of the existing Lutheranism was not drawn in glowing colors, but he still dreamed of a reformation that should bring it again into line with the ancient faith. He saw before him two communities, the Catholic Church and the Lutheran Church: could not the objective faith of the one and the subjective system of the other be assimilated in some Via Media? Rome seemed to him, as yet, one-sided in her view of authority, sacraments and creed. He compared her unity to that of a house rather than of a body. On the other hand, the reformation introduced a one-sided subjectivity, a supposed freedom that led to weakness and loss. The Lutheran Church, as set forth in its own ideals of belief and worship, Krogh-Tønning still believed might be the centre of unity between the Roman Church and the decaying Protestantism of our time, and so the longing that possessed his soul in these latter years he turned to fact—the fulfilment of the Divine prayer: *Ut omnes unum sint.*

It is interesting to note how parallel were the roads by which he and the great English convert, to whom he was often compared him, were led to the light of the full Faith of Christ. The dream of a Via Media, so attractive and so impossible to realize, for a time held the intellect of both these great seekers after truth. Both would have given anything, short of disloyalty to that truth, to have reached a reconciliation between their inherited ecclesiastical position and the claims of revealed religion as presented by history and by present facts. When we hear of Krogh-Tønning studying the various "confessions," hoping to find a common ground of union, we are reminded of Newman and Tract XC. The end was determined to be a loyal follower of Luther as long as he could be such with fidelity to his conscience; and the other would swerve from his whole-hearted adherence to Anglicanism until the summons of Truth was so imperative that he could not but obey. Both men seem incapable of self-interest, or of worldly calculation in the things of God. Each for a while believed that if the truth were only presented to it, the communion to which he belonged would, by what Krogh-Tønning called "the silent reformation," gradually find its way back to all that had been lost.

There was an element in the Norwegian's outlook that there could not be in the Englishman's. His learning brought him to see how widely at variance the present-day Lutheranism is with the system taught by the "reformer" whose name it bears. Luther's immoral theory of justification, his denial of the distinction between mortal and venial sin, his doctrine of grace, appear to be a dead letter among his professed followers, however they may still appear in "confessional" documents. These gone, the very foundation of the German revolt against Catholic theology was gone. "Our Lutheranism," he wrote later, "is a journey under false colors." It was different with the Anglicanism of the first half of the nineteenth century. The English apostasy was committed to the opinions of no individual teacher; it had been in the first instance the work, not of heretical theology, but of royal tyranny, lust, and greed. It had made havoc of the dogmas of the Faith, and at the same time its leaders had pretended to take the first steps of the Church as they were, and to model the Oxford Revival attempted the impossible task of reconciling the Established Church of England to this profession of "primitive" faith and practice, and bidding her carry it out in very deed. That was quite the last thing British Protestantism was prepared to do. It did not in the least object to giving up



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the theory put forth by Messrs. Cramer and the other lights of the Anglican revolt, so long as it might persevere in their practice of private judgment as regards faith and rebellion against authority.

At first sight the prospect before Krogh-Tønning was more hopeful. It was evident that the Lutheranism of today had little in common with the Lutheranism of Dr. Martin Luther. There had been a happy inconsistency developed between the dogmatism of the founder of the system and the actual teaching of its ministers and theologians. This latter had come to approximate more nearly to the Catholic doctrine in various ways; that is, among the "orthodox" school; as we shall see later, this school is by no means in a clerical majority, though it includes the laity, as a whole, who are practicing followers of the State religion. Krogh-Tønning felt that here was a constituency to which he might appeal with some hope of the "silent reformation," back to truth and unity for which his whole heart yearned. A dear friend of his, Frau Julia von Massow, a woman alike of conspicuous intellect and deep piety, and in later years a convert to the Church like himself, was filled with the same enthusiasm as himself, and was accustomed to hold, at her home in Christiania, meetings of sympathizers in the cause. It seemed as if a really helpful propaganda was about to be established; but the fact that a Catholic, lately come from Rome was admitted to a meeting was the occasion of such opposition and bitterness that the bright hopes of the promoters of these reunions were brought to premature disappointment, to Krogh-Tønning's intense grief. The lack of real desire for unity came home to him, and sorely wounded his generous spirit. Was it possible that the unity promised by our Lord was after all but an unattainable ideal with no correspondence in fact? Could there be the real Church of Christ that thus ignored, and indeed rejected, the very idea of unity amongst Christian people? He felt what thousands of Anglican seekers after truth have felt; that all theory, all talk, of unity is worse than futile, which at once puts out of court the claims of this Christian society which he considered the weakest of all religious bodies that bear the name. Yet he dared not leave the religious organization to which he belonged, so long as he could believe that it possessed the channels of spiritual life, though he was clear by this time that the Catholic Church was the home of that life in greater purity and fullness.

There are many converts who have gone through this phase of development, and many now outside the Church freely confess that she is incomparably the best, though they do not yet recognize her as the one Divinely-appointed home for the wandering souls of men. For some ten years from 1890, this was his mental position. He in no way relaxed his efforts after Christian unity, Catholicity and Lutheranism, he trusted, might still find an entente that could lead to the restoration of his beloved country to the Faith. The original heresy of the Lutheran Church had centred round the doctrine of grace; and the result of Krogh-Tønning's meditations and studies during those years of anxious thought was apparent in his book entitled *The Doctrine of Grace and the Silent Reformation*, published in 1894, and his *De gratia et libero arbitrio*, founded on St. Thomas, which he brought out four years later. This latter publication Cardinal Satolli, himself an illustrious Thomist scholar, pronounced to be written "with a master hand," and one Vicar-Apostolic in Christiania was so struck with its depth and fidelity to truth that he gave it his private imprimatur.

These last years outside the City of God were full of suffering to Dr. Krogh-Tønning. Outwardly none could be more happily placed than he; as rector of an illustrious city parish, and professor in his university, he enjoyed universal respect; learned men recognized in him one of the highest ornaments of Norwegian erudition; in 1883 he had been elected Fellow of the "Scientific Association" of Norway; in 1890 King Oscar II. of Sweden and Norway had created him Knight of the first class of the Order of St. Olaf "on account of his scientific and ministerial merits;" his family, his friends, his parishioners, loved him devotedly. And yet the spiritual isolation of these years was a veritable martyrdom. He had to struggle alone through difficulties and misunderstandings, through doubts and perplexities, such as might well have daunted a weaker spirit. His ecclesiastical position was becoming more and more impossible to him. One Sunday, as he stood at the altar, he had to sing, in the collect for the day, the following extraordinary words of the Lutheran rite: "O God, Heavenly Father! we heartily thank Thee that Thou hast imparted to us Thy word, and delivered us from the errors of the horrible Papacy." (We are reminded of the prayer in the first "reformed" edition of the Litany of the Saints: "From the Bishop of Rome, and all his detestable enormities, O Lord, deliver us.") He could not take the words of falsehood and calumny on his lips, and altered them.

In 1896 he published another book, *The Church in Process of Dissolution*, which was in some sense a formal breaking with the Lutheran system. It drew a sad picture of the present break-up of Protestantism, and shows how from its beginning it contained the inevitable seed of dissolution, and how that seed has grown and developed in each succeeding generation. The Lutheran Church, he points out, is itself divided into what, following English nomenclature, he calls "High" and "Low Church." It is, he numbered, however, that these two divisions do not at all exactly correspond to the sections of the Anglican Church so denominated. Lutheranism is composed of the "orthodox" party, who hold fast to the main truths of Christianity as preserved in the schism of the sixteenth century, and of the more influential and more numerous party represented, for example, by Professor Harnack. These who would be known as "Low Church" in the Anglican communion seem to be either non-existent, or, at all events, of no practical account in Germany, but, to judge from Krogh-Tønning's words, still linger among the phenomena of Norwegian Lutheranism. He asks whether such a body can be indeed the pillar and foundation of the truth—a body in which such doctrines as expiation, Christ's resurrection, inspiration of Scripture, and belief in miracles are treated as open questions. That his reconciliation was very near at hand is obvious by his words: "Among all the principal confessing churches, there is only one that has kept the positive and dogmatic Christian Faith whole and unaltered, and that is the Catholic Church." The reproach was inevitably cast upon him: "Your opinions lead towards Rome." His answer was: "I only care that my way leads to the Truth; if it leads thither I shall take it, though I must go towards Rome."

His final grace soon came. He resigned his parish in 1899, and in January of the following year applied to the king for leave to vacate his professorial chair. The most he could now feel, perhaps, as a Lutheran, he was in possession of the means of salvation; and he could not teach on a "perhaps." For thirty-three years he had been an accredited teacher in his communion; during the last seventeen years he had been looked up to as the most conspicuous and most honored leader in the State Church of his country; he loved his parish and his beautiful home; his children were provided for except through his professional income; his wife delicate and often sick. A small pension was all he could claim, and as a convert how could he reckon even on that? The future held nothing for him and his but a life of hardness and poverty. In many ways the Vicar of St. Mary and Pall of Oriel had not so much to sacrifice or to endure as the pastor and professor of Christiania. Newman had none dearer than his own life depending on him; and he could look forward to the unutterable happiness and dignity of the Priesthood. Neither of these consolations was possible for Krogh-Tønning. Newman, again, was in the very prime of his life's strength; the great Norwegian convert was already fifty-seven—not indeed an old man, but with the best of his strength and vigor behind him. There were certainly conditions of special pain and difficulty in the home coming of Knud Krogh-Tønning. Like the recluse of Littlemore, he did not feel at liberty to act at once when he had laid down his active work as a Protestant. He retired to the Jesuit house at Aarhus, on the east coast of Denmark, with the view of securing some months of quiet, in which he might work out the last questions to which his sensitive conscience and his keen intellect demanded an answer. Thence he wrote to his old friend Frau von Massow: "I have withdrawn here into a monastic repose. I feel like a sailor who has come home after a stormy and dangerous voyage among rocks and perilous cliffs. And if I am not yet in port, at least I am under the shelter of the coast of my dear fatherland." He had been here but a short while from April 21st, the day of his arrival, when the final impulse of grace came. As one of the priests entered his room he exclaimed: "I can wait no longer, reverend father, I must become a Catholic." On June 13th he was received into the Church—the Feast of St. Anthony of Padua, the saint of self-sacrificing charity, whose spirit the convert so truly shared. There followed ten years of inward calm and silent work on behalf of the truth he had found after so long a way of pain. They were years of intense joy, as the great intellect and greater

heart found their full satisfaction in the glowing light, the royal beauty, and the abounding grace of the one Kingdom of God. A Lutheran clergyman might well write of him, with singular insight and charity: "If such a man as Dr. Tønning has become a Catholic in order to find rest and peace, must one not suppose that the Catholic Church possesses the truth more clearly and more perfectly than our own?" The celebrated Norwegian poet, Bjørnstjerne Bjørnson, wrote of him: "It is not often that we hear of anyone, especially at his age, giving up so much as he has done for conscience' sake;" and spoke of him with the highest encomiums in the national parliament. So highly were his theological attainments esteemed at Rome, that in November 1905, he was created honorary Doctor of Theology by the *Congregatio pro Studis*—surely an exalted and almost unique honor for a layman.

On Sexagesima Sunday, February 19th, of this year, as he was awaiting on a bench for the tramcar that was to take him to the Catholic Church in Christiania for High Mass, the eminent convert was suddenly called to a greater rest than even that of the Church on earth. An attack of heart failure was the immediate cause of a death that, however "sudden" was emphatically no "unprovided" end. The whole of Norway mourned her famous son, and the press was full of notices that rang with the deepest respect and admiration. The Lutheran *Aftenposten* spoke of him as one of the most distinguished combatants for the Faith in the fight against the ranks of unbelief. In fact "orthodox" Lutheranism recognized that, whether Catholic or Protestant, the loss of Krogh-Tønning was the loss of Norway's leading champion in the cause of revealed religion.

Such a life is surely that of a heroic soul. Its strength of purpose, intense devotion to truth, and direct simplicity, have a message not only to the land of the fjords and fjelds, but to every land where the Faith is slowly winning back her own. There are thousands who are on the verge of their true spiritual country, and who yet are delayed by some intellectual self-assertion, or spiritual sloth, or (not many, one trusts) by worldly greed of comfort, or position, or honor. To all these the great Norwegian convert's message comes: To follow the light wherever it may lead, *Vir obedientia loquetur victoriam.*

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ence, must, in common with others in high office in the Republic, have had numerous opportunities to utilize his position for his own aggrandizement. Not necessarily by corrupt acts, or by permitting the use of his name for the promotion of mercantile or monetary enterprises perfectly legitimate in themselves. But, as all know, high interests are disposed to smile upon those in eminence and to smooth their path to the "good things" that are going. And, if we credit the current gossip of the "man in the street," the thing called "graft" is among the subtlest and most widespread of latter day influences, from the temptation to which no man in office is entirely exempt. That Judge Harlan, therefore, by whom the ownership of vast sums was decided during his judicial career, should have died a poor man, may surely be accepted as testimony to the existence still of conscience and principle as vital forces. As a journal of the day has remarked, Judge Harlan's poverty is more honorable to him than the fortunes of Rockefeller and Carnegie to them. And it is honorable not alone to Judge Harlan, but to the court of which he was so distinguished a member.

BISHOP BLAIR of the Falkland Islands—the Anglican Bishop of the "largest diocese in the world, embracing as it does the major portion of the continent of South America," threatens resignation because his appeal to the English public for funds has not been responded to. We had occasion to refer to this appeal at the time of its appearance about a year ago. It will be remembered that he asked for £100,000 for the purpose mainly of enticing South Americans from their allegiance to the Catholic Faith. But to this alluring prospect he tarried on the most seductive promises in the way of "sure things" in financial investments, markets for British manufactures, and fat dividends. It was certainly the most audacious attempt to commercialize the Christian religion that has been made in this generation, and it was made apparently without any sense of its indecency or of its dishonor to the person and office of the Redeemer, under whose Name it masqueraded.

IT IS SATISFACTORY then to be informed that the appeal failed miserably. It was doomed to fail. Humanity has been duped often enough, and the English public has more than once fallen a prey to fatuous schemes and arid delusions. But neither its innate sense of the decorous nor its shrewd commercial instinct could be expected to succumb to so ill-concealed a bait, and, with the scheme blocked at less than £6,000, this "vast" Bishop has thrown up the sponge, and given vent to some rather ill-natured remarks as to the mental calibre and Imperial outlook of the race. Meanwhile, we may console ourselves with the thought that, this ecclesiastical Colonel Sellers notwithstanding, the welfare of South America as a Catholic country is in good hands, and that its legitimate, divinely-appointed Bishops go about their work with the one desire of saving the souls of those committed to their charge.

SIDE BY SIDE with the never-ending tirades against Separate Schools in Ontario should be read the details of an investigation recently made as to the state of Protestant Schools in the Province of Quebec. Among other things it shows that nearly half the teachers in rural schools are unqualified; that salaries paid are ridiculously low; and the number of pupils attending the schools has been reduced almost to the vanishing point. Further, it has been shown that the term is often only four months in the year; that the school equipment is totally inadequate, and that Protestant public interest is, as the Globe correspondent expresses it, a negligible quantity.

THE CHIEF CAUSE of this undesirable state of affairs, to our thinking, lies in the difficulties which confront a minority in undertaking to support a proper educational system. Such difficulties are not unknown to the Catholics of Ontario and they have here been aggravated by the hostile attitude of a considerable section of the public towards not only our schools, but to the Church and her institutions. The Protestants of Quebec have not had this additional burden to reckon with, for it is matter of history that both the Government and the Catholic people of the Province have ever shown to the spirit of friendliness and consideration. But, in the nature of the case, there have been difficulties to contend with in maintaining their own schools, and if, as this investigation goes to show, the issue has not been happy, it is, we opine, because they have lacked that spirit of unanimity and economy of resources which have enabled the Catholics of Ontario, in spite of difficulties even greater, to organize and carry on a system of schools which does not suffer by comparison with the vastly wealthier system under Public auspices. The report of this investigation should make instructive reading for those who look

with unfriendly eyes upon the Catholic Separate Schools of Ontario. THERE is an element of grim though undesigned irony in the Globe's summary of the investigation thus far into the workings of Protestant education in Quebec. Even to a greater extent can it be read into the cablegram sent from England to the officers of the Methodist General Conference, by their representative sent to recruit candidates for their ministry in Canada. Circumstances taken into consideration it is surprising that Canadian Methodism should have to send abroad for preachers—much more so than that, as their agent reports, they are not to be had in England.

METHODISTS ARE spending large sums upon foreign missions, and other large sums on missions to Catholics in Canada and elsewhere. It is their grand boast that a very liberal share of the wealth of the country is now in their hands. Their merchant princes are lavish in their display, and, besides, are liberal givers to the schemes of their church. They are particularly ostentatious in their zeal for the Canadianizing, as it is called, of foreign-born Catholics. And yet, as Dr. Woodworth's cablegram shows, the axe has been laid to the root of the tree and the end cannot be far away. As a dogmatic religion Methodism has already ceased to be, and the only call that could draw men of character to their ministry has therefore disappeared. How else then can their lavish expenditure upon missions to the heathen and assaults upon the Catholic Church be viewed than as a wanton, even criminal waste of substance. But that after all is their own affair.

A CANADIAN POET In another column we print a poem on Locheven from the pen of an accomplished Canadian writer, Dr. John Reade, F. R. S. C. This poem—as will appear from a perusal of it—was written in the lifetime of Queen Victoria; and it is so finished in literary form and so sympathetic in feeling that no apology is necessary in giving it again to the public.

In spite of Dr. Reade's modesty—for modest he is—his work has won the commendation of Whittier, Longfellow and Matthew Arnold. It can be said of him, as Johnson said in his epitaph on Goldsmith, that he touched nothing that he did not adorn.

Dr. Reade conducts the department, "Old and New," in Saturday's issue of the Montreal Gazette.

We hope some day his poems may be collected and published in book form.

TORONTO AND THE MARRIAGE LAWS

The following press despatch appeared in the Canadian newspapers on August 7th:

"Ottawa, Sept. 6.—Twenty notices of application for divorce to come before Parliament next session have been filed with the Government. Toronto leads with 12; Montreal has 3; Winnipeg, Hamilton, Trenton, Nanawee and Regina one each."

Can it be possible that Toronto, the storm centre of so much of the agitation against the No Temere decree—Toronto whose pulpits and public halls rang with such denunciation of the marriage regulations of the Catholic Church because, forsooth, these regulations mean the breakup of so many virtuous families and happy homes, is the same Toronto that leads so triumphantly in this procession to Parliament? Twenty applications for an unloosening of the marriage tie, and twelve of them for Toronto! Where are all the pretend- ing champions of domestic concord now? Twelve bright and happy homes in Christian Toronto are threatened with disruption, and no indignant preacher or indignant populace to raise a protest. Parliament will probably dissolve the twelve Toronto couples, and some of the clerical assailants of the regulations of the Catholic Church will assist them to repeat the marrying business. Where marriage is regarded as merely a civil contract it is attended with sorrowful consequences.

A RUTHENIAN BISHOP

As will be seen in another column under the heading "Acts of the Holy See" the Roman authorities have taken steps to provide more abundantly for the wants of the faithful in the great North-West. The Holy Father has, according to Rome, "instituted in the Consistorial Council a new Section or Department which is to be entirely concerned with the spiritual interests of Catholic emigrants. Every year over a million Catholics leave their native land, mostly from European countries, to begin a new life in the United States, Canada, the various republics of South America, Australia and Africa. English-speaking countries receive the majority of them, while only a very small minority have any knowledge of the language, customs and spirit of English-speaking countries. Hence the great interest of the present innovation for the Bishops and clergy especially of the United States and Canada. Hence-

forth the Holy See takes directly upon itself the care of the spiritual interests of this immense migratory multitude. Emigrants of Oriental Rite are not affected by this provision, but propagandists, which is still charged with their welfare, shows once more that it is alive to the necessities of the situation by appointing a Ruthenian Bishop with ordinary jurisdiction over all the Ruthenians who have settled in Canada. The new Bishop has plenty of hard apostolic work before him to counteract the wiles of Protestant sects among his countrymen, and his appointment will certainly bring great joy to the Ruthenian settlers of the Dominion."

IN TORONTO they have an overplus of professional gamblers, that unearning increment which forms a pest in every community. The performance of an honest day's work at an honest calling is unknown to them. They are polite, well-dressed, gentlemanly loafers, and their occupation, putting the money of other people in their pockets, not having any just claim to it. Some of them were lately brought before the court and fined in sums of \$1,000. It is a pity that there is not some way of compelling these undesirable to go out and work in the harvest fields of the North-West. Would it not be a good plan were the Government to establish something like unto the Prison Farm for their benefit, where they would be forced to work and taught to be honest.

WHO WILL BE PRESIDENT?

We have been asked by a subscriber in the United States what we think of Woodrow Wilson, one of the candidates for the Presidency, in view of the fact that many years ago he wrote some books in which unfair and unfriendly reference was made to the Catholic Church. We are loath to write anything that would appear as if we wished to take part in the contest, and, besides, one who is not upon the ground, and knowing all the conditions, should not be too ready to give his opinion, as he might say something out of plum. The question, it seems to us, is this: Should Catholics, because Mr. Wilson many years ago showed animus against the Catholic Church, cast their votes against him for President of the United States? The non-Catholic practical politician will, amongst bigots, make this a point in his favor. The Catholic practical politician will use it as an argument against him. It seems to us that this phase of the question should not be brought into the contest at all. What Catholics should consider is the present day attitude of Mr. Wilson in their regard. They should ask: Will that gentleman make a good President of the United States? In the administration of its affairs will he deal out even-handed justice to Catholics as well as others? It may with truth be said that many of the past Presidents of the Republic held quite strong opinions inimical to the Catholic Church, but yet were always just towards it and towards the Catholic people. Will Mr. Wilson be an exception? It may be that as the years come to him he has realized that he was ill-informed in his reference to the Catholic Church many years ago. We have read that some of the Know Nothings of the old days had years afterwards become Catholics. Judging by his treatment of Catholics as Governor of New Jersey it does not look as if Governor Wilson, when President of the United States, would ignore their claim to equitable treatment in the distribution of offices. The Syracuse Catholic Sun of Sept. 6, gives a list of many appointments of Catholics made by the Governor and they were not of the minor kind. Looking at the contest from the purely national point of view, we are inclined to the opinion that Mr. Wilson is by all odds the best man in the field. Past administrations have been more or less controlled by the men of high finance, whose gambles have pressed heavily upon the poor. They have practically been ruling and ruining the country for their own aggrandizement, and their money bags have been freely used to bring about such conditions. The Republic needs a President who will not be influenced by any worldly consideration to do the wrong thing. This is our view of the matter. As we have already said, not being on the ground, we may be mistaken in our estimate of Mr. Wilson. May the best man win!

IN THE MATTER of education a plea of disquieting news comes to us from Quebec. For long it has been the custom of certain people in Ontario, including the lodges, the Ministerial Association and several other people who have contracted the habit of unnecessary and offensively interfering with the business of other people, to hold up for censure the Catholic schools of the sister province. Bearing this in mind the following from the Toronto Globe of the 7th will be read with amazement:

"Because of her educational methods, or lack of educational methods, Protestant rural Quebec is not keeping pace with the development going on elsewhere in the Dominion. A recent

investigation shows that nearly half the teachers in the Protestant rural schools in this Province are unqualified; the salaries paid are ridiculously low; the number of pupils attending the schools has been reduced to almost the vanishing point; the school term is often only four months in the year; their equipment totally inadequate, while the public interest in educational matters is a negligible quantity."

Would it be fair, then, on the part of Catholics to make declaration that the Protestant Ministers of the Province of Quebec were opposed to education and desired to keep their people in ignorance? Because some of the Catholic schools in rural Quebec were not up to the mark we were told that the Catholic clergy were behind the age, and entirely indifferent to the educational needs of their flocks.

A GREAT TEACHING ORDER

From the Christian Brothers of Toronto we have received a very neat booklet giving a description, in good taste as well as in good type, of the great work they have in hand. On the first page appears a blessing from our Holy Father: "To the beloved Junior Novices of the Order of the Brothers of the Christian Schools, to the zealous priests, Brothers, and laity who are occupied in their recruitment, to the families who consecrate them to God in the congregation of St. John Baptist De La Salle, to the Directors and Masters who educate them in the holy fear of God, we impart with all our heart the Apostolic Benediction." It is only necessary for us to say that what the Christian Brothers have done for Catholic education, what they have done to keep the boys noble, true and good, thus giving us typical citizens in every country of the civilized world, is only known to the Author of All. Their work never takes up much printers' ink in the daily papers. They are satisfied if the blessed results of their endeavors are printed on the hearts of their pupils. It is very true indeed, as Bishop Dupoulay says, that "intellectual, moral and religious education is the highest work that can be performed." As the life of the teaching nun is a benediction for the girls, so is the life of the teaching brother a benediction for the boys. May the order spread and cover the land so that in every centre of population on the continent their influence will be felt for the glory of God and country. The writer is not speaking at long range, nor merely wishing to pass a compliment. He knows whereof he speaks. With Bishop Fallon he can say: "I am an old Christian Brothers' boy. The foundations of whatever education I possess were laid by the Christian Brothers." We sincerely trust the Brothers' classes for 1912 and '13 will be bumper ones.

A LUCRATIVE BUSINESS

"The Neglected Continent" is the title of a very attractive booklet published in Toronto under the auspices of the Evangelical Union of South America. The secretary, is Mr. Geo. Smith and his place of business 135 Isabella St. The booklet is finely printed with half-tone illustrations, one of which shows Mr. Elder's church and house, Tres Arroyos. Mr. Elder is seen in front of his church and the church has a cross upon it. The pamphlet is just what we expected. The heading of one of the articles is "Romanist Idol Worship in Peru." It seems there was a Holy Week procession and the events of that sorrowful time were symbolized by the devout people. This is called idol worship. It would not avail telling the writer of this article that the representations referred to were merely symbolical and that no divine attributes were held by the people to belong to pictures, statues, etc. He knows better. He would have his non-Catholic world believe that Catholics were idolaters. The dishonesty of some sectarians ill accords with their professions of Christianity. Many an honest fellow believes that Roman Catholics are idolaters. He has been told so by his preacher. That is enough. He will not inquire further. Mr. Frederick C. Glass, in a paper bearing the title "Sowing and Reaping in Brazil," is an adept in the manufacture of "drawing" literature. By "drawing" we mean the act of impelling many foolish people to untie their purse strings for the pursuit of will of the wisps. Says Mr. Glass: "By chance they called at the house of the fanatical Bible hating priest who deluged them with torrents of abuse, declared their books only fit for burning," etc. Mr. Glass never knew, or if he knew is not honest enough to admit, that in every Catholic Family Bible is published, bearing the Pope's signature, an admonition to read and study the Holy Scriptures. If the priest referred to made protest against the impertinent intrusion of Mr. Glass and his companions into his parish to circulate what Catholics believe to be a corrupt edition of the Holy Book, and tracts which we doubt not were of a most insulting character, we need not be taken with amazement. It is the old story: Commercialism in the guise of evangelization. Mr. Geo. Smith has done well to open an office in Toronto,

The circulation of his book in a large city where there are many wealthy people who have, through a narrow, faulty system of education, become possessed of what we may call brutal bigotry, will cause many cheque books to be brought from the pigeon holes and filled out with goodly sums to aid in the work of snatching the South Americans from the "thralldom of Romanism." Of course it will never occur to Mr. Fred. C. Glass and his co-workers that there is a deal of work for evangelistic effort within a stone's throw of his office in Toronto, in a place called "The Ward," a district in which, we honestly think, there will be found more degradation, drunkenness and crime of every description than in any spot of equal size in South America. Work in "The Ward," however, would not appeal to bigots in the same manner as work amongst the "Romanists." As an offset to Mr. Geo. Smith's money-coaxing pamphlet we would ask our readers to peruse the following from a paper published in the Sept. number of the Rosary Magazine. We are sorry we cannot publish the whole of the article:

"It is a common mistake to associate the Catholic Church with the materialism of South American governments. Only recently a 'missionary' to one of these countries published broadcast an interview in which he said, in part: 'Catholic priests for their own enrichment have held the people back. The Church has taught seditious and riot, it has taught the people despotism and ignorance. As soon as the power of the Catholic Church is broken they will in a comparatively short time be ready to govern themselves.'"

"It is in this dogmatic fashion that the question of the South American instability of government is generally dismissed from discussion. The impression prevails that these are Catholic countries, and the glib explanation that something known as 'the despotic teachings of the Catholic Church' is readily accepted by those ignorant of the historical development of Latin America. Nothing could be further from the truth than that these are 'Catholic countries.' It is true that in many of them the Catholic religion is still recognized as the religion of the State, but 'liberalism' has developed so strongly there, that, what with indifference and open opposition, the Church finds but little hope for the future.

To get at the historical facts underlying the political unrest in South America to-day, one must go back to the very beginning of colonization in Latin America, because it is there that the harm was done. The wars of independence aggravated the disease that was already prevalent, and the abuses committed by the so-called patriots who broke Latin America away from European control brought down upon those countries a curse of God. "The three classes of common people who formed the first populations of these countries, the peasants, the vagabonds and the convicts, formed a strange mixture for the revolutionary 'patriots' to work with. The corrupt colonial policy of Spain made all classes restive, but a strong appeal had to be made to gain the support of all the common people, and the leaders found this motive. To win the confidence and inspire the trust of the masses, the Masonic leaders of these revolutions were known to hide the insignia of the Grand Orient and wave a rosary at the head of a brigade. They went even farther. Masonic leaders even established the Catholic Church as the religion of the State in many cases, in order to keep the confidence of the people, and, as an ulterior motive, to gain control of the seminaries and turn the Church to their own advantage. Their plot was so successful in Brazil that Masons even became priests there; and it is only recently that the extension of Papal authority in that country has been his to check the abuses of the Grand Orient. "With such men as leaders a grand melee might be expected when a government was set up, and such expectations were always verified. The constitution of the United States was invariably taken as a model for the constitution of the new republic, but the resulting document was so distorted that but little trace of the original was to be found. The restrictions to the franchise included servants, illiterates and they were plentiful in the reign of anarchy that drove out the religious teaching Orders, soldiers, policemen, and other classes whose rights might interfere with the political aspirations of the leaders. There is not a single Latin American country to-day in which the principle of proportional representation is practiced, and there is not a single country in which 'liberty, fraternity and equality' are anything more than empty terms. "Every Latin American country to-day has at least two parties, the 'Ins' and the 'Outs.' With the denial of the right of proportional representation, and with the badly-garbled right of franchise, revolution is always the potential remedy for grievances, and the outlet for ambition. The only countries that seem free from constant revolution are those that have been seized by strong characters like Diaz and Castro, who, by oppression, have been able to put down uprisings against them at one time or another. The rule of Diaz is over, but Mexico will likely be in a more or less chaotic state until another monarchy is established. "To blame the Catholic Church for such conditions is absurd. The power of the Catholic Church in Latin America amounts to very little as an actual fact—of course, the Church will always stand as the highest power for good, though its influence may seem less at one time than at another. Even in countries where the union of Church and State still continues, the union is kept by the Church only through fear of depoliation in case of separation. At the present moment there is a bill before the congress of Uruguay that provides for even more daring desecration than that of the French govern-

ment; and there is not a single member of the opposition sitting in the congress to defeat it. "The history of South America is not known in this country, and without knowing the history it is folly to attempt to pass judgment on prevailing conditions. There are plenty of misguided individuals touring this country every year in the interests of various missionary societies, who are willing to bear testimony to the immorality of the clergy, etc., but "it always happens in the next county." A good examination of conscience and a little study of history will correct a good many mistaken impressions about Latin America."

BISHOP MORRISON

With all the splendid ritual of the Catholic Church Right Rev. James Morrison was, on Sept. 4th, consecrated Bishop of the See of Antigonish, the consecrator being His Excellency Mgr. Sagni, Apostolic Delegate. Archbishops McCarthy of Halifax and McNeill of Vancouver were his assistants. The sermon on the occasion was preached by Rev. Dr. Ryan of St. Bernard's Seminary, Rochester, N. Y. The full text of his splendid deliverance appears in another part of this issue of the RECORD. It would occupy much space to describe minutely the whole-hearted marks of estimation of the new Bishop which the occasion called forth. On every hand, amongst both priests and people, were to be seen evidence of sincere affection and a firm belief that his administration of the affairs of the Church will be blessed by peace and progress. His life as a priest gives guarantee of this. The Knights of Columbus, that splendid young, giant organization amongst the Catholic people, played a notable part in the reception, nor need we wonder, for upon all occasions of this character their instinct is to be in the forefront as loyal and devoted and valiant sons of the Church. The publisher of the CATHOLIC RECORD sends heartiest congratulations to Right Rev. Bishop Morrison coupled with the prayer that his years may be long in the land as administrator of the Church's affairs in a favored diocese, the bulk of the people of which have fought for, retained, and will transmit to their children the old Faith of which their forebears were so proud in Scotland—that Scotland which has given more than its share of many men to every country on its sun shines on.

DR. GRENFELL

So far as honest dealing between man and man is concerned it does not appear that the world is getting any better. A striking case of this kind comes to us in regard to the Grenfell mission in Labrador. Dr. Wilfred T. Grenfell is a philanthropist and we have no reason to doubt his honesty of purpose and his desire to benefit his fellowman. It may be, however, that he is lacking in business qualities, otherwise he would have taken steps to guard against the dishonesty of some of his agents. As an example we may mention that the supplies for the Seaman's Institute in St. John's, which cost \$150,000, have to a large extent been used for personal gain, they being sold outright or given away. Customs duties, too, had been evaded. The guilty party in this case has been sentenced to prison for six months. The New York Evening Telegram of September 8 gives an account of the manner in which frauds had been perpetrated by the officials of the mission, giving evidence of a moral depravity which will come as a shock to all well-intentioned people. The Grenfell mission appealed to the charitably disposed all over the continent and liberal donations poured in from day to day. Truly materialism, the crazy greed for gold, is all too rapidly destroying the better instincts of a large proportion of the people. How to stem the mad rush is the problem. We may not wonder at these conditions when we remember that amongst the great bulk of the people of the two continents from youth to old age the world and its belongings is the predominant thought. The sacred maxim, "Do unto others," etc., has become effete in many quarters.

THE RESTLESS AGITATOR

A little ripple in ecclesiastical circles in Quebec has been a God-send to the gentlemen who formulate press despatches. Briefly the case is this: There was some dispute between the ecclesiastical authorities and some priests in regard to the location of a college. Quite naturally each party to the dispute stood upon their rights as they viewed them, and the matter was referred to Rome. A decision was arrived at adverse to the priests of the college, and they made declaration of their submission thereto. A few intractable spirits are endeavoring to keep the agitation alive. From one of them, a layman, owing to the prominent position which he occupies, we might expect better things. Ecclesiastics of all grades, from the highest to the lowest, at the beginning of their spiritual work, take the vow of obedience. When anyone forgets or ignores this obligation his stubbornness and wrongheadedness give scandal. The layman, be he with the humble class or occupying a prominent post in the gift of the crown, who

tries to fan the flame of discord in a matter such as this, is an irritating, turbulent busybody, without the true Catholic instinct. He ought to be ashamed of himself. Would it not be a good plan were some one to endow a chair in the universities the purpose of which would be to teach young men the science of minding their own business when they enter the world's activities in Church or State.

LAMPS THAT ARE EXTINGUISHED

To-day more than at any time in her eventful history it may be truly said that the enemies of the Church are those of her own household. Non-Catholics have one eye on the Bible, the other on their Catholic neighbors. They compare the Catholic rule of faith with their practice, and if both do not coincide they decide that the fault is in the creed, not in its exponents. It is strange but true that we are ever ready to see the mote in a brother's eye. The evil that men do lives after them—the good is interred even whilst they are still alive. So it happens that the exemplary lives of so many Catholics count for little when set against the carelessness of so many more. Men much more quickly note the evil than they imitate the good. Hence the awful havoc that the indifferent Catholic works to the Spouse of Christ. He is as a lamp that has gone out, and those that follow, not being able to distinguish the pit in the darkness, fall into the ditch.

The out-and-out bad Catholic is not such a stumbling block. His life is its own refutation. He has given up the practice of his religion, hence the barrenness of his life cannot justly be laid at its door. His one redeeming feature is that he does not cloak his faults under the guise of religion. It cannot be argued that his faith has made him what he is because he has disavowed that faith. But with the professing Catholic, who professes to believe much more than his life gives evidence of, it is different. He sins in spite of the fact that he is a Catholic, but the Non-Catholics point to such lives as his reasons why they should not embrace Catholicity. So-and-so is a Catholic, they say, yet is unjust in his dealings, uncharitable and unkind to others, addicted to intemperance of various kinds, a calumniator and a detractor. Am I not as well in my own church as in that whose fruit is such as I have indicated? What avails it that we point to the thousands whose lives are the exact opposite of such a one? Men more readily imitate that which is evil than that which is good. They will say so-and-so is bad because he is a Catholic whilst this other is good in spite of that fact. It is the exception that proves the rule.

Herein lieth the great field for the apostolate of the Catholic laity. The example of one good, consistent Catholic man or woman will do more to make converts than all the studied eloquence of priests and preachers. The world, if it does not deny it altogether, gives very little credit to the sanctity of priests and religious. The world says that is their business. But the man or the woman who amid the daily round of mundane actions keeps Truth and Justice and Charity in sight is a living testimony of the divinity of the faith that has so inspired them. Christ's prayer was for unity—that the other sheep might hear His Voice. It is hard to distinguish the call of the Shepherd amid the noise of this busy world, but if we are doers of the Word, and not hearers only, we can do much to point the way to others. "COLUMBA"

THE PEST OF BIGOTRY

CARDINAL NEWMAN'S DESCRIPTION OF IT HOLDS GOOD TO-DAY

From the Life of Cardinal Newman by Wilfrid Ward (Volume 2, page 206) we take the following graphic description of the maddened bigotry so much in evidence in his day against the Catholic Church. Our readers will recognize it as applying with equal force to a class of people in Canada, notably in Toronto, who, almost invariably for selfish purposes, keep alive the blind and foolish intolerance of other days:

True to the view he had expressed to Mr. Capes, Newman hardly ever in the whole course of the lectures attacked the Established Church. But the persons had had so large a share in starting and fanning the agitation that he could not entirely let them off; and he did refer to the Church of England in one passage—among the most unrestrained and amusing pieces of burlesque in the series; but he rapidly passed again from the Establishment to the people. Here is the passage in question:

"The Anglican Church agrees to differ with its own children on a thousand points," he writes; "one is sacred—the her Majesty the Queen is—the Mother and Mistress of all Churches"; on one dogma it is inflexible, on one it may securely insist without fear of being unreasonable or excessive—that "the Bishop of Rome hath no jurisdiction in this realm." Here is sunshine amid the darkness, sense amid confusion, an intelligible strain amid a babel of sounds; whatever befalls, here is sure footing; it

"No peace with Rome," "Down with the Pope," and "The Church in danger." Never has the Establishment failed in the use of these important and effective watchwords; many are the half-completed, but without approach in the execution of this its special charge. Here, and scepticism, and infidelity, and fanaticism, may challenge it in vain; but flung upon the gale the faintest whisper of Catholicism, and it recognises by instinct the presence of its constitutional foe. Forthwith as during the last year, the atmosphere is tremulous with agitation, and discharges its vibrations far and wide. A movement is in birth which has no natural crisis or resolution. Spontaneously the bells of the steeples begin to sound. Not by an act of volition, but by a sort of mechanical impulse, bishop and dean, archdeacon and canon, rector and curate, one after another, each on his high tower, of they set, swinging and booming, tolling and chiming, with nervous intonations, and thickening emotion, and deepening volume, the old ding-dong which has scared town and country this weary time; tolling and chiming away, jingling and clamouring and ringing the changes on their poor half-dozen notes, all about the "Popish aggression," "insolent and insidious," "insidious and insolent," "insolent and atrocious," "atrocious and insolent," "atrocious, insolent, and ungrateful," "ungrateful, insolent, and atrocious," "foul and offensive, pestilent and horrid," "vile and unbecomingly audacious and revolting," "contemptible and shameless," "malignant," "frightful," "mad," "meretricious," "bobs (I think the ringers call them), bobs and bobs-royal, and triple-bobs-majors, and grandisires,—to the extent of their compass and the full ring of their metal, in honour of Queen Elizabeth and the Princess of the Church.

"So it is now; so it was twenty years ago; nay, so it has been in all the years as they came, even the least controversial. If there was no call for a contest, at least there was the opportunity of a triumph. Who could wait that a sermon, if ever his thoughts would not flow, whether for convenient digression, or effective peroration? Did a preacher wish for an illustration of heathen superstition or Jewish bigotry, or an instance of hypocrisy, ignorance, or spiritual pride? The Catholics were at hand. The deliverance from Egypt, the going up of Solomon, the crucifixion of Jezebel, the worship of Baal, the destruction of the brazen serpent, the finding of the law, the captivity in Babylon, Nebuchodonosor's image, Pharaides, Sadducees, Herodians, and Zealots, mint, anise, and cummin, brazen pots and vessels, all in their respective places and times, would give opportunity to a few fervid words of allusion to the "monstrous errors" or the "childish absurdities" of the "Romish faith." Does any one wish an example of pride? there stands Wolsey; of barbarity? there is Becket; of ambition? there is Caesar Borgia; of superstition? there is the Louis the Eleventh; of fanaticism? there are the Crusaders. Saints and sinners, monks and laymen, the devout and the worldly, provided they be but Catholics, are heaped together in one indiscriminate mass, to be drawn forth for inspection and exposure according to the occasion.

"The consequence is natural;—tell a person of ordinary intelligence, Churchman or Dissenter, that the vulgar allegations against us are but slanders,—simple lies, or exaggerations, or misrepresentations; or, as far as they are true, admitting of defence or justification, and your face, your countenance, your hands and eyes at your unparalleled effrontery. The utmost concession he will make is to allow the possibility of incidental and immaterial error in the accusations which are brought against us; but the substance of the tradition which he believes, as firmly as he does view the world, and if you reject it and protest against it, he will say it is just what is to be expected of a Catholic, to lie and to circumvent. To tell him at his time of life, that Catholics do not get sin at a fixed price, they may not get absolution for a sin in prospect, that priests can live in purity, that nuns do not make images their God, that Catholics would not burn Protestants if they could! Why, all this is as perfectly clear to him as the sun at noonday; he is ready to leave the matter to the first person he happens to meet; every one will tell you the same; only let me say to you, that he is surprised, for he thought we granted it. When he was young, he has heard it said again and again; to his certain knowledge it had uniformly been said the last forty, fifty, sixty years, and no one ever denied it; it is so in all the books he ever looked into; what is the world coming to? What is true, if this is not? So, Catholics are to be whitewashed! What next?"

Faithful to his usual habit of refraining from all substantial exaggeration, the lecturer draws up after this sally. For there is a weighty Protestantism as he goes on to recognise—that of the minority, of the thinking minds, which attacks Catholics with serious and genuinely philosophical arguments. To these minds such extravagances as the above would be as absurd as to himself. He sees the objection in the eyes and minds of his abler listeners or readers, and at once takes from them this particular weapon of defence by admitting its attacks, but denying its apostrophes. He thus drives home his attack, the scope and object better defined, the escape out off.

"I allow all this," he continues; "but now I am considering, not the Protestantism of the few, but of the many, those great men and those philosophical arguments, whatever be their weight, have no influence with the many, who do not burn the Pope, from reverence for Lord Bacon, Locke or Butler, or for anything those gifted men have recorded. I am treating of the unpopularity of Catholicism now and here, as it exists in the year 1851, and in London, or in Bristol, or in Manchester, or in Glasgow; among the gentlemen and yeomen of Yorkshire, Devonshire, and Kent; in

the Inns of Court, and in the schools and colleges of the land; and I say this Tradition does not flow from the mouth of the half-dozen wise, or philosophic, or learned men who can be summoned to its support but it is a tradition of nursery stories, school stories, public-house stories, club-house stories, drawing-room stories, platform stories, pulpit stories;—a tradition of newspapers, magazines, reviews, pamphlets, romances, novels, poems, and light literature of all kind, literature of the day;—a tradition of selections from the English classics, bits of poetry, passages of history, sermons, chance essays, extracts from books of polemical writers, made up into little octaves for class books, and into pretty miniatres for presents;—a tradition floating in the air; which we found in being when we first came to years of reason; which has been borne in upon us by all we saw, heard, or read, in high poems, in law courts, in the streets, in life, in parliament, in law courts, in general society; which our fathers told us had ever been in their day; a tradition, therefore, truly universal and immortal, and good as far as a tradition can be good, but, after all, not more than a tradition is worth; I mean, not more than a tradition is worth to make us trustworthy. Trace up, therefore, the tradition to its first starting-point, its roots, and you will find it to be a tradition, and yet after all good for nothing. What profit, though ninety-nine links of a chain be sound, if the topmost is broken? Now I do not hesitate to say, that this Protestant Tradition, on which English faith hangs, is wanting just in the first link.

This baseless tradition is the real root of the English prejudice. Charges are made with all pretence of circumstantial evidence, and yet with a degree of unfairness which brings out the fact that they are based in reality simply on invincible calumny. On this he insists, and traces with great psychological subtlety the process of baseless insinuation:

"No evidence against us is too little; no indiction too great. Statement without proof, though inadmissible in every other case, is all fair when used to bring a charge against us, and challenge him to refute, not any proof he brings, for he brings none, but his simple assumption or assertion. And perhaps we accept his challenge, and then we find we have to deal with matters so vague or so minute, so general or so particular, that we are at our wits' end, and with the grapple we cannot win, or, for instance, to grapple with such an opponent as a Jesuit in disguise; or, "Nuneries are, for the most part, prisons." How is it possible to meet such sweeping charges? The utmost we can do, in the nature of things, is to show that this particular man, or that, is not a Jesuit; or that this or that particular nunery is not a prison; but who would say he was?—who would say? What our Protestant accuser asserted was, that every twentieth man was a Jesuit, and most nuneries were prisons. How is this refuted by clearing this or that person or nunery of the charge? Thus, if the accuser is not to be called a liar, his proofs of what he says are simply helpless, and must sit down wearily under the imputation.

"At another time, however, a definite fact is stated, and we are referred to the authority on which it is put forward. What is the authority? Albertus Magnus, perhaps, or Gerson, or Barthelemy, with a slight variation of five, ten, fifteen, twenty, or thirty folios, printed in double columns. How are we possibly to find the needle in this stack of hay? Or by a refinement of unfairness, perhaps a wrong volume or page is carelessly given; and when we cannot find the statement which our opponent has made, we are left in an unpleasant doubt whether our ill success is to be ascribed to our eyes or to his pen.

"Sometimes, again, the crime charged on us is brought out with such startling vividness and circumstantial finish as to seem to carry its own evidence with it, and to dispense, in the eyes of the public, with the reference to it in fairness. It is, with the reference to it in fairness, or in secluded Languedoc, or in remote Poland, or the high table-land of Mexico; or it is a legend about some priest of a small village of Calabria, called Bounavalle, in the fourteenth century; or about a monk of S. Filippo d'Argiro, in the Spirit of Charlemagne. Or the story runs that Don Felix Malatesta de Guadry, a Benedictine monk of Andalusia, and father confessor to the Prince of the Asturias, who died in 1821, left behind him his confessions in manuscript, which were carried off by the French, with other valuable documents, from his retreat from the field of Salamanca; and that, in these confessions, he frankly avows that he had killed three of his monastic brothers of whom he was jealous, had poisoned half-a-dozen women, and sent off in boxes and hampers to Cadix and Barcelona thirty-five infants; about these abominable deeds, because, as he observes with great naïveté, he had every day, for many years, burnt a candle to the Blessed Virgin; had cursed periodically all heretics, especially the royal family of England; and had burnt the earth round the field of Salamanca; and that, in these confessions, he frankly avows that he had killed three of his monastic brothers of whom he was jealous, had poisoned half-a-dozen women, and sent off in boxes and hampers to Cadix and Barcelona thirty-five infants; 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FIVE-MINUTE SERMON SEVENTEENTH SUNDAY AFTER PENTECOST

FANATICISM "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets" (St. Matt. xxii, 37).

It is remarkable that our Lord's teaching, concerning our duties to God and our fellow men are inseparably connected. The two precepts, the love of God and neighbor, are united as if they were one; and the whole divine law is included in them.

If we analyze the Ten Commandments we shall see that the first three relate to our duties towards God and the others to our duties towards men.

In the Lord's Prayer also we are taught our duties to God, ourselves, and our neighbor. In the day of judgment our Lord tells us that our approval or condemnation will depend upon our performance or neglect of duties to Him in the person of His people. In a word, our whole duty as Christians is declared in to-day's Gospel.

We all condemn as fanatics those who select some particular virtue and make of it a religion, not indeed because we have a less appreciation of that virtue, but because we know that all virtue and goodness depend upon the love of God and man.

The men who would make of their favorite virtue the sum and substance of all religion are often opposed to true religion, and are at best only its mistaken friends. Yet in our opposition to the false spirit of these men we must not show indifference to the virtue which they usually extol, remembering that it is impossible to love God without also practicing all the virtues. The saints, particularly St. Paul, abstained from what was lawful lest the weak brethren should be scandalized.

Fanaticism is invariably the offspring of error; sectarianism breeds it; it rises like a storm, sweeps over the land, and disappears as suddenly as it came. We have an example of it in Puritanism, which once almost overturned society in England, Scotland, and America. Now a reaction has taken place, and society is more dangerously threatened by irreligion and immorality. Catholics in this country to-day are apt to be more or less affected by the influence which surrounds them. There is certainly a danger tenfold greater that the morals of our people will be corrupted by the license and profligacy which is so prevalent than that they will become extremists in regard to the particular doctrines of fanatics; still we must, as our safeguard, keep before our eyes constantly the absolutely perfect standard of the Catholic Church. We must not imagine that men outside of her have got any higher or purer rule of action than she has to offer. Her doctrines and counsels are the identical ones of Jesus Christ Himself. No man can improve on His teaching, nor can any human society amend that of His Church.

TEMPERANCE

TEMPERANCE EDITORS AND "ROMANISTS"

"Why are so many Protestant temperance people so crassly unimpartial of Catholic sensibilities?" is a question that we often ask ourselves. They seek Catholic co-operation in their fight against the liquor evil, and it is given them in many cases generously. For years Catholics have been speaking with them from the same platform in favor of temperance. And yet the Temperance Cause of Boston, the official organ of the Massachusetts Total Abstinence Society does not know any better than to say, speaking of temperance conditions in Ireland: "Among all classes of the people, Romanist and Protestant, there has of late been a great change for the better. We italicize the word by which the Temperance Cause designates Catholics, a word that every Catholic recoils as belittling. Catholics we are, Roman Catholics we are—these two terms being recognized as synonymous—but "Romanist" or "Romish" we are not. These two terms, from constant use by anti-Catholic writers, have come to have an evil significance. The man who uses them writes himself down either an ignoramus or a bigot, and probably both.

REPENTANT SALOON-KEEPERS The Rev. Cyril Van der Donck pastor of St. Joseph's Church, Pocatello, Idaho, contributes to the current number of the American College Bulletin, Louvain, Belgium, an account of some of his missionary experiences. Father Van der Donck was a graduate of the college in the class of 1887. He recently celebrated his twenty-fifth anniversary of ordination. The editor of the Bulletin is Father Van der Heyden, formerly a missionary in Idaho. Readers of this page of Review will be especially interested in the following passages from Father Van der Donck's experiences: "A noted bartender and gambler of this town had fled to Montana rather than face the court for the misdemeanor of bootlegging, (illicit whisky-selling). While up in Butte, he suddenly took ill and was taken to St. James' Hospital and operated on for appendicitis. On realizing that he could not recover, all his former prejudices against his wife's Faith vanished, and he told the Sister nurse that he would like to see a priest. In due time he was instructed and comforted by the Sacraments. How was his conversion brought about? "Last year at the opening exercises of a Catholic hospital in Indiana Baptist minister, who was one of the speakers, lamented the loss of the crosses to Protestants. He emphasized how that symbol of our redemption silently preaches to the patients from the walls of a religious institution. This fact was verified with our saloon-keeper in the Butte hospital. The figure of our dying Saviour both rebuked him and pleaded with him. Thereupon, yielding to the workings of grace, his first striking utterance to his wife, patterned on St. Peter's 'Depart from me, O Lord, for I am a sinful man,' was: 'Take that cross

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Prof. J. F. Davis

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away: I feel it is a mockery for me to look at it." His devoted consort soon dispelled his scruples by speaking of his "boundless mercy. A few days later he warmly clasped the crucifix in his hands after the Blood shed on Calvary had been applied to his soul through the ministry of the priest. "As the man had never walked to church, I deemed it unfitting that his body, brought down hither, should be carried to it. Accordingly I held the burial service at his residence. This over, and a hymn having been sung, an unexpected female was added by the young widow who spoke loud words of thanks to God for her late husband's admission into the Catholic Church and his reconciliation with God through sacramental grace. That was the climax to my sermon and it made a profound impression on the largely non-Catholic assembly. Right there and then a well-known backslider—also a saloon-keeper—who had scarcely attended Mass once a year and had turned to Christian Science of late, fervently said, with tears in his eyes, to those around him, "I hope I shall not die without the Catholic priest."—Sacred Heart Review.

How She Made Good Bread

One woman writes, "Failure after failure resulted from the use of other yeast, and my baking never has been really satisfactory until I used White Swan Yeast Cakes." Package of 6 cakes 5c. Free sample from White Swan Spices & Cereals, Limited, Toronto, Ont.

THE FUTURE RELIGION

NECESSITY OF DOGMA IN RELIGION—MERE SENTIMENT NO REAL TEST OF TRUTH

Right Rev. Mgr. Robert Hugh Benson recently delivered a brilliant address at Bonmouth, Eng., on "The Religion of the Future," dealing with the subjects under three heads:

First—The necessity of a dogmatic religion if society was to continue; Second—That the only serious claimant in the field was Christianity; Third—What form of Christianity is likely to survive.

Dealing with the first part he said the lesson of the past proved that no society could continue which had not some kind of religion behind it. The unit of society was neither the state nor the individual, but the family. Family life could not continue in a healthy state unless there was a form of religion. Statistics showed that as religion was excluded from the education of children, little by little crime appeared, and crime increased till society was threatened with its own disintegration. Without religion society could not healthily live at all, and the individual would end in what Carlyle called "pig religion" and society would descend into barbarism. No religion could continue to exist unless it was dogmatic. One could have an attitude of mind and spirit towards one's neighbor, but that was not religion which required a central dogma. One could no more have religion without dogma than a man without bones. It was the essence of religion, and without it religion was reduced to a sentiment. The spirit in which a man faced the world, his attitude to his neighbor, were the attributes of religion, but did not constitute religion. They were not in themselves religion, any more than bright eyes were human nature. It was dogma to say there was such a being as

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God or to say right was right. They might have very high and lofty ideals, and beautiful sentiments of relation to one's neighbor, but if they only depended upon the state of feeling in which one happened to be they were no answer to the man who was not disposed towards the neighbor because he found him singularly unlovable. They must have something more as a basis than regarding as true what they felt to be true. Every single moral principle depended not only on their feelings but on some fact external to themselves. Right was right, but God willed right.

Dealing with the second point, the lecturer asked, was there any religion besides Christianity which had shown the power of influencing civilization, holding society together and improving society? Judged by the phenomena of this world there were two great tests. They must have a religion capable of forming society and holding it together.

Next they must have a religion possessing some sort of self-consciousness. It must frantically and passionately believe in itself. A man might say he had religion, but had not the slightest wish to convert somebody else to it. It might give him intellectual and spiritual comfort, but he must believe it was true in itself, and not simply because it happened to like it. Buddhism contained many excellent elements, yet it had not somehow affected the western world. Though it had been five hundred years longer in existence than the Christian religion, it had not advanced the western Christianity had advanced in the eastern hemisphere. That half of the world inspired by Christianity had progressed further than those parts not so inspired. It was Christianity, that alone, that had led the civilized world, and evolved society as we now enjoyed it. And it was the fading of Christianity which marked the beginning of the decadence and decay of that society, which Christianity alone had managed to build up. If society was to go forward in the future in any degree, if society was to be sustained and developed, it must be by the inspiration of that religion that had brought society to the present day. It must be Christianity that must be the inspirer and regenerator of the world as it had been the inspirer and regenerator of the world in the past.

Taking up the third point, Mgr. Benson said: Granted that it is Christianity which must be the religion of the future, what form of Christianity was it to be? Would it not be some new form? The marvelously prolific nature of Christianity was shown in that it had produced in England alone no less than three hundred and sixty-five demonstrations—one for every day in the year. Was it not probable that the religion of the future would be the old orthodox in a new form, brought up-to-date and squared with modern society and modern discovery? There was no one of these forms that was new. Neither could they influence the future as Christianity had the past, for they were not constructed on a frame-work that could stand criticism. Historical Christianity had a thousand more credentials on its side than any new sect had at present. No recasting of the orthodox doctrine could gain for it anything like the same chain as the historical Christianity which had faced revolutions, tribulations and opposition such as no new sect had ever been called upon to meet. As to science of the modern type, it was attacked the theological tenets which now admitted that the poor, credulous believing church had been right and the scientific world wrong.

Fifty years ago scientific people would have laughed at the idea of sick people being suddenly healed at a miraculous shrine. Every scientist of note now said that these things did happen. The phenomena of Lourdes were open to the whole world to examine. Science had become the friend and ally of Christianity, for when men like Sir Oliver Lodge and Professor Lombroso were saying that the world of spirit was more important than the world of matter, they could claim science as an ally rather than an opponent.

Dealing with the more definite form of the surviving religion, Mgr. Benson said he was not going to prove it was the true Christianity, but he would try to show a certain presentment of Christianity, which to avoid hurting any feelings, he would call Papal Christianity, and to show that it was the most likely to survive than any other. Non-papal Christianity, despite its tremendous advantages, had yet, somehow, not managed so to justify itself in the past as to show any presumption that it would be the religion of the future. There were these two essentials, a strong center, and infinite possibility for development on the surface. But non-papal Christianity had not managed to hold together, though in this country it had the secular power of the state to protect it. It had not embraced its nearest neighbors, France, Spain and Portugal, though it had every chance for the last thirty years to make progress in the Latin countries. It lacked those two elements—a strong center, from which there was no moving and an infinitely various surface changing of faith. Papal Christianity had exactly those two elements as was proved by the various changes brought against it. It had a vitality and activity which nothing else had. Queen Elizabeth sought to stamp it out, but to-day Westminster Cathedral drew greater congregations than Westminster Abbey, where Elizabeth's body lay. At every single crisis in the world's history they had been told that Catholicism was dead, that the barrier stone was rolled against its sepulchre, but somehow or other it always rose again on the third day.

If the past is any sort of guide to the future, then, first of all, it is absolutely certain that society cannot possibly exist without some form of religion; secondly, that no religion can possibly hang together unless it is dogmatic religion; and, thirdly, if the past is any sort of guide for the future, the only form of dogmatic religion which has inspired civilization, which has got self-consciousness and therefore, a desire for proselytism is Christianity. Further, if the past tells us anything, if Christianity is to survive, it will not be by the efforts of individuals, however fervent, directed on new lines, inventing new forms, and re-stating old doctrines, but

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that dogmatic Christianity will be bound up in the future with that which has bound it in the past—that is, with Papal Christianity, and with Rome.

JEWES PAY TRIBUTE TO THE CHURCH

Said the American Israelite of recent date: It must be said of the Catholic Church that it always was able to inspire a considerable number of its priests with the spirit of self-sacrifice in mission service. We are reminded of this by the report of the death of the Jesuit priest, Isidor Dupuy, who succumbed to leprosy in Madagascar, after having served as missionary in that country for seventeen years. He is the tenth priest stricken with that terrible malady within fifty years. Surely there can be no stronger proof of devotion to a cause

than the fact that the devotee is willing to face a danger or, one might say, almost the certainty of death, and what is more, of a slow death, resulting from the most terrible malady in the catalogue of the afflictions of the human race. It may as well be admitted that the tables have been turned. In the New Testament (Matthew 23, 15), the Founder of Christianity, for Whom the Jesuit Order has been named, reproached the Jews for compassing land and sea to make one proselyte. Now it seems next to impossible to find a devoted worker in the spiritual field of Judaism who would be willing to go far to off lands with little compensation and hardly a prospect of promotion. It seems almost certain that if we had workers of that kind and condition of the Jews in Persia and Morocco would not be what it now is. There is evidently a fault somewhere.

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SEPTEMBER 21, 1912

CHATS WITH YOUNG MEN FRIENDLY TALKS TO YOUNG MEN

Of late you have noticed that your respectable friends do not care to remain long in your company. When they see you coming they cross over to the other side of the street; or, if you hold them up where they cannot escape their conversation is very brief. You attempt familiarity, but they all seem to be distant and even frosty. You pretend not to understand why they act so, but you suspect that they know you are getting a savory reputation. They don't see you at Mass on Sunday or at the altar rail once a month.

There was a time when you were faithful to your duty; but now since you hanker for the name of being a "young man about town," and are an aspirant for recognition by the "smart set," you ought to see that you are rendering yourself unfit for the company of clean-minded people.

Your dear mother, for some time, lovingly and continually has tried to get you to accompany her to Confession, and to comfort her as well as to edify your friends, by going with her to Holy Communion. You know better than any result, and you know better than any else, the real obstacle that prevented you—simply this, you have gone wrong. You don't intend to give up your evil ways and your bad associates.

The old influences for good are yet strong in you and you have to battle against your better self, so you try to excuse your conscience by various excuses. You should remember that other people know that "no rogue ever felt the halter draw with good opinion of the law." While you might reject this as a theory you do not hesitate to put it into practice. Therefore, you begin to try to cast out of your mind the same sound and logical principles of faith, morality and obedience which you learned so well.

So the law condemns you. Abolish it. You have heard some other sensualist say that he does not intend to let any man tell him what to do or what to avoid. You think such independence is worthy of a man. The devil of pride and conceit has such a hold on you that you begin to question vigorously whether the law has any right to impose obligations upon you without your previous assent.

Hold on. You have forgotten a few things. My dear youth, God and His infinitely wise laws existed a long time before you did, and He did not have to await either your arrival or your approval. He managed the world for thousands of years before you were born, and if you should die to-night, it is quite probable that He could struggle along without your aid.

It will not do to say that you do not know that His ways are beneficent, just and applicable to you. You may be purposely and criminally ignorant of much that would be very valuable for you to know. In fact your neglected conscience told you when you were a child, and still tells you, that you are in this world to know, to love and to serve God, and if you are stalling your conscience by wilful ignorance of what you ought to know, please don't allege it as a mark of superior ability and as an excuse for a bad and irreligious life.

Sensible people would only pity your attempt to deceive yourself and them. They would tell you that even the civil law does not admit vinelike ignorance of its statutes as sufficient excuse for exemption from penalty incurred by violation of the law. Your bluff is too simple, and, if allowed, would make all laws useless.

In fact it would work against you, should other men make that plea after treating you with injustice or violence, hoping to escape punishment by the use of such transparent subterfuge.

Just remember that you used to say in your Act of Faith, that "God cannot deceive you and cannot be deceived by you." This always was true, and always will be true, no matter how much your pride and sensuality may rebel against it.

Don't try to explain your excuses by which you attempt to justify your sinful life. I mean just what I say. Your excuses are worthless. You know it in your own conscience. Don't try to bolster them up by allusions to the example of other men who are or have been notorious for their evil life. Don't quote from the writings of infidels, who, like yourself, first violated the commandments of an all-wise God and then looked about for some kind of a plea to banish Him and His laws from His own world.

Neither you nor they can do it. Your excuses are thin and illogical. Your attempts to explain them will involve you in still greater confusion of mind and in grosser sins. You know that others are bound to observe the law, and that you are no more exempt than they. What is sin for them is sin for you. Make up your mind now, that a little worm like you, who may be anywhere from forty-eight to seventy-eight inches long, is not big enough, strong enough or wise enough, to fool God, and that He is more than powerful for you, and it is about time that you had the sense to realize it.

Don't throw away your health, your morals, your manhood in order to keep pace with a set of gilded youth, who glory in the service of Bacchus and of Venus, whose life is in contempt before God and man, and whose only possible end is destruction. Their minds run in no higher moral planes than that of the frog, the toad and of barnyard poultry. Remember, that "what things a man shall sow, those shall he reap." The bad trees of indecency, dishonesty and irreligion cannot produce good fruit. Not even all your ability can make this possible.

Now, pay attention. The Scripture tells you that "This is the will of God, your sanctification." This is intended for you. It means that you must lead the life of a saint. Perhaps you will be much amused to think that any one could expect to make a saint out of such material as you are. But it is God's purpose, nevertheless, whether you believe it or not, even if the prospect of its accomplishment does seem so improbable. He has given you every means, every facility, every chance. Nothing is lacking except your appreciation of the fact and your proper use of the means necessary.

It is absurd to say that your sanctification is impossible. God is wise and just. He never demands the impossible; He says, "My yoke is sweet and my burden is light." He also says, "He that believeth shall not be condemned." We must remember that the gentleman who speaks thus is absolutely just, and that it is impossible for Him to condemn any one who does not richly deserve it.

So, then, those who will not believe His words and will not regulate their lives in accordance with His purpose, His laws, His Church and His Sacraments deserve punishment for their wilful and voluntary rejection of His infinitely wise and loving moral guidance and protection.

You know from actual experience that you are weak; that you cannot make successful battle against all your wicked thoughts, and the wicked ex-

MAGIC BAKING POWDER advertisement with image of product and text: To guard against alum in Baking Powder see that all ingredients are plainly printed on the label. The words "No Alum" without the ingredients is not sufficient. Magic Baking Powder costs no more than the ordinary kinds. Full weight one pound cans 25c.

ample, the snares and traps set for you by abler minds than yours. You know that Christ said, "Without Me, you can do nothing," and—"If I speak the truth to you, why do you not believe Me?"

That's it. Why not? What is the obstacle? What is the reason that you will not apply to yourself what you know is sound doctrine when applied to others? Why are you anxious and with "itching ears" listening to false teachers that you know are wrong, eagerly searching for some excuse to justify your evil deeds?

You notice that I said "excuse." I did not say a "reason"; there is a vast difference between the two. It is simply impossible to find a reason to justify any sane Catholic for a wilful violation of God's moral law. The why do you seek it hither and thither, spending vastly more time, energy and brain lag in attempting to evade your obligations than you would give in search of the right. Well may we say, try. Remember, that "what things a man shall sow, those shall he reap." The bad trees of indecency, dishonesty and irreligion cannot produce good fruit.

Now, pay attention. The Scripture tells you that "This is the will of God, your sanctification." This is intended for you. It means that you must lead the life of a saint. Perhaps you will be much amused to think that any one could expect to make a saint out of such material as you are. But it is God's purpose, nevertheless, whether you believe it or not, even if the prospect of its accomplishment does seem so improbable. He has given you every means, every facility, every chance. Nothing is lacking except your appreciation of the fact and your proper use of the means necessary.

OUR BOYS AND GIRLS

THE HONEST ERRAND BOY

That boy thinks that "a good name is rather to be chosen than great riches," for he has found a goldpiece that the gentleman dropped, and he runs eagerly to give it back. At first he says it is not his, but the boy says: "Yes, indeed, it is; I saw it drop from your hand when you paid a cabman."

SENSIBLY SPOKEN

Only a month ago a boy of seventeen went down Market Street looking for a situation. He went into a large store and asked if they wanted a boy. Said the proprietor: "I suppose you think you can do about everything, don't you?"

WORTH REMEMBERING

The young lady who goes to school with a pile of books and a novel will not carry it off the premises. Nor the boy who plays his evening stunts up late and leaves his bed for the morning.

BOYS WITH NO CHANCE

"What has been done can be done again," said the boy with no chance who became prime minister, England's last, I am not a captive, and by energy I can overcome greater obstacles."

Henry Clay, the "mill-boy of the slalshes," was one of the seven children of a widow too poor to send him to any but a common country school, where he was drilled in three R's.

George Stephenson was one of eight children whose parents were so poor that all lived in a single room. George had to watch cows for a neighbor, but he managed to get time to make engines of clay, with hemlock sticks for pipes. At seventeen he had charge of an engine, with his father as fireman.

THE PUNCTUAL GIRL

The punctual girl is always a thoughtful girl. She is the girl who does not delay in doing an errand; who never keeps the breakfast waiting while she repairs some forgotten damage to her clothes. No one is ever kept waiting while she sews a rip in her dress or a break in her glove.

Catholics and Candidates

Says the Catholic Columbian: "Mr. Taft is a Unitarian and does not believe that Christ was God. Mr. Roosevelt is a member of the Dutch Reformed Church, which is a work of Lutheran denomination. Mr. Wilson is a Presbyterian, which is one of the most important of all the sects. Catholics will vote for these men for President of the United States, each one deciding for himself which one of the three he conscientiously thinks stands on the soundest platform."

There is great demand now for first-class workmen everywhere. It is second-class that have the hard time. A good honest boy was never worth so much as it is now. "We want boys we can trust," said a merchant.

Try Kellogg's with strawberries, raspberries, blackberries, blueberries. Kellogg's with sliced peaches, pears, or apples. Kellogg's with sliced oranges, bananas, or pineapple. Kellogg's in the centre of half a cantaloupe. Kellogg's with ice cream, fruit jellies, custards. Try Kellogg's with fresh fruits, stewed fruits, or preserves. Your palate will welcome variety.

CONSOLATION

READ THE WORDS OF ONE WHO SUFFERED

Perhaps you have felt at times the effect of merely human kindness and have been relieved by slight attentions which were indications, like spurs in the changing tides or straws in the shifting winds, of deeper and intenser movements. You forgot thus for a time your suffering. You will appreciate, then, the way St. Paul felt for his brethren, and from the picture he draws of his heart in sorrow and from its undoubted power to relieve, you will know what power a more tender, a more sorrowing Heart can have.

He pushed his way up through the lower classes, up through the middle classes, up through the upper classes, until he stood a master, self-poised, upon the topmost round of political and social power. Rebuffed, scorned, ridiculed, hissed down in the house of commons, he simply said, "The time will come when you will hear me. The time did come, and the boy with no chance but a determined will, avayed the scepter of England for a quarter of a century."

Henry Clay, the "mill-boy of the slalshes," was one of the seven children of a widow too poor to send him to any but a common country school, where he was drilled in three R's. But he was drilled in every spare moment to study without a teacher, and in after years he was a king among self-made men. The boy who learned to speak in a barn, with only a cow and a horse for an audience, became one of the greatest American orators and statesmen.

THE TRUE FAITH

R. C. Gleaner tells this pointed little story in his department of the Catholic Columbian: Two boys, a non-Catholic, the other a Catholic, were asked by a person of inquisitive mind why it was wrong to lie and steal. The non-Catholic lad answered that it wouldn't be right because his parents and teachers told him not to do so. The Catholic lad gave a ready answer to the effect that to lie and steal was a sin against God's commandments.

From time to time delicious new ways of serving Kellogg's Corn Flakes are discovered. Here are a few: Kellogg's with strawberries, raspberries, blackberries, blueberries. Kellogg's with sliced peaches, pears, or apples. Kellogg's with sliced oranges, bananas, or pineapple. Kellogg's in the centre of half a cantaloupe. Kellogg's with ice cream, fruit jellies, custards. Try Kellogg's with fresh fruits, stewed fruits, or preserves. Your palate will welcome variety.

mouths of babes" are some teachers and others taught lessons which they do not soon forget.—Catholic Sun.

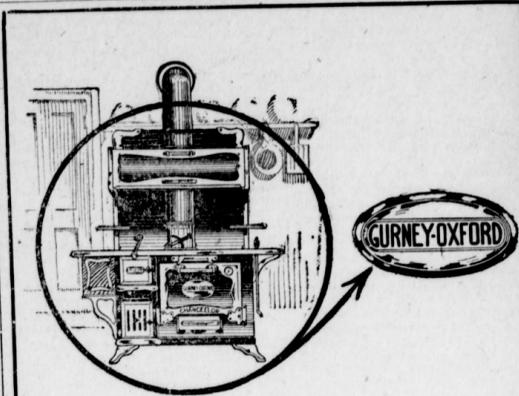
ABSORBINE

Will reduce inflamed, strained, swollen tendons, ligaments, muscles or bruises. Cures the lameness and stop pain from a sprain, bite from a dog or horse, burn, blister, no hair gone. More can be used. 25c bottle delivered. Describe your case for special instructions and your name for free.

ABSORBINE, J.C., the liniment for mankind. Cures strains, torn ligaments, enlarged glands, rips or muscles—break blisters—always pain. Price 25c a bottle at dealers or delivered. Montreal, Ca. H. F. YOUNG, P.O. 29, Lyman St.

Cure that Bunion

No need to suffer bunion torture another day. DR. SCHOLL'S BUNION RIGHT removes the cause of your bunions or enlarged toe joint by permanently straightening the crooked toe. GIVES INSTANT RELIEF and a FINAL CURE of all bunions. Shields, plasters or shoe stretchers never cure. Dr. Scholl's Bunion Right is comfortable, sanitary, convenient. Guaranteed or money back. 25c a bottle or \$1.00 per pair at drug and shoe stores. Write for free literature. Dr. Scholl's, 231 West 14th St., Toronto. Illustrated Booklet Free.



Only Results Count

The one thing above all else that you want to know about the range you buy is this—that it will cook and broil and bake with absolute satisfaction.

Other features of a range, such as convenience, economy and appearance, are, of course also indispensable, but the prime necessity in a range is results in cooking. The Gurney-Oxford gives results—not now and then, but always.

Every Gurney-Oxford is a source of continual satisfaction to its owner. Day after day, year after year, it enables her to produce pastry, bread, roasts that contribute to the pleasure of housekeeping. That is why the Gurney-Oxford finds its strongest support among those who have had actual and intimate experience with it. You too will number your Gurney-Oxford among your best friends.

The Gurney Foundry Co. Limited TORONTO - CANADA MONTREAL HAMILTON WINNIPEG CALGARY VANCOUVER

To Protect the Beauty That is Yours



and to enhance it, if that be possible, is a duty none the less binding because it has been made so agreeable. That duty centres in Beauty's chief expression, the skin.

NA-DRU-CO Ruby Rose Cold Cream

does much more than keep the outer skin soft and supple—it feeds the underlying tissues, fills out the tiny hollows, prevents wrinkles, and gives a fresh and wholesome charm. With its subtle odor of fresh roses, and the soothing sensation which it imparts, Ruby Rose Cold Cream is a toilet gem.

In opal glass jars, 25c. at your druggist's.

NA-DRU-CO Witch Hazel Cream

is a refined and altogether delightful preparation of Nature's own cooling, healing specific, Witch Hazel. Under its soothing influence roughness, chaps, sore lips, sunburn, windburn or irritation after shaving vanish like magic. Used freely after washing it keeps the hands and face soft and comfortable.

25c. a bottle, at your Druggist's. Always look for the Na-Dru-Co Trade Mark when you buy. National Drug and Chemical Co. of Canada, Limited.



From time to time delicious new ways of serving Kellogg's Corn Flakes are discovered. Here are a few:

Kellogg's with strawberries, raspberries, blackberries, blueberries.

Kellogg's with sliced peaches, pears, or apples.

Kellogg's with sliced oranges, bananas, or pineapple.

Kellogg's in the centre of half a cantaloupe.

Kellogg's with ice cream, fruit jellies, custards.

Try Kellogg's with fresh fruits, stewed fruits, or preserves.

Your palate will welcome variety.

Kellogg's TOASTED CORN FLAKES advertisement with image of product and text: Kellogg's TOASTED CORN FLAKES. The Sweetheart of the Corn. Kellogg's TOASTED CORN FLAKES.

HOW PROTESTANTS VIEW IT

Rev. A. Schuyler, (Trinity P. E. Church, Trenton.)
I am filled with admiration while I contemplate the crowds which through the Roman Catholic churches at hours when other Christian people are lying comfortably in bed. A religion which is able to make people shake off their sloth and indolence and set them about their religious duties as the first obligation incumbent upon them has certainly a great deal to commend it from any point of view. It may be said, of course, that the strict discipline of the Church requires this sacrifice of their ease and comfort, but what of that? It is certainly a virtue to cheerfully obey an authority which is recognized as divine.

New York Sun Protestant Correspondent
And who has not marked the reverence with which Catholics are wont to assist at the services of their Church, as well as the respect they pay to the Church? No wonder they are so devoted believers that it is infallible, and has existed through all the centuries. Time and place affect not the Church that civilized our ancestors: it is still thrilling the world with its teachings, and a service wherein all the senses are addressed and all enchained.

Let us leave these faithful millions to go on crowding the Catholic churches and schools, on Sundays and on week days, at all hours, at all seasons and in all weather, impressed as they are and we are with the grandeur, the solemnity, and dignity of the Catholic ceremonial. Who has not felt a thrill of rapturous emotion when in one of the splendid temples after a solemn moment has passed the glorious music again breaks forth, mingling joyous with solemn notes, while a priest at the altar, robed in the venerable vestments of 1,800 years into the Mass of thousands of years, while the rapturous multitude in hushed silence is bowed in secret prayer?

Rev. Madison C. Peters, Baptist, New York:
Catholics teach us the lesson of constant attendance upon public worship. Protestants go when the weather is just to their liking. Who has not heard early on Sunday mornings the tramp, tramp of people, with a hard week's work behind them, while we are asleep, hastening to the Catholic Church, with prayer book in hand?

Rev. A. C. Applegrath, Baptist, Philadelphia.
The Catholic is not a fair weather Christian, and neither heat nor cold can keep him away from Church. In the Roman Catholic Church there seems to be no class distinction. Rich and poor meet together, for the Lord God is master of all. The Roman Catholic emphasizes the spirit of worship. Are Protestants losing this?

Rev. James Benninger, Methodist, Plymouth, Pa.
The Protestant world has gone almost to the limit in adopting means to secure this desired end. We have seen the magic lantern exhibition, and listened to addresses on the late poets: we have heard classical singers and eloquent orators, but the men were no nearer the kingdom than before. We have fumed and fussed and worked ourselves into a frenzy, while the Catholic Church, without any effort on her part, has gone on in the tenor of her way, solving the problem to the satisfaction of her hierarchy.

How does she do it? How does she get men out of bed on Sunday morning at an early hour—men who work late on Saturday night? How does she fill the streets on Sunday morning with worshippers when the Protestant world is asleep? I know some of the explanations that are offered, but they do not explain. Many that we have heard and read only seem childish twaddle.

CHURCH UNITY

A very considerable movement toward Protestant Church unity seems to be going forward. For the Catholic, church unity means, of course, unity under the authority of the successor of St. Peter. The Catholic cannot enter into the spirit of a movement which seems to deal with the eternal truths of religion as subject to compromise.

The members of a political party may sink individual differences of opinion in order to arrive at certain practical results which they in common desire. The Catholic observer must be pardoned if he concludes that the movers for church unity are dealing with religious principles as the platform makers deal with questions of practical politics.

Lord Halifax, who was a prime mover in the "reunion" of Rome and Canterbury some years ago, recently published a book dealing with that matter. Abbot Gasquet, reviewing the volume, says, among other things: "The real difficulty from the outset appears to have been the impossibility of a man with Lord Halifax's Anglican opinions to grasp the meaning which must be attached to the word 'union' with the Holy See by the Roman authorities, and indeed by every Catholic. Belonging as he does to an Established Church, which embraces men of all shades of opinion from Mr. Kensit to himself, which makes its boast that it is in any way narrow as regards doctrine, as is the Roman obedience, and holding communion with those who differ from him on the most fundamental dogmas of the Christian religion, his mind could not be expected to understand what Mr. Wilfred Ward has well called the 'rigidity of Rome'.

For this reason, whilst Cardinal Rampolla and Pope Leo XIII. evidently thought that he was speaking and dreaming of reunion under the authority of the successor of St. Peter, he was desirous to unite Rome to Canterbury on the basis of sinking differences of the most fundamental kind and shutting eyes to even dogmatic formulas. It may not perhaps be his fault that this was the attitude of his mind in the comprehensive Church of England.—The Missionary.

Live, as it were, on trust. All that is in you, all that you are, is only loaned to you. Make use of it according to the will of Him who lends it; but never regard it for a moment as your own.

IMPORTANT NOTICE TO DIABETICS

Kamsack, Sask., Aug. 5, 1912. Messrs. The Sano Manufacturing Co., Winnipeg, Man. Gentlemen:—Today I write you and am as healthy as a healthy man could be. I was told by several doctors that I am troubled with "Diabetes," and that the only thing for me was to keep a strict diet to prolong my life. But a few days after I heard of Sano's Cure for Diabetes and began to take their cure, as this is the only cure for Diabetes, and am proud to say that not only it has done me good, but has completely cured me. I am obliged by the doctors to eat anything and everything and am healthy and live like any healthy man. My cure finished completely on July 29, 1912.

I can recommend any one suffering from Diabetes to apply to Sano Mfg. Co., and they are sure to be cured. I thank you, and I fall in words to express my thanks to you. Anyone wishing to get any information how I was cured and everything about it, may write to me. Sincerely, J. E. KNIZAN, Kamsack, Sask. P. S.—A word more to the Sano Mfg. Co.: I feel now just like going out in Main Street, Winnipeg, and "yell out": I was cured of Diabetes by the Sano Mfg. Co., who have the only cure for Diabetes.

Sano's Anti-Diabetes is the new German CURE. Manufactured in Winnipeg by The Sano Manufacturing Company of Canada, Ltd., 977 Main Street. Price, per bottle, \$2.00, from druggists or direct.

The Eucharistic Congress Press Despatch Vienna, Sept. 12.—The 23rd international eucharistic conference is likely to establish a record in the number of strangers in attendance, 80,000 tickets having been sold to foreigners, as compared with 13,000 at the Montreal congress.

It is estimated that not less than 120,000 visitors are here, and the hotels are so crowded that the titled visitors are glad to obtain sleeping quarters in the hotel bathrooms. Many thousands of pilgrims have found shelter in 400 schoolhouses. In the courtyard of the city hall to-day 12,000 persons were supplied with dinners cooked in the military field kitchen.

Among the speakers at the festival gathering in the rotunda this afternoon was Mgr. Rainer, vicar general of Milwaukee, his subject being "The Council of Trent." Mgr. Rainer declared that the reform decrees of Pope Pius regarding daily communion and the rite of communion of children contained nothing new, but were only the modern adaptation of principles already formulated by the Council of Trent.

It's a mistake to think there are no longer opportunities for the investor to get in upon the "Ground Floor" of a good paying, and yet perfectly safe business enterprise. The history of the Bell Telephone and kindred enterprises are being, and will be, repeated time and again.

This book, which will be sent free to every reader of this publication who has \$20.00 or more to invest, tells of such an opportunity. It is a complete history of the conception, present achievements and future prospects of a financial organization founded upon the safest business principles, and bearing the stamp of approval from Archbishops, Bishops, Priests and laymen of the Catholic Church, both in the United States and Canada.

It gives much valuable information about the enormous earnings of similar organizations during the past 20 years, and the great increase in the value of their stocks, showing positively where this organization, (being conducted along identical lines) cannot help but be a source of large income to the investor.

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

It shows, also, how the organization in question can earn, from its investments alone, from 25% to 40% more than the older companies that are now operating, thus enabling Catholics to earn a greater rate of interest on their money by investing in their own organization. Do not think this is one of the financial schemes destined to end in air. It is not a tallman to create a fortune overnight. It is a sound business proposition addressed by banks and government officials. Send for the book, if you are a Catholic, for none others can participate in this enterprise. The door of opportunity stands open: "read this book, or you lose." Address, Mr. Philip Harding, Dept. T, 604 Box 1301, Philadelphia, Pa., and you will receive a copy by return mail.

NEW WORLD LIFE IN NEW FIELDS

Admission has been asked by the New World Life to the States of Iowa, Illinois and California, and it is said that the company will soon begin to issue policies to the residents of this territory. It is already operating in Washington, Oregon and Montana. Applications will also be made to Idaho, Arizona, New Mexico, Colorado, Pennsylvania and New Jersey. The capital of the company is \$2,000,000, of which more than one half has already been sold. Considering the short time the company has been in business, this is regarded by the officers as a remarkable showing. The stock holders are located in practically every section of the United States and Canada, while some of the stock is held abroad. This is expected to prove of value in influencing future business, as the company plans to operate over as wide a field as possible.

TELEGRAPH. Telegraph operating offers splendid opportunities for young men who wish to engage in the great business of transportation. No country in the world is doing the railway building that Canada is now engaged in, and the young man who goes into this line of work and becomes skilled in railway operations, is almost absolutely certain to win great rewards. The one school which is training young men for this field with marked success is the Central Telegraph and Railroad School of Toronto. See card in our adv. columns.

DIED O'LEARY.—Died in Tottenham, Ont., August 6th 1912, Mrs. Daniel P. O'Leary. May her soul rest in peace!

Nothing is more common than to hear it said of reputed works of art that they are very good but very difficult to understand. We are quite used to such assertions, and yet to say that a work of art is good, but incomprehensible to the majority of men, is to say the same thing of some kind of food that is very good but most people can't eat it. The majority of men may not like rotten cheese or putrefying grouse—dishes esteemed by people with perverted tastes; but bread and fruit are only good when they please the majority of men. And it is the same with art. Perverted art may not please the majority of men, but good art always pleases everyone.—Tolstoy.

NEGLECTED CHILDREN The report of Mr. J. J. Kelso, Superintendent of Neglected and Dependent Children in Ontario, has been issued. It is an interesting volume, dealing as it does with human beings—boys and girls—who are taken in charge when their parents are unable or unfit to care for them. The Department of Neglected Children does not in many instances deal directly with the children. This is done through the agency of local Children's Aid Societies, which are designated as guardians of those children who are being cared for in institutions. These children are to be treated as normal children, and not as a class of "neglected" children. The report also contains a list of the names of the children who are being cared for in Ontario, and a list of the names of the children who are being cared for in other provinces.

OUR GUARANTEE. WE HEREBY GUARANTEE THAT THE VACUUM CLEANER, bearing our name, and manufactured by us, to be perfectly constructed, of good material, and perfect in workmanship. We fully warrant it, under full usage, against any defect of workmanship or material for the term of FIVE YEARS from date. Should any defect occur, not the result of neglect or improper use, we agree to satisfactorily repair the same at our factory, or replace with a new one. We furthermore guarantee that it will do satisfactorily the work for which it has been sold, and in the event of failure to do so as a result of our defect of workmanship, we will refund the purchase price at once.

Don't bother to write a letter—just fill in and mail this coupon. The Geo. H. King Co., Ltd., C.H.J., 9-20 Woodstock, Ont. Please send me a King Edward Vacuum Cleaner on ten days' free trial, with full warranty. I will send one to you if you wish. Name: Address: Coupon Brings Them to Try FREE

The Geo. H. King Co. LIMITED Woodstock, Ont.

Rheumatism

Don't Invite Torture by Neglecting Nature's Warnings—Try My Drafts

Coupon Brings Them to Try FREE Don't let that Rheumatism gnaw another inch. Sign and mail my coupon and you'll get by return post, prepaid, a regular Dollar pair of Magic Foot Drafts, the great Michigan remedy for Rheumatism of every kind. To Try Free. Thousands write us that the Drafts cure where everything else fails, even after a lifetime of suffering and trying. If it were not so, how could we send them on approval for we get the difficult cases as well as the mild. Then why hesitate? When the Drafts come, try them, they're simple, common-sense, harmless, though powerful. Then after trying, if you are satisfied with the relief they bring you, you can send us One Dollar, if not that you can send us Two Dollars. Send this coupon and make us prove these Drafts to you. Do it today.

TEACHERS WANTED. TEACHER WANTED FOR CATHOLIC SEPARATE SCHOOL No. 6, Hillside and Logan. First or second class professional certificate. Salary \$425 per annum. References required. Duties to begin Sept. 1, 1913. Apply to John Walsh, Secretary, Kirkcaldy, Ont. 1764-4f

WANTED, A SECOND CLASS PROFESSIONAL teacher for S. S. No. 6, Huntley. Salary \$300. Duties to commence as soon as possible. Address W. J. Egan, Sec.-Treas., West Huntley, Ont., 1769-2.

WANTED QUALIFIED TEACHER FOR Junior room C. S. S. No. 5 and 8 Sandwich South and Maidstone. Duties to commence about Oct. 1st. Salary \$420. School close to church, P. O., Steam and Electric Railway. Applying station qualification and experience to John J. Costigan, Sec. -Treas., Maidstone. 1769-1f

WANTED, TEACHER WITH PROFESSIONAL certificate to take charge of primary class in Amherstburg Separate school, at the salary of \$300 per annum. Duties to begin at once. Apply to C. S. S. Board, Box 23, Amherstburg, Ont. 1769-2

WANTED A QUALIFIED TEACHER FOR Separate S. S. 12 A. Lochiel. Salary at the rate of \$400 per annum. Duties to begin at once. Apply to Peter McDougall, Sec., Glen Robertson, Ont. 1770-2

TEACHER WANTED FOR NORTH BAY Separate school, with 12 children. Salary \$300. State qualifications. Apply to Secretary, North Bay Separate school, North Bay, Ont. 1770-3

QUALIFIED CATHOLIC LADY TEACHER for Public school at Byng Inlet, North, Ont. Salary \$400. School close to church. Duties to begin at once. Apply to C. E. Egan, Sec., Byng Inlet, North, Ont. 1770-2

WANTED QUALIFIED TEACHER FOR S. S. No. 12 A. Lochiel. No. 12 A. Lochiel. Salary \$400 per annum. Duties to begin at once. Apply to C. S. S. Board, Box 23, Amherstburg, Ont. 1769-2

WANTED A NORMAL TRAINED TEACHER

For Catholic Separate school, No. 6, Toronto Gore. School is small, up to date and beside church. Salary \$250 per annum. Apply by return mail to Doherty, Widdell, Ont. 1770-1f

TEACHER WANTED FOR SEP. S. S. No. 5, Normandy Tp., Grey Co. Small school, average attendance about 15. Applicants state salary and qualifications and address M. E. Murray, Sec., Ayrton, P.O., Ont. 1770-2

ORGANIST WANTED. ORGANIST (MALE) WANTED FOR A CATHOLIC church in Ontario. Must understand plain chant and be able to take full charge of choir. Apply going references Box C, Catholic Record, 1769-1f.

C. M. B. A. Branch No. 4, London. Meet on the 2nd and 4th Thursday of every month at eight o'clock, at their Rooms St. Peter's Palace, 111 Richmond Street, P. H. RANAHAN, President, J. M. B. McDONAGH, Secretary.

Funeral Directors. John Ferguson & Sons, 180 King Street. The Leading Undertakers and Embalmers. Open Night and Day. Telephone—House 373. Factory—543.

William J. Ball, Funeral Director. Open Day and Night. 491 Richmond St. Phone 3971.

Smith, Son & Clarke, Undertakers and Embalmers. 115 Dundas St. 629 Dundas St. Phone 586. Phone 678. Open Day and Night.

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Sick Call Outfits. We are Placing on Sale Twenty Only Sick Call Outfits for the Home at a Special Price \$4.50

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