## LONDON, ONTARIO SATURDAY, SEPTEMBER 20, 1918

## The Catholic Record

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THE CATHOLIC PAPER

A subscriber writes us that the RECORD is "dull and solemn." He would have it vivacious and sprightly and not concerned so much with the things beyond the grave. We might, of course, give an account of card parties, or one of these functions with portraits of the winners. We might also narrate the events of billiard tournaments and extol the prowess of this or that wielder of the cue. We might attempt to glorify the little things that pass, but we fancy that even these excursions into the realms of the pleasant and inane might eventually fail to please. The Catholic paper is in our opinion an antidote to the poison that is within reach of everyone. It exposes our doctrines and repels charges against them. It is a safeguard against the calumnies that are championed by a hostile press. And it also strives to impress upon its readers that eternity should not be forgotten, that death may issue his mandate at any moment and that the life beyond the grave, though burdened with solemnity, should be interesting to reasonable beings. In fact it should be more interesting than the topics discussed in the secular press. The households that are strangers to the Catholic paper are left defenceless to the sensationalism and sordidness that are exuded by many of the public prints. The nauseous details of divorce cases, the narration of the antics of the devotees of fashion, the constant and insistent cry about getting on in the world, the absolute disregard for the supernatural-all this takes off the bloom from the soul and submerges it in the turbid waters of materialism. It not only dims ideals but puts us on a plane from which no stars are visible. The papers talk of bravery and resolution, but to the weary straggler, to the man who in his mad rush for place and pelf has emptied himself of what is lovable, they are words without meaning. But the Catholic paper points out the fount whence come bravery and resolution and never lets its readers forget that the things worth while are the soul and all that concerns it. A Catholic paper can in its own way help to keep unspoiled the hearts

## VERY OBVIOUS

and minds of the children.

In a recent number of the Atlan tic Monthly Agnes Repplier, with her characteristic clarity of style, points out certain things that have weakened the fibre of our race. She refers, if we read aright, to the pains some educators take to make knowledge attractive. Education begins in the kindergarten with play. Easy roads to learning have been dis covered. We have too long ignored the fact that the only thing which will carry our children through life is a capacity for doing what they do not want to do if it be a thing that needs to be done. We stuff the children with ologies to the disorganization of their mental machinery. They get a bowing acquaintance with learned names and facts that is pathetically futile for the business of life. They are so helped as to de stroy all initiative and to impede the development of the faculties. Years ago Brownson said, in his own trenchant way, that one great defect of our whole course of teaching, from the kindergarten up, is that too great pains are taken to make everything interesting and pleasant and to eliminate all that savors of labor on the student's part. If the first books given to children were such as would require an effort on their part to understand them, and the same rule followed all through, the mind would be more exercised and thereby strengthened to think and judge. The Church does not allow us to forget that there can be no spiritual growth without effort. But that effort is necessary for mental development is too generally ignored. The policy of making the road to knowledge easy and pleasant must have a degrading effect on the intellect. But we think that the methods of the old schoolmasters, who insisted upon labor incessant

coming into honor again. The day of fads is passing, and the old system that the education that is worth getting is acquired by no pleasurable means, is attracting the attention of those who see that turning out boys and girls anaemic mentally, and devoting time to surface information and fads championed by pedagogues who seem to have no idea of the laws of the human mind, is wasteful economically and antagonistic to the best interests of this generation, But so long as the ratepayers are awed into silence by pretentious pro grammes of our public schools, so long also must the enfeebling prothe pupils are smothered under a he first time since his return from mass of miscellaneous literary and the Eternal City. Taking for his text scientific truck, and we have grandiloquent dissertations on our educational advantages.

#### THE CATHOLIC COLLEGE

Parents cannot with any show of reason allege the superiority of non-Catholic colleges as a pretext for confiding their children to their care. We have now some halls of learning which in point of view of equipment and professorial ability can hold their own with their secular competitors. These colleges were wise enough to retain all that was good in the past and to acquire all that is good in the present. Conservative enough to please the most critical, they yet bent themselves to the task of ministering to the needs grandeur of the Papacy. The line of this generation and recognized the Supreme Pontiffs has, by a perof this generation and recognized the necessity of having specialists with erudition gleaned from the best masters and with degrees that connoted culture and learning. It entailed patience and expense, but it was the only way to force attention from the world that demanded a modern method and curriculum. We have our principles, but we must know how to apply them so as to enlighten and guide, to rebuke and to correct. Our problems may be worldold, but they must be solved in a manner that men in love with new terms can understand. "To hold the age to truth and justice Catholics must be in it and of it; they must be fair to it, recognizing what is good no less than what is bad in it; they must love what is good in it and work in aid of all its legitimate aspirations. The age loves knowledge; let us be patrons of knowledge. Let us be the most erudite historians, the most experienced scientists, the most acute philosphers, and history, science and philosophy will not be divorced from religion.

## THE UNIVERSITY

The statement that the secular universities, munificently endowed and elaborately equipped, can alone give the student what this age demands, is no longer true in some instances. If we accept as test of an institution the kind of graduate it turns out we can without overstepping the bounds of moderation say that some of our colleges do not suffer by comparison. They prosper and grow in influence because they are thorough and solid. They make no appeal to sentimentality, but stand on their own merits, confident that men drilled under the best teachers and masters of one subject can produce results.

## THE JESUITS

By forcing the Government to permit Jesuits to reside once more in Germany, Catholics of that country have again proved themselves the best and ablest fighters in the world

against infidelity.

Within the memory of the present generation, a cruel war was waged by the German government, under the direction of Bismarck, against the Catholic Church. The loyalty of priests and Bishops to the Germa throne was never denied, but through the working of secret societies, the Catholic religion was declared hostile to the Empire.

Catholics were surprised and in-dignant at the charge, yet they did not lie down supinely inevitable. Instead, they banded themselves in a strong, united body organized what is known as the power ful "Center Party" and set themselves to regain the rights that were their

The result is known to the world. Under learned and valiant leaders, they battled for the life of the Church until the most powerful man in Europe, Chancellor Bismarck, was thrown from his pinnacle of glory and and tireless, and drilled their pupils retired to private life, a failure.

in fundamentals, are in some sections That organized body of Catholics held together as one man, and to day it controls the destinies of Germany. Time was when priests were for-bidden to celebrate Mass, and people were deprived of the Sacraments At present the splendor of the Catholic religion can be seen nowhere more perfect that in the lands over the German Emperor hold sway .- Missionary.

#### BISHOP FALLON'S SERMON

ON HIS RETURN FROM ROME

Before a congregation which taxed the utmost capacity of St. Peter's Cathedral, the Right Rev. M. F. Fal-Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of Heaven, and whatso-ever thou shalt bind upon earth it shall be bound also in Heaven, and whatsoever thou shalt loose on earth, it shall be loosed also in Heaven. . . . Feed My lambs, feed My sheep," His Lordship spoke substantially as fol-

The intense attachment of all Cath olic hearts to the See of Peter and its august occupant is no mere sentiment based on human affection. It Strong intellectual convicfancy. Strong intellectual convic-tion and profound supernatural faith have forged the bonds that bind us in closest union to the successor of the Fisherman, the Vicar of Jesus Christ upon this earth. We make no secret of our glory in all the human petual miracle, survived all earthly ynasties, and triumphed over every vicissitude that tries and conquere the things of time. With the history of Christianity in our hands, we make the proud boast that no such beneficial influence has ever been felt by mankind as that which, during nineteen centuries, has proceeded in unbroken continuity from Eternal City. Yet we must not fail to constantly emphasize that all the glorious prerogatives of Peter rest on a Divine foundation. Like Abraham, Simon son of Jonas received a mysterious call and was given a new ame full of spiritual significance name full of spiritual significance:
"Thou art Peter, and upon this rock
I will build My Church". Like Abraham, Peter is the "Father of the
Faithful" in the Christian dispensation. He is given the power to open and to shut Heaven. named before the other Apostles. St. Paul "went up to Jerusalem to see Jesus Christ arose Peter". from the dead "He was seen by Peter and after that by the eleven". Angel of the Resurrection said to those who came to the sepulchre 'Go and tell His disciples and Peter". St. John, urged by love, outran Peter to the sepulchre, but he paused before the dignity of Peter's office, and allowed him to enter first. On Peter alone, Christ, after His resurrection, ed the superhuman task, "Feed imposed the superhuman task, reed My lambs, feed My sheep". To Peter alone were addressed the consoling words, "I have prayed for thee that added the sublime injunction that Peter should "confirm his brethren". When Peter was imprisoned by Herod "Prayer was made without ceasing by the Church for him"-a universal supplication that was never offere any other Apostle - and Lord sent His Angel" to release him Peter is the Prince of the Apostles

> It is not strange, then, that the Catholic heart loves Rome, Catholic eyes look longingly towards Rome, and that Catholic feet set out willingly on the way to Rome. For Rome is the home of him to whom we all owe supreme spiritual loyalty and obedience. From this duty and obedience. From this duty neither Bishop, priest nor layman is or can be exempted. It is true that the Bishop in his diocese is not the representative of the Pope, nor does ne govern by any delegated authority. His ordinary jurisdiction is of Divine right: "Bishops were placed by the Holy Ghost to rule the Church of God." The individual is appointed bishop of a diocese by the Pope, he receives canonical institution from the Pope, to the Pope he must give an account of his stewardship, but the episcopal office carries with it, in

the centre of unity, the Head of the

Peter lives in his successor, Pope

Church, the Vicar of Christ.

And

and temporal affairs of that portion of the Lord's Vineyard committed to his care. With these sentiments and convictions I set out for Rome. I had been in Rome before. Almost twenty years ago I concluded my theological studies there, and received the Sacred Order of the Priesthood. There it was my privilege to look for the first time upon the Vicar of Christ in the person of the illustrious Pontiff, Leo XIII. Twice since, I have knelt as a priest before the present saintly Head of the Church. I have always loved Rome; nowhere have I

virtue of the words of Jesus

under the dome of St. Peter's, and before the tomb of the Apostles. In all humility I declare that I will take second place to no man in loyalty to the Apostolic See and to the interests of the Head of the Church.

It was therefore a joy to start for Rome; a greater joy to reach it, to visit once again its holy shrines and sacred places, to come into close and intimate relationship with its broadminded ecclesiastics of every rank. its Cardinals of the deepest learning, the highest culture, the keenest insight and the most universal sym pathies; and above all with the Su-preme Shepherd of souls, whose thought and overmastering single desire is to restore all things in

Christ. How different is the real Rome and its spirit from the picture that is so often drawn of it by those who seek to mould and manufacture public opinion to their own views and in their own interests! Rome is re-presented as an abode of crafty ecclesiastics, constantly engaged in secret intrigues. The most eminent Cardinals are only vile conspirators who spend sleepless nights and watchful days plotting against the progress of mankind. The Suprogress of sinister. Pontiff is a preme Pontiff is a sinister, tyrannical potentate, covetous of exercising political power everywhere to the civil and a menace to and religious liberties of the world. Every sensible, unpreju-diced man knows that nothing could be farther from the facts, and is not a passing whim or an idle if my judgment on the subject is of any weight, I should say that Rome is the most dangerous place in the world for crafty men, for malicious men, for men who attempt to misre present or mislead, for men who are untruthful or calumniators. is sincere; Rome is honest; Rome is straightforward: Rome is above all things spiritual. I have always found Rome the home of truth, of justice, and of charity.

My private audience with our Holy ather took place on the morning of July 30th, and no word of mine could exaggerate the affectionate cordial ity of my reception. Ego sum frater tuus, "I am your brother," falling from the lips of the Vicar of Christ, though it but asserted a relationship that is almost a doctrine of the Church, yet filled my heart with an describe impossible to emotion Admitted by these fraternal words into that close intimate confidential relationship I placed before our Holy Father first of all your message of

love and loyalty. I stated that on the eve of my departure from London, an address had been presented to me, on the part of the laity of the whole diocese, questing me to convey to the Holy ather the expression of their love and loyalty, and begging in return, the Apostolic Benediction. quest was granted with fatherly affection. The same sublime lips spoke words of thanks for the prayers that had been offered up by the priests and people of the diocese London, during the Pontiff's recent serious illness. As the Pope of the Eucharist referred to the First Communion of children, his countenwas illuminated by ance more than natural light,

he urged most strongly that special attention be give to what he called 'The Communion of Innocence and the Innocent." He ble terest and every work of our diocese its priests, its religious communities its schools, its children, its institu tions of higher Catholic education and its diocesan Seminary, just be ginning its career of usefulness Concerning St. Peter's Seminary much information had reached Rom prior to my arrival there. It was known as an Institution that in the first short year of its existence had aroused in a rare degree the enthusiastic and generous support of the priests and people of the diocese. I was able to show that it had already more than justified the hopes I had reposed in it, and the blessing of the Holy Father upon its Professors, its students and its benefactors must fill us all with confident courage to carry on this great diocesan work in a manner entirely worthy of the in-

terests at issue. My audience ended all too soon. As I left the presence of the Pontiff, it was like going out from light into shadow and darkness, from warmth into chill and coldness, almost from the face of God into the walks and nomes of men. As I passed through the magnificent apartments of the Vatican palace that lead from the Pontiff's library, one thought filled my mind. It was the question "How has this weak, old man become the centre of religious unity, the object very virtue of the words of Jesus Christ Himself, the power, the right and the duty to conduct the spiritual of such intense love, a personage of so surpassing importance?" answer was simple and easy. Back behind the visible Vicar stood the invisible Christ plain to the eyes of faith, and the Divine Lips spoke again the words that established and that the words that established and that explain everything: "Thou art Peter and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth it shall be bound also in Heaven, and whatsoever thou shalt loose upon earth it shall be loosed also in heaven. . . And

### ever felt quite so much at home as | behold I am with you all days, even to the consummation of the world. . . . Feed my lambs, feed my

The affectionate interest displayed in the diocese of London, by our Holy Father, lays upon us all, Bishop, priests and people, obliga-tions of a very sacred and impera-tive character. We must work with tive character. more and more energy, more and more united effort, more and more untiring generosity towards the upbuilding of every Catholic Church throughout this splendid diocese. We must be constant in the expression, with out contention or controversy, that the Roman Pontiff is the Divine, and consequently only possible centre of Christian unity; that it is he, and he alone, who can bring back the wandering sheep and establish them safely in the one fold, under the one shepherd. must be keenly conscious of the abnormal position that has been created for the Sovereign Pontiff, by which the spiritual monarch of mon than three hundred millions of Cath olics is a prisoner in his We must strive and pray palace. by all means, spiritual temporal, within our power, to create a public sentiment that will successfully demand and propertemporal, safeguard the fitting independence of the Holy See. We must be in-stant and unfailing in our spiritual sympathy with him whose great ampition is to restore all things in Christ. Above all things must we pray with the simple, abiding confidence of little children: "The Lord preserve him and give him life, and make him blessed on earth, and deliver him not to the will of his enemies, and leave him long years yet to rule the Holy Church of God."

#### NEW LIGHT ON JOAN OF ARC

By far the most important of very

recent additions to human knowledge is that concerning Joan of Arc A troublesome query for her most horough devotees has always been -Did she herself formally acknowl edge that her visions proceeded from the powers of evil? I can do no better than summarize the position, as it has hitherto presented itself, in the masterly sentences of Mr. Thomas Davidson. "The judges did not disallow the possibility of heavenly visions, but they declared those of Joan to be illusions of the devil. They were now ready to send her to her doom, but they wished first to force her to an abjuration in order to degrade her in public opinon, and they tortured her by alternate threats and promises until the bewildered girl at length declared that she submitted, and blindly subscribed everything they asked of her. They then condemned her to perpetual imprisonment. But it was far from meant that she should escape the fire. As she lay in her cell overwhelmed with self-reproach and despair, she was subjected to new indignities. She was stripped of her woman's clothes, so that to her womanhood she was compelled again to put on the for-bidden warrior costume she had laid protect This was at once made the aside. ground for a charge that she had relapsed, and she was without delay brought to the stake. The woman's faced her doom with the triumphant courage of the martyr, announcing that she knew her revelations were from God, and that she had only submitted through fear of the fire. Her confessor to the last held up the cross before her eyes. And in the midst of the flames that wrapped her round, she ceased not to repeat the Sacred Name. A last time she was heard to exclaim it. Then her head sank down; she had finished her prayer in heaven. So perished the great uncanonized saint of France, leaving an ineffaceable stain upon

accepts the common statement that she "blindly subscribed everything they asked of her." It has fallen to a descendant of her brother to re move, within the past few weeks, this last cloud that hung upon her fame. He has brought to light a number of her authentic letters. can trace there the rapid self-education of the one-time illiterate girl The signature, at first shaky and difficult, grows gradually clear, decisive. It is beyond dispute that Joan had learned to write, and more than a year before she was tied to the stake she was handling the pen with some freedom. While the sticks were crackling around her she was confronted with the famous retrac tion. It is still in existence written in the first person. But—it is unsigned. We know that it was thrust before her in her final hour, and that she was called on to approve it. We know also that she could write. The absence of her signature at the foot of the retraction points, therefore, to one conclusion—that she did not retract at all. That parchment, too long regarded as hers, is now de finitely exposed as the parchment of her accusers. She was true to her-self in that supreme instant. And Truth, the daughter of Time, has emerged to vindicate the noble martyr.—The Irish Rosary, Dublin. Bernard.

The able writer, you will notice.

English honor.

#### FATHER FRASER'S MISSION

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

There are but 2,000,000 Catholic Chinese in a population of 400,000,000.

The recent mighty revolution has broken down the old superstitions promulgated the order ignored the and prejudices, and now the fields are white with the harvest.

Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow Canadian, Father Fraser, whose missionary work has been signally blessed by

The CATHOLIC RECORD gladly accedes to the request to receive sub-scriptions, which will be duly acknowledged and forwarded to Father Fraser.

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

#### Previously acknowledged....\$1,792 75 A Friend, Glace Bay ........ A Friend, Highlands, Nfld.... J. P. E., Walkerton..... Two Friends, Morrisburg.... A Friend, Alexandria... Percy V. T. Lave, Bright ..... A. K. Kinkora..... Friend, Linwood..... In Memory of Mother..... Mrs. S. Halligan, Toronto...

REMITTANCES TO FATHER FRASER By cheque April 25, 1913..... \$780 00 May 15, 1913 

#### THE DUTY OF THE HOME

Cardinal Bourne in his address to the Catholic Congress at Plymouth, England, recently, spoke with great earnestness of the dangers to which young Catholics are exposed. In case they are exposed to direct or indifferent attacks upon their faith. It could not be otherwise,

said the Cardinal: " For no one at the present day is able to remove himself from the discussions, and the questionings, and the denials that meet him in what he hears and reads almost every day of his life. The tendency of our human nature is instinctively to slip away from, or to allow insensibly to glide from us, anything that places a restraint upon the speculations of our minds or the longings of our hearts. . . For the most part, even when they have a Cathoic education, our children leave school at an early age with only a very summary idea of the teaching of the Catholic Church; and they have immediately to meet the onslaught of their own passions, which tend inevitably to make them abandon the practice of religion by elimating them from the Sacraments.

They have had enough education to enable them to read, and to make them wise enough to pass judgment on matters which even the wisest can hardly handle, and in too many cases passion and too great trust in their own intellectual powers combine in making them throw off that which they have come to regard as the burden of religion."

Much more the Cardinal said of the modern conditions that menace Catholic youth; and when he came to a consideration of remedies, he

'The one sure way of protecting and preserving religious principle and belief among us is by going back to the old ideals of our ancestors, and recognizing that the possession of truth is the only foundation upon which the practice of religion can be built, and that mere religious opinions are but as the shifting sands, upon which no wise man can trust imself to dwell.

What is true of England is true of America. We need to go back to the old ideals of the home that eared up Christian men and women to bear witness to the Faith. When he home once more performs its conscientiously, earnestly duties prayerfully, there will be a marked lecrease in the number of the fallen children of the Church.—Sac

The stagnant pool breeds pestilence and disease, whereas the hurry ing stream carries rich and manifol blessing. So with the world's money; if we board it, it soon bethat stagnant pool which breeds all manner of pestilence; but if we speed it as messenger of good number of divorces would very quick it bears a rich and noble bounty.

Let the name of Mary be ever or your lips; let it be indelibly engrav en on your heart. If you are under her protection, you have nothing to fear; if she is propitious, you will arrive at the port of salvation.-St.

## CATHOLIC NOTES

Unable to exist at the rate of \$1 year for subscription the Toledo that beginning Record announces with Jan. 1, 1914, its price will be \$2. The Record is Toledo's Cath olic weekly paper.

The French Government in obedipromulgated the order ignored the authority of the Bishops; but this also has now been arranged satis factorily.

Alfred Austin, the English poetlaureate, was born of Catholic parents and was educated at the Cathoic College of Stoneyhurst; also at the Catholic College of Oscott. He was an early friend of Newman; but he died without reconciliation with the Church.

Bishop Mostyn, of Menevian, Wales recently had the consolation of clothing with the Benediction habit 27 of the nuns of the once Anglican convent of St. Bride's, Milford Hav en. Mother Scholastica Ewart, the former abbess, had been clothed on the feast of the Sacred Heart.

Between 6 o'clock and noon on the feast of the Assumption forty six Masses were celebrated in Westminster Cathedral, London. This abnor mal number is accounted for by the fact that there are just now some hundreds of clergy in London from the United States and elsewhere. Counting the ordinary Cathedral services, there were well over half a hundred separate services during the day.

Lieutenant Colonel William C. Dawson, United States Marine Corps, with his wife and four children, have become Catholics. He is a great nephew of the Rev. Alexander Campbell, the founder of the Protestant sect called the Disciples of Christ, or Campbellites, who had the noted debate with Archbishop Purcell. The Colonel's father was an Episcopalian minister, and he was reared in that religion.

Among the great doctors of the world who were recently in congress at the Albert Hall, London, many of the Catholic medicos from France, Belgium, Spain and Italy were to be seen at daily Mass at the West end churches near the hotels. On day, August 20, the nave of the Cathedral was reserved for them at 10 o'clock Mass, when Cardinal Bourne delivered a sermon dealing with the lofty mission of the Christian physician.

The Denver County Federation of Catholic Societies intends to inaugurate a crusade for the uplifting of public morals. The Federation hopes to agitate successfully against the obscene picture, song, da They have reamusement places. quested the support of the Catholic lergy, as also the assistance of every citizen who would wish to see more wholesome atmosphere in that

The Rev. Francis Izard, a Benedictine, recently ordained to the priesthood by the Archbishop of Birming ham, England, is a fully qualified medical men and was formerly as-sistant superintendent of the Staf-County lunatic Aslyum at Cheddleton, near Leek. Six years ago, on becoming a convert to the Catholic Church, he gave up practice in Lancanshire, and came as a novice to Erlington Abbe medical and other capacities, he ha rendered much acceptable service.

The Paris correspondent of the Living Church (Protestant Episco palian) gives us some interesting facts about French "bird-men" those fearless spirits who endanger their lives in the cause of the conquest of the air. Santos Dumont was a fervent Catholic. Bleriot also, was a Catholic, one regularly to Mass, to confession and Communion. His airships all bore the medal of Notre Dame du Platin, patroness of aviators, De Caumont said: "If ever I fall, let a priest be sent for at once." Others also are known to be religious men.

Right Rev. Charles E. McDonnell, D. D., Bishop of the Diocese of Brooklyn, who is at Lake Pacid, has greatly increased his popularity with the summer visitors by an unusual act of courtesy performed during Mass at St. Agnes' Church. The Bishop, after celebrating Mass, was returning to the body of the church when he noticed that the Rev. Father Hickey, of St. Brendan parish, Brooklyn was without an boy, and, returning, performed the humble duty of altar boy for the clergyman through the remainder of the service.

Hon. Champ Clark, believes there ought to be a uniform divorce law passed by the various States of the Union. He further states: "If all the Protestant clergy would set their faces against solemnizing marriage between people who have been divorced, as the Catholic clergy do, the lyfall off very largely throughout the nation. I belong to the Christian church vulgarly called the Campbel. lite church, but I have not the slightest hesitancy in saying that the Catholics beat the Protestants all hollow in handling this important question of divorces.

#### PRETTY MISS NEVILLE

BY B. M. CROKER CHAPTER XXIV

LAIDE A FAIRE PEUR "For 'tis a truth well known to mos That, whatsoever thing is lost We seek it ere it come to light In every cranny but the right.

When Maurice was ushered into the drawing room he found no traces of a heated argument (much less of a recent scuffle) between the two of ladylike industry graceful composure who were seated

serenely apart.
"None the worse for last night, Mrs. Vane?" he said, when our greetings were concluded, bringing imself to an anchor in a deep

wicker chair.
"On the contrary, all the better," she returned, briskly. "Capital dance, was it not?" "First-class; I must say the Resi-'Capital

dent of Mulkapore knows how to give a good ball when he goes about it: the floor was perfect, and the floor was perfect, and the supper and champagne beyond all

"How like a man to mention eating and drinking before anything else! Pray, what did you think of our young ladies—whom did you admire? or did they all fail to please Captain Beresford's fastidious taste?' Come, now, Mrs. Vane, this won't

why are you down on me in s way? The fact is, I admired so many that it would be invidious to particularize one," hastily glancing

What nonsense you talk! But seriously-

Seriously! I have not seen so many pretty faces in the same room for ages; I thought them so dazzling individually, and so overwhelming en masse, that my head has been swimming ever since. Now are you he asked, with a smile.

"Did you remark the girl in the curious rose colored costume?"
pursued Mrs. Vane; "dark, with very bright eyes? I thought her lovely"-enthusiastically. "She is a stranger from Bombay, staying at

"The 'caprice in pink,' as little Burke called her? I had the honor of dancing with her, but we could not get round a bit; however, she was awfully nice to talk to."

"Ah! beware of talking to her overmuch; she is an engaged young lady," returned Mrs. Vane, with a significant shake of the head. apropos of engagements, is it really true that little Mr. Smith, of the Pea Greens, is actually going to marry old Miss Hook ?"

'Perfectly true," responded Maur-

ice, impressively.
"I declare," casting up eyes and hands, "when Colonel Falkner told me the news last evening you might have knocked me down with the tra-

I wonder how many people that with a speculative smile.

"He is a mere boy, and she is fifeen years older than feather has floored,"

teen years older than he if she is a day," proceeded Mrs. Vane, acrimoniously; "it is monstrous, it is un-heard of! She ought to be indicted for child stealing."
"Well, she does not look more

than eight and twenty, and, though not, strictly speaking, beautiful, she has certain very solid attractions. And, as Smith seems to find the arrangement in every respect satisfactory, I suppose we may as well give our consent—eh, Mrs. Vane?" replied Maurice, with easy cheerful-"Hullo, old fellow, where did you come from ?"-to Turk, who for from the veranda with stealthy, distrustful sniffs, vainly endeavoring to recognize the stranger as an acquaint ance, and now, his mind at fully made up, trotted jauntily across the room, and bounded into Maurice's lap with an air of patronizing confi

You may consider yourself a high ly honored person, Captain Beres ford. Turk is a most exclusive and discriminating dog; few and far be tween are the people he condescende

'Oh, all dogs take to me," said Maurice, carelessly, pulling Turk's

They say dogs and children are the best judges of mankind," re-marked Mrs. Vane; and I am exceedingly sorry to tell you that I am not popular with either. Most unaccountable, is it not?"

'are there any small people here?' "No; we have none that we can call exclusively our own; but we can bring you in any number from next door at a moment's noticeunique specimens; we can produce two of the most impudent, thrusting, ill behaved imps in the whole presi dency. You have only to say the word," stretching toward a hand bell.

"Pray don't summon them on my returned Maurice, with account," returned manner. imp from painful practical experi-

He was thinking of us undoubted

ly.
"So you passed the higher standard after all," said Mrs. Vane, striking out into a new channel of conversa

"I just scraped through, after nearly reducing myself to permanent imbecility. Another examination would leave me a gibbering idiot; for I am an awful duffer at languages. mean, to read and write. I can talk presty well; but the book work bowls me over."
"Oh, come," disbelievingly; "I

thought you young men from Wool-

wich were clever enough for any thing—just so many walking ency

clopedias."
"You are thinking of the engineers,
Violet," I observed, with engaging
frankness, raising my eyes from my
knitting for the first time to volun-

teer an observation.
"Miss Neville," said Maurice, look ing hard at me, "wishes to remind you of the old tradition that all artillery officers have been previously plucked for the engineers, and that

they are the swagger corps."
"I don't believe a word of it," exclaimed Violet energetically. "Why look at the uniform, there's no com-

"Thank you very much, Mrs. Vane, said Maurice, with a broad smile. "You always stand up for us and take our part."
"Of course I do, George's brothe

officers; and, by the way, has Major Miller brought that old bay horse of his all the way down here—the one he waated to sell George for second charger?"
"He has. It is still in the market,

and is getting to look more and more like a cow every day; the horns are a mere question of time. "I thought Majer Miller seemed

rather low and out of spirits last evening; and had a blighted look, s if he had something on his mind."
"No doubt he had. He is going to be married, poor beggar. Ahem!" catching himself up, "that was a mere slip of the tongue. Of course you know I did not mean that."

Oh, of course not," ironically I have observed a lightness and flippancy in the way you talk about matrimony that is simply unendur-able, and must be put a stop to."

"Come now, Mrs. Vane, you never heard me say a word against matrimony, a most excellent institution, which I respect exceedingly. I only object to a brother-officer's mar-riage for one reason—you will admit that it ruins the mess?" proudly putting forward an unanswerable

rgument.
"The mess!" contemptuously, "I wonder how many love-affairs have been killed and sacrificed to that Moloch—the mess. And pray what are you going to give Major Miller, as wedding-gift?"
"My sympathy," returned Maur-

ice, without hesitation.

"A cheap present, which we will all return in kind when you yourself

enter into the holy state. Thanks, awfully; but that is a

step I do not intend to take for many day, if ever. I mean to have little play first."

Play! I wish the anxious mothers heard you. Play to you and death to them !"

'That is not what I mean, Mrs. Vane, and you know it perfectly well, only you are bent on represent-ing me in a truly false light to Miss Neville. I allude to polo, cricket racing, shooting trips, whist-parties
—all of which little innocent recreations will no doubt be knocked on the head by Mrs. B., if such a person ever exists-

At this juncture my ball of knitting-silk rolled off my lap, and far away under a distant table. Maur-ice and I both simultaneously started up to seek it. He was the finder, and as I accepted it I subsided into an easy chair still more remote from Mrs. Vane-almost, indeed, out of ear shot—and isolating myself completely as to leave

enjoy an untrammeled tete a-tete. I observed that Maurice cast more than one speculative, interrogatory glance in my direction, as much as to say. "Can this be the girl who was so pleasant last night?" the fact was I had not made up my mind as to the role I was to play—with regard to him. Would it not be wiser to confess the truth, and have no more concealments or disguise? But then I was committed to secrecy by my conduct of the previous evening. I had had a glorrevious evening. ous opportunity of introducing my d as usual lacked the courage to turn it to good account. I must emain Miss Neville-an all but

total stranger.
I leaned back in my chair at a disance and made conversation almost out of the question, and gave all my eves and ears and wits to a calm. dis assionate study of my newly found kinsman. He was more like him self this morning than in his goldlaced jacket of last evening. years had not made as much alteration in his appearance as it had in mine. He looked older, of course his hair was darker, his mustach heavier, his face bronzed by the sun —all but a little three cornered patch where his forage cap rested but his eyes, his voice and his laugh, all belonged to the Maurice of Gallow. Conversation now and then drifted to my ears as I took in all these details with lightning, stealthy glances. Mrs. Vane was saving with smile and a nod :

I know something about you that you little guess. I was told it as a wonderful secret.'

'This is delightfully mysterious,' returned Maurice, impressively. Something about me"—slowly and a great secret. I have it! You have been witness to a will in which am legatee to a fabulous sum.

Nothing of the kind," she reoined emphatically. You have been asked to sound me, and discover my wishes with regard to some handsome presenta-

How can you be so silly?" "Perhaps I am in the secret my self?" he asked, with lifted brows.

"Yes, you are; in fact, you are the mainspring of the whole affair." "I declare you are making me quite nervous, Mrs. Vane. However, luckily for me. I have no indis-

"Well, shall I give you a hint? It s something George told me."
"Something George told you!" he schoed, in an accent of puzzled spec-plation; "not about the caricature ulation : we sent old Brown—come now?"

"No, no, no. How stupid you

are!" contemptuously.

"Well, I give it up! I am, as you know, entirely above the meanness of curiosity; but I see you are dying to enlighten me, so say on!" with a road of encouragement. nod of encouragement.

"It is," lowering her voice, "about a girl!" Certainly Mrs. Vane was most indiscreet, and certainly I be gan to feel very uncomfortable. A girl! I am just where I wa before! I'm afraid you must give me another tip, for by the unas-sisted light of my own memory I cannot think of any young lady

whose name deserves such a deeply significant manner girl !" he concluded, with a laugh. Yes, your runaway fiancee; your

cousin-"Oh, by George," reddening visibly, and evidently no less amazed than annoyed; "I call that hard lines So much for telling anything to a married man! He immediately unbosoms himself to his wife, and she takes all her dearest friends into her confidence !"

You know that I am a model of discretion, and that your secret is safe with me," continued Mrs. Vane in her most conciliatory manner flashing a look of guilty import in my direction—happily unseen by Maurice, who, cane in hand, was angrily sketching on the carpet, his eyes gloomily fixed on the floor.

You have never had a clew continued his companion, with in known Maurice's storm signals a Never" he answered shortly

without looking up.
"Beyond Liverpool—you trace her to Liverpool, did you not? wonder where on earth she can be 'I only wish I knew ; I would give half I possess to find her," returned my cousin, emphatically.

"By all accounts, she was a good riddance," continued Mrs. Vane, con solingly; "altogether a most unde sirable young person, and laide of

"Really, this quite reminds me o a game of Russian scandal," said Maurice, with a laugh. "I add a few details, and describe her to Miss Neville"—lookind over at me—"she describes her to somebody else; in time my unfortunate—a—cousin wil be a blind and humpbacked idiot!"

"But you certainly said that she was plain," persisted Mrs. Vane, by no means too well pleased with he friend's sarcasms.
"I never said that she was a good

riddance, and laide à faire peur.' "Now, now, Maurice! have you not often called me "an ugly little

"Have you no earthly idea as to what has become of her?" continued Mrs. Vane, for whom the subject pos

essed a peculiar fascination.
"No, not the faintest," he an swered in a cool, reserved voice, as though he would check an unwel the hint, turned the conversation

into a less personal channel. "Laide à faire veur, indeed!" said to myself. I glanced across an opposite mirror, and what did I I saw a slight figure in a wellmade, soft, cream, washing silk, with a gauged body and many little flounces; a pretty face, surrounded by masses of wavy chestnut hair; pair of little white hands holding a half-knitted red-silk sock. In the glass I beheld another and distant reflection—Maurice—Maurice gazing at me with intent critical was, to say th of it, embarrassing. He looked as if he were anxiously endeavoring to remote recesses of his brain. I Who remain no longer. could tell what discovery he might

Gathering up my work with an indistinct excuse, I bowed a distant bow, and hastily departed. I avoid-Maurice on every possible occasion, so much so, that one evening, as we were driving home from the band, Mrs. Vane took it upon herself to read me a little lecture.

"My dear girl," she said, "there i a medium between being positively rude and too bewitchingly fascina ing. Why do you taboo Captain Beresford so, and wholly cut him off from the sweets of your society? Strange to say, he politely ignores your appalling behaviour, and manifests the deepest interest in you and yours. He asked me if you had any sisters-how old you were-

"How excessively impertinent!" I interrupted brusquely. "I thought he boasted that he was above the "I thought meanness of curiosity?"

"That only applies to ordinary

You must remember the singular attraction you have for him in your strong resemblance to his lamented grandmother!" returned Mrs. Vane, choking with laughter. Mrs. Vane, choking with the me, "Do accept a little advice from me, Nove." she continued, eagerly; "for Nora," she continued, eagerly; the mere sake of appearances, don't turn your back on a gentleman, nor answer over his head if he addresses you, nor fly out of a room when he arrives. Of course," ironically, we all know that he is the opposite to your friend Major Percival; but that, you will be liberal enough to admit, is his mis-fortune, not his fault. Do endeavor to tolerate our constent guest, Captain Beresford—at least, try to meet him half-way."

"Suppose in order
"But, my dear lady," I protested,
impatiently, "I don't want to meet
him at all! wrapping myself up in
want him to come?"

my shawl and subsiding into a cor-ner of the landau. "However, any-thing to oblige a friend; and as you make such a point of it, I will try and do the civil to your Admirable Criphton"

"Oh Father, God forbid."

see him if it were God's will? It is only the natural mother's love to see

her child; intensified when that child is a priest. And such love of a

mother for her child can not dis-please God, who is Love itself."

"Thank God for what you say, Father, but sure 'tis you always had

sure when we had you to say Mass

for us 'tisn't wishin' for another we

The good priest coughed sus-piciously. He knew what a sacrifice t had been for poor Mrs. Callaghan.

"Did I tell you about my distrac-

"You told me everything my child.

"Aye, but Father, I know the good

Lord must have been angry with me.

When I should have been thinking

of Him or saying the beads at your

of Father James I'd be. 'Twas

rather James that I saw in the vestments; 'twas Father James lift

up the Host and Chalices. And you say the good God has forgiven me!

Wisha 'tis too good He is to an un-grateful sinner like me.
. "'Tis true I'd give me heart's blood to see my boy standing at the Altar.

But God does everything for the best, and maybe 'tis too proud I'd be

and that would be a sin. You will write and tell him I died contented,

would have wished you to die—re-signed to the Divine Will."

"I will tell him yon died as he

'And you'll say the Mass for me

"To be sure, my dear. But 'tis the hard battle I'll have with Father

Treacy. He'll be wanting to sing it, but I think I have the best right. You are

sure you wouldn't prefer Father

was, too, Father dear, but sure all our priests are good priests. May the Lord reward them, for I'm afraid

tis more trouble than thanks we

give them. But it would please me to have you sing the Mass for me

"And I'll tell that to Father

"Tell him that 'twas just an old

you lying there in the coffin, but

"I'll tell you what, Mrs. Callaghan,

"Thank you Father. I wouldn't

And 'tis he has the fine voice for the

Gospel."
"Never fear, we'll have the grand

est Requiem the parish ever heard. Every priest in the diocese will be

"You're joking, Father. Sure and hat would bring all the holy

Why 'tis like our own mother

"Do you think the souls in Purga-

tory know what's happening here on

Sure and what could a poor

'It is only another of my queer

nking that maybe, in Purga-

"God does wonderful

Who knows, who knows," said

Only for his saints, Father?

then, my dear. I am coming to say Mass for you here to morrow."

"Wisha, glory be to God, but 'tis spoiling me you'll be. And can I

To be sure, my child. I'll come

They arranged a little Altar in th

sick room, and there next morning

Father Kelley offered the Holy Sacri-

fice. She had lain quietly all through the evening and night, but

now she seemed to have recovered

"Oh, Father James! my boy!

Her soul's desire was being real-

ized. She was seeing Father James

say Mass.

"Gloria in excelsis Dec." said the

Glory he to God and His Blassed

The sacred action moved on. The

priest bent over the White Host. There was a moment's pause, a

genuflection, and then something white shone above his upraised

fingers. She closed her eyes. She had seen the dream of her life ful-

filled. She never wanted to open them upon this world again. "My

own boy!" she murmured. too much too much."

came the answer from the

strength and asked to be raised

nave Holy Communion, Father?"

"You will be one of his saints

notions, Father. Instead of thank-

ing God, 'tis flying in his face I am,

blessed souls! But why do you ask.

ignorant priest like me know of

to see him in the vestments

Father Kelley,

ver early.'

a little in the bed.

thanks be to God!"

Mother,"

things for his saints.

priests to the funeral of a poor old

you were to the whole of us. And

mustn't we do honor to the mother

voman like me?'

Father, dear.'

Yes, my child."

of a priest?

voman's fancy. I know

"Well, then, 'tis the fine priest he

won't you, Father?"

yourself?

Treacy

poor soul.

Treacy?

Mass of a Sunday sure 'tis thinking

Don't think any more about them

the kind word for every one.

He, too, had a mother.

ions at the Holy Mass?

Father."

Yes, dear."

TO BE CONTINUED

HER SOUL'S DESIRE

(By Rev. D. A. Casey, in Benzigers)

She was dying. The doctor had just pronounced the sentence, and the gray-haired parish priest was reverently sealing the tired eyes with the oil of forgiveness.

"By this holy anointing and His most tender mercy may the Lord pardon thee whatsoever thou hast sinned by seeing."
"Quidquid per visum deliquisti,

amen." 'Gently he marked the cross upon the closed eyelids. "Quidquid per visum deliquisti." There was a break in the kindly voice of the priest. It was little the Lord had to forgive. She was one of the Old Guard, this simple Irish mother, and long as he could remember those eyes upon which he had just laid the sacred oil had looked for naught else save the manifestation of the Divine Will. Ave. indeed, it was little the

Lord had to forgive.

"Per auditum." What had these ears listened to except the saving truths of faith? The gossip mongers knew her well, and 'tis silent there

tongues would be in her presence.
"Per locutionem." Whoever heard a complaining word pass her lips! It was always, "Sure 'tis God's will. blessed be His Holy Name," or "Thanks be to God and His Blessed Mother, sure it might be worse.

And so the sacred rite went on The withered, brown hands those hands that never shirked their daily task and from which, in moments of leisure, the brown beads were seldom absent. And the feet that had so often carried her on charitable errands, and had never once failed to cover the three miles Mass on Sundays and holy days. Indeed it was little the Lord would have to erase from her account, for

she was little short of a saint. The Holy oils had been put away. The little golden pyx, in which her Divine Lord had come to her, had been replaced in its silken case. The blessed candles still burned beside the crucifix. She was lying quietly with closed eyes, her lips moving in communion with her God. From yond the door came a stifled sob. Some one was crying out there, and at the sound the eyes opened, and

twas you priested Father James. Father Kelley understood. "It is Noreen, Father. I tell her he said after a pause, "we'll have Father Treacy for deacon." not to fret because it is God's blessed will, but sometimes she breaks down like to disappoint the good priest.

"Poor child! poor child!" said Father Kelley. "You are content now?" "Contented! Wisha an' shouldn't I be contented? had the last rites of the Church, an' what more could any Christian desire?"

You have no fear of death?" "Why should I be afraid to go to God, Father? Sure 'tis as natural to lie as to live, and far be it from me to complain when the Lord and His Blessed Mother have been so good to

me. You will pray for me, Father?" "Tis little need you have prayers, my poor child, but indeed I'll remem-

"May God bless you for that, but then sure it's you were always the good priest to us. You made a priest out of Jimmy. The Lord made a priest of him.

Mrs. Callaghan; he was always the good boy. I mind how he used to serve my Mass when he was a weeshy little bit of gossoon. 'Tis the fine ork he's doing on the mission." She did not answer for a moment

tory I'd know when Father James said Mass, and perhaps be permitted he were anxiously endeavoring to evolve some dim memory from the Father Kelley guessed what was passing in her mind, and waited. there was a lump in his throat as he

"Father?" "Yes my child."

"I'm a great sinner." 'You'll be a great saint one of these days, my dear.'

'Tis about Father James, Father.' It required an effort to keep back the tears as he asked, "And what is the trouble about Father James! Isn't he doing the Lord's work, and what more could you wish for? Just think of all the Masses he'll say for you when you're gone! Not that you'll need them, but there are but there are plenty poor souls in Purgatory that will, and 'tis you were always good and charitable toward the poor souls.

"Aye, Father, sure 'tis too happy I am thinking of him standing at the altar, and sittin' in the confessional just like yourself here with ourselves But, Father, your mother saw you

say Mass!" He clasped the withered hand closer but said nothing. He could not trust himself to speak. He did not want her to know he was crying. Besides there was no need words.

"Is it a great sin, Father?" 'What my child?' "To be wishin' to see James sav Mass."

The tears would come "I don't think it is a sin at all, my child." "But I have wanted it so hard,

Father. It was the one desire of my "Accipe, soror, Viaticum Corporis soul ever since he was ordained Domini nostri Jesu Christi. work to do 'tisn't trapesing home to see me he could be. But you think Her Lord had come to her to be see me he could be. her companion for the Journey. She kissed the priestly hand, but the it wasn't wrong Father?" "Suppose in order to come and se eyes were closed. She never wanted

you and say Mass for you he had to leave his work undone, would you see again.
"Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus."

She tried to cross herself, but the hand fell back upon the pillow. The Journey had begun. not be any sin in your wishing to see him if it were God's will? It is

THE HOMES OF

AMERICA

BISHOP M'FAUL URGES WOMEN TO SAVE THEM

Before more than 1,800 delegate and guests at the National Conven tion of the Catholic Women's Benevo lent Association of the United States including many dignitaries from every part of the country, the Right Rev. James A. McFaul, Bishop of the Catholic diocese of Trenton, July 15, delivered an important address on the Steel Pier, Atlantic City. The the Steel Pier, Atlantic City. The Bishop was loudly applauded after his interesting and timely talk. He dwelt on the suffrage question, the white slave traffic and the present day duties of womankind.

After Mass, the 1.800 delegates and uests marched in a body to the Steel Pier, where the delegation was formally welcomed to the city by Mayor Riddle. The Bishop then introduced Governor Fielder as the first speaker.

The Governor encouraged the work being done by the women, and said that the state has legislated and will legislate laws which will aid materially in the work being done by the body. He said that the State intended to cooperate with national bodies of this kind in an effort to uplift the social life of women and aid orphans and widows to a happier

The Bishop was the next speaker. His address was as follows:
"My dear Christian Ladies—It is

not my intention to preach a sermon but to refresh your minds with a little of the history of the Catholic Church and draw some deductions therefrom. Until 1789 the territory extending from Maine to the Missis-sippi and Ohio Rivers was under the jurisdiction of an English Bishop, named Dr. Challoner. It is generall estimated that on the appointment of the first resident Bishop, the Right Rev. John Carroll, there were about 25,000 of the laity and about thirty priests in all that tract of country In the year 1789, the Diocese of Bal imore was created and from it the American Church has been built up, so that now it extends from Maine to California and from the Great Lakes to the Gulf of Mexico. Catholicity has kept pace with the progress and prosperity of the republic. We have now 4 Cardinals, 3 resident in this country and one in Rome who is a naturalized American citi zen. Including our 3 resident car dinals we have 14 archbishops, 100 oishops, nearly 18,000 priests, over 14,000 churches, nearly 1,500,000 parish school children, with a Catholic population of over 15,000,000 and including Porto Rico, the Philippines and Alaska and the Hawaiian Islands the total population is over 24,000 We therefore number one 000. fourth of the population of the nation and we are constantly increasing. It is safe to say that the future of the country is in our hands. Race

"Hence we must employ the three great educators: The Christian home, the Christian school and the Christian Church. Now in all these educational institutions women have a prominent part to perform. It is the mother that makes the home, the father is the provider and the protector, but the mother is the queen of the heart and the household. The mother is the constructive force: the child is bone of her bone and flesh of her flesh. She molds the child physically, intellectually, re-ligiously and morally. We hear a great deal now days about suffragettes and anti suffragettes; but I believe that 'the hand that rocks the cradle rules the world.' men must take the leading part in public affairs, there is a very important work which women alone are best fitted to accomplish, and that is the home training of the rising gen eration to become good citizens and good christians.

suicide is not depopulating our ranks

whereas, outside the Church, we are

told that it is very prevalent. Since then, we are to shape the destiny of

the United States, we must be pre

pared for the responsibility which

Divine Providence has placed upor

The Christian school is to take the place of the parent and every good mother should see that her offspring is under salutary influences, when away from the home and out of her sight. It has always seemed strange to me now Catholic parents could justify themselves in patronizing the Public school system. One of my prieste told me a story about two little foreign boys who wanted to go to his parish school, 'Where do you go now?' asked the priest; the boys replied, 'Up to that school on the hill, to that public, that Protestant school up there.' The priest said, 'Why do you wish to come to my school?' and the boys answered, 'We want to know something about God and Christ, and they don't teach that up there.

The influence of women in the Church of God is apparent from the time that Mary became the Mother of God and the Saviour went down with her to Nazareth, where she kept all the divine secrets enclosed in her heart and her Son 'advanced in wisdom and age, and grace with God and men.'

"Throughout the centuries she ha been the admiration of the world. the patterns of all true womanhood and has inspired her sex to work hand in hand with the preachers of

the gospel in spreading faith and morality. No one can fail to appre-ciate the part taken by Catholic women in building up the Church in the United States. It is in a great measure due to them that we have so many churches, so many schools, so many charitable institutions. They never tire, day or night, in for-warding works of faith and of char-

"It is precisely because of the lack of these three educators, and I may add the lessening of the influence of women in these three fields, that we ehold so little religion outside the Catholic Church in this country. Here there is little religion taught in the home, none at all in the Public school, and not much in the churches. Hence, indifferentism is making rapid progress; millions of Americans never go to any church and with the loss of religious principles there is a consequent de-crease in the moral tone of our citizens. Americans are going back to paganism. We are the laughing stock of the world on account of the number of our divorces, and more murders are committed here, per thousand of the population, than in any other civilized country. Dis honesty is also very prevalent. We hear on all sides that society, high and low, is given to graft.

"There are three commandments very frequently broken by Ameri-cans; Thou shalt not kill; Thou shalt not steal; thou shalt not com mit adultery.'

Now, it seems to me that our Catholic women should take a prominent part in the uplift of society along these lines. They should teach honesty, purity and in every way, frown down those who infringe upon these commandments. Vice should be made to feel that it is dis-

reputable.
"Besides, Catholic women should organize for some practicable pur-pose, and bring the force of unity to bear upon it. Some time ago my attention was drawn to the White attention was drawn to the White Slave Traffic.' Just to give you one instance: A certain house in New York was allowed to open its doors, for an initiation fee of \$500, and the payment monthly of \$50, for contincan easily, therefore, be imagined what the profits of thousands of such dens of iniquity must be and what temptation there is for unprincipaled men and women engaging in this method of obtaining wealth. pears that there is an organized system over the United States which reaches even into European countries, for procuring a supply of young girls for immoral purposes.

"In this country, a large source of supply is from our foreign nationali-There are, however, many American born girls who resort to this wretched life. "If we consider the number of

young girls who work for not more than \$5 a week, we can realize that, after paying for board and lodging, there is a very little left for dress. This is a great temptation to fall and stray into forbidden paths.

"Catholic women should investigate these conditions and strive to ameliorate them. One way would be to patronize only those stores where the girls receive a living wage and to endeavor to have suitable buildings erected and taken care of where these young women, if they have no homes, might be boarded and lodged. and at the sane time supplied with

rational, innocent amusement. It is astounding to consider the amount of money spent upon vice and the prevalence of the knowledge of vice among the young. The Philadelphia Vice &Commission reports: 'So familiar have the children of this district (a large residence district, in which most of the houses are located) become with the life of vice that our investigators were frequently accosted by small boys offering to show them a bawdy house for a nickel. The more we have studied the question, the more it has affected us with pity, for the unfortunate girl, whose early weakness has brought her to her sad condition, and indignation for the man who has taken advantage of it. She may, indeed, be vile, but she suffers the consequences, while he

goes free.' 'The Survey Magazine, page 259, May 24, 1913, to be had in the Trenton Library, says the Philadelphia investigators found 372 vice resorts and 3,311 prostitutes. mate that more than \$6,000,000 a year are spent directly for prostitution. New York has five times as many as Philadelphia. This would make New York have over 16,000

prostitutes. There is a conflict of opinion regarding how many girls are led astray by low wages. Sometimes the wages are lower than \$4 a week in large stores. They go as high as \$8-or \$9 a week. It has been suggested that a minimum wage should be adopted and that it should not be less as a rule than \$8 a week.

"A girl is always safest at home with her parents. If she has no home then the next best thing is to board with a respectable family or in an organized boarding house. There are many of the latter scattered throughout the United States, but many more are required to supply the demand. In some cases the prices are too high, here is a great work for the ladies of the country. Let them see that the working girls of the country are properly housed and protected from vice.

"These are the thoughts which I have considered proper to place be-fore you. I trust you will consider them and see that they are carried out in the communities whence you come. Of course, any isolated, sporadic movement of this kind would

must be a concerted effort. Catho-lics should unite with non-Catholics. The work should be taken up by the ladies of America and pushed to a successful conclusion. This is a great work and, if the ladies of your, organization can initiate it and dis-seminate it, throughout the republic you will have earned the gratitude of the rising generation and the bless-

#### SOME FAMOUS IRISH MUSICIANS

#### BY MYLES MURPHY

The world's musical debt to Ire land is greater than can ever be estimated. While there are extant enough historical facts to prove the value of the achievements of the musicians of the "Land of Song," still there can be no doubt that much valuable data has been lost in the troublous centuries intervening between the early ages and the present day. The Norsemen destroyed thou sands of valuable manuscripts in their raids on the monasteries and churches, and, later on, the Anglo-Normans added to the work of de-

Historians are agreed on the fact that previous to the coming of St. Patrick the Irish bards had a complete system of musical notation, and some musical authorities, among them Dr. William H. Cummings, one of the most eminent of English musiians, declare that the bards had the diatonic scale as we have it to-day. Father Bewerunge, Professor of Musical Chant in Maynooth College insists that the Irish melodies be long to a stage of musical development very much anterior to that of Gregorian chant. He claims that being based fundamentally on a pentatonic scale, they reach back to a

tatonic scale, they reach back to a period altogether previous to the dawn of musical history. Sedulius, the Irish poet, musician and theologian, who flourished in Rome in the fifth century was, perhans, the first Irish churchman to achieve distinction outside of his own country. His Carmen Paschale has been called the first great Christian epic worthy of the name. Dr. Flood, in his History of Irish Music says: "From a musical point of view, the beautiful Introit of the Mass of the Blessed Virgin- Salve Sancta Parens enixa Puerpera Regem' - which is still sung throughout the western church, is the most glowing tribute to the estimation in which this worthy Irishman's com-positions were held by the compilers of the Roman Missal and Gradual. Again in the Roman Liturgy we find our Irish composer's abcediren hymn commencing 'A Solis ortus cardine' and as Dr. Healy writes: 'Several other expressions in the Divine Office are borrowed from the Carmen

Germany owes its music to the was utterly unknown in that country until the founding of the monastery of St. Gall in the year 612 by the Irish saint Cellach, whose name has been Letinized Gallus or Gall. Cellach came from the college at Bangor, Co. Down, and was the friend and disciple of St. Columbanus, the founder of the monastery at Bobbio, Italy. During Cellach's lifetime the monastery of St. Gall became famous for its music, and later on, in the end of the eighth century, Pope Adrian sent two famous Roman Peter and Romanus (author of the Romanian notation), to the Irish monastery at St. Gall's to obtain a faithful copy of the Gregorian Antiphonarium. Moengal, an Irish monk, was made head master of the Music School of St. Gall in the year 870, and under this rule it became the wonder and delight of Europe. The copying of music became such a feature of the work done at St. Gall's that the scribes of this monastery provided all Germany with MSS. books of Gregorian chant, all beautifully illuminated. At Moengal's death he was succeeded by his Irish disciple Tuathal, Latinized Tutilo who became even more famous than

About the year 653, St. Gertrude of Brabant, abbess of Nivelle, in Brabant, sent for two brothers, St. Foillan and St. Ultan to teach psalmody to her nuns. The two Irish monks complied with her request and built an adjoining monastery at Fosse near Liege.

All northern Europe must acknowledge its indebtedness to Ireland more or less, for wherever the Irish monks went they brought the science of music with them. The learned Kessel, writing of our early ecclesias tics, say: "Every province in Ger-many proclaims this race as its benefactor. Austria celebrates St. Col-man, St. Virgilius, St. Modestus and others. To whom but the ancient Scots (Irish) was due the famous Schotten kloster of Vienna? Sals-burg, Ratisbon, and all Bavaria honor St. Virgilius as their apostle. Burgurdy, Alsace, Helvetia, Suevia with one voice proclaim the glory of Columbanus, Gall, Fridolin, Arbogast, Florentius, Trudpert, who first preached the true religion amongst hem. Who were the founders of the monasteries of St. Thomas at Strasburg, and of St. Nicholas at Strasburg, and of St. Nicholas at says, in a modified confession. Why Memmingen, but these Scots? The modified? There is no such thing Saxons and the tribes of northern Germany are indebted to them to an extent that may be judged by the fact that the first ten Bishops who occupied the See of Verden belonged ate with Him in the work of redempto that race."

The first to introduce the Roman

in Germany in 1015. It was to him that Berno of Reichenau dedicated his celebrated work, "The Laws of Symphony and Tone."

One of the greatest musical theorists of the thirteenth century was John Garland, of the Co. Louth. He went to France, studied in Paris and taught in Toulouse, where he wrote his famous treatise on De Musica Mensurabili Positio. The street in which he taught in Paris was named

in his honor the "Clos de Garlande." The first treatise on music written in the English language is credited to Lionel Power, a native of Waterford, and can now be found among the Lansdowne MSS. in the British Lansdowne MSS. in the British Museum. He established the use of sixths and thirds, prohibited consecutive unisons, fifths and octaves and was the inventor of figured bass. Many of his compositions are still extant. His treatise was written

about the year 1390. The first musical treatise printed in English was from the pen of William Bathe, of Dromcondra, Dublin, and was published in 1584. Bathe became a Jesuit priest and went to Spain, where, at the time of his death in 1614, he was the chaplain of the Spanish court at Madrid and esteemed as one of the most learned men of his day.

There were many distinguished

musicians among the harpers of the seventeenth and eighteenth centuries, yet Turlough O'Carolan stands pre-eminently as the repre-sentative Irish musician of that period. O'Carolan was born at New ton Co. Meath, in the year 1670. He became blind in his twenty second year, and being an excellent player on the harp, determined to make music his profession. His compositions number over two hundred, and many of them are famous.

The invention of the musical glasses was due to Richard Pockrich, a native of the Co. Monaghan, in the a native of the Co. Monagnan, in the year 1741. John Clegg, born in Dublin in 1714, was one of the greatest violinists of his time. Another celebrated Irish musician of this period was the Abbe Henry Madden, of the Eyrecourt (Co. Galway) family. He was successively chapel master of Tours Cathedral (1725), then to the King of France (1737), and finally of the Chapel Royal, Versailles (1744.) He died at Versailles in 1748.

Garret Wesley, the father of the Duke of Wellington, was a musical prodigy as a boy. In 1757he founded the Academy of Music, Dublin. This body was ladies in the chorus. Wesley, or Lord Mornington, as he afterwards became, was the first Professor of Music in Trinity College. A fine edition of Lord Mornington's Glees and Madrigals was edited by Sir

Henry Bishop, in 1846.

The earliest book on Church plain chant, was printed and published by an Irishman, John P. Coghlan, in London, in 1782. John Field, born in Dublin, July 26th, 1782, was a marvellous boy pianist. His father took him to London where he appeared with great success. He was the inventor of the musical form known as the Nocturne. His teacher Clementi, took him on a concert tour through Europe with wonderful success. Field settled in Russia where he became the fashionabl music teacher for many years. He

There are many other Irish musicians of later days who are so well known to our readers that it would be impossible to devote space to them We have only to mention Wilhis name to Rooke, the instructor of Balfe and a famous composer himself; John Augustus Wade, also a pupil of O'Rourke, and the composer Kelly, historian, singer and composer; Michael William Balfe, William Vincent Wallace, George Alexander Osborne, of Limerick; Sir Robert Prescott Stewart, Augusta Holmes. born in Paris of Irish parents and famous both as a pianiste and com-poser; Charles Villiers Stanford; Hamilton Harty, Patrick Sarsfield Gilmore and many others, to sho what an interesting history of Irish musical celebrities might be compiled to the advantage of their native land and to the credit of the race from which they sprang.

#### CONFESSION " OR SELF-DECEPTION

It is not by any means startling to learn that a movement in the direc-tion of introducing the practice of confession has been started among our separated brethren. Such movenents arise periodically, are taken up for a while and then sink into abeyance, since they are the outcome of emotion and do not originate in the doctrine or practice of any separated denominations. Ever since the Oxford movement was started confession has been largely practised in England, and it is now an established practice among the High Church and Ritualistic element in the Anglican communion. Rev. Dr. Charles M. Sheldon, of Topeka, has adopted the practice, he says, for some years past, devoting two hours each Sunday to listening to the conscience murmurs of his congregation. He believes, he as modified sin or modified pardon for sin. The "power of the keys" is unconditional. Christ came to tion. They must do penance and re-

which animate Dr. Sheldon and other confessional-inclined ministers in favoring the practice, we cannot help thinking that the salve they offer to "the mind diseased" is of the sort which the Anglo-Saxons called "wanhope "—a delusive cheat, like that deception which "gives the word of promise to the ear, to break it to the Honest Protestant ministers. their duty to indulge their flocks in the desire to confess their transgressions, acknowledge the inutility

of the proceeding.
"We do not undertake to obtain forgiveness for a man's sins," said the Rev. T. E. Bill, a Denver Baptist clergyman. What, then, is the meaning of the confidence sought and afforded by either party? A man might as well go and tell his soul's trouble to a pump or a telegraph pole as to a minister who does not po the power to absolve from sin, as commanded by God, in the Holy Scriptures. Such a performance is only as child's play—a mode of try-ing to cheat the devil in the dark, as the old saw has it. The gentleman in question is not to be beaten at a game of "hoodman blind." He will have his due or else know the why and the wherefore.—Catholic Stand ard and Times.

#### ULSTER GUARDIAN PUNCHES PATTERSON

RISH LIBERAL PAPER WARMLY CRITICIZES RECENT LECTURE IN TORONTO

Star, Toronto, Sept. 6, 101 The Ulster Guardian, which by the ay is the only Liberal paper in Ireland, in a recent issue uuder the cap tain, "Dr. Patterson Tickles Toronto, has some rather pungent remarks about the lecture by Rev. Wm. Patterson at Cooke's Church here last month. As reported in one of the local papers, the Guardian refers to the lecturer as the "impressible Dr. Patterson." and proceeds to discuss seriatim the various points in his lecture.

MAY BE " ORANGE BITTERS" It says in part : "According to the Toronto paper which seems to treat the lecture with scarcely the reverence that good Ulster covenanters would consider its due, 'Ulsterism with a lunch to it was served hot at Cooke's Church last night.'

We confess to our ignorance of what 'Ulsterism with a punch to it, precisely means, but it seems to be some kind of a beverage, probably orange bitters, and we notice it was served hot. No iced drinks for

Taking the statement regarding the heat of the church and the people the Guardian remarks that "evidently the Toronto paper is not aware that even in winter time there is no need for any hot air pipes in May street. The pulpit warms the congregation to the toe-tips."

A RARE OLD JEST To the statement that "The Presbyterians there (i. e. Ulster) are nearly all Liberals," the Guardian takes decided objection. It says:
"This is another form of the rare old jest that if it was not for Home Rule nearly every Ulster Unionist would be supporting the present Government. Yet it is these same Liberals' who are never to be found saying a good word for any Liberal legislation, but are continually denouncing the Government No doubt a big proposition of Ulster Presbyterians are Liberals, but they are firm and staunch supporters of the Irish policy of the Liberal Gov ernment. At the last meeting of the General Assembly over 200 of its members refused to vote for the anti-Home Rule resolutions that was pro posed. But perhaps we are wrong in calling them Presbyterians. As Dr. Patterson's political friends in Ulster say, they are only 'rotten Protest-

TAXES OR TORIES "There must be a misprint in the

following extract: "Seventy-one per cent. of the Tories of Ireland came from Belfast and 80 per cent. from Ulster," was a statement made by Dr. Patterson. As it stands, it, of course, is ap

proximately true, but we venture to think that Dr. Patterson said "taxes," not "Tories," in which case it is not true. The bulk of dutiable articles, of course, pass through the port of Belfast, where the duties are collected, but it is all the duties are collected, but it is all Ireland which eventually pays for these taxes, since all Ireland consumes the articles on which duty has been paid.

THE IRISH " BOBBIES '

" A further example of the misuse of statistics is seen in the following: "In Ulster it takes 12 policemen to keep 1,000 people in order. In Galway it takes 43.

But why contrast Ulster with the worst county in Ireland? Why not compare Belfast, say with any county in Leinster, or most of the counties in Munster or Connaught? It would then be seen that the

people down south were just as law-abiding as in any part of Ireland.

"Speaking of the much-discussed Ulster rifles, Dr. Patterson said, "We lost \$110,000 worth. But there's more money, and as for the rifles,

there are lots of those still, too."

Did Dr. Patterson tell his hearers that the rifles came from Italy, which we believe, has some connection with the Pope and the Roman Catholic Church he was denouncing? The first to introduce the Roman chant in Cologne was the Irish St. Helias, a native of the Co. Managhan, who was elected Abbot of Cologne,



Ask your Druggist or Grocer to show you the new plan for killing all the flies in your house or store in one night, and have neither flies nor fly killers about in the daytime.

about the rifles, still, as the Derry riots have shown, there are lots of revolvers to make glad the hearts of Ulster Unionists.

A STATISTICAL JOKE

"Another statistical joke is the following statement: During forty years of the last century the population decreased from 4,500,000 to 3,500,000. At the same time that this population decreased 27 per cent. the number of

priests, monks and nuns increased

Dr. Patterson did not tell his audince, as he could truthfully have done, that the number of priests per 1,000 of the Catholic population of Ireland is greatly less than the num-ber of Protestant clergymen per 1,000 of the Protestant population. Why does he see only the motes in other people's eyes and forget the beam in his own sides?"

FLAP-FLAPPING NOT LOYALTY

Referring to Dr. Patterson's disolay of a Union Jack after mentioning a flag-burning incident in Belfast the Guardian comments:

'Flag-flapping is not loyalty, and when we contrast the Ulster Covenanters' pseudo-devotion to the Union Jack with the grand reception given to the late King Edward by National ist Connaught in 1903 and to King George by Nationalist Dublin in 1911, we think the latter have it in deeds if not in words. After all, it is pretty tough for those who threaten to fire upon the King's troops if Home Rule becomes a law to accuse others of

AGREE ON ONE POINT

On one point at least the Guardian agrees with Dr. Patterson: It says:
"We will conclude with one quota tion in which we fully agree with Dr.

"If left alone the parties in Ireland are as well disposed toward each other as people anywhere."
"We only hope he perceives the moral."

#### LUTHER AND THE BIBLE

In a sermon delivered in the Congregational church, Excelsior, Minn., and reproduced in the Minnetonka Record recently, the Rev. P. A. Cool attempts to "flash" before the eyes ers, a bird's eye view of three thousand years of Bible his-

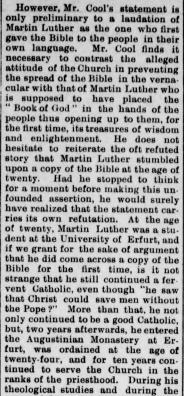
While he speaks with reverence of the Bible, he cannot resist the temptation to take a gratuitous fling at the Church, without whose fostering care the Bible would not have been preserved throughout the ages. The Book of God, he says, "became the sacred treasure of the Church and Empire, and the authority in literary world. Rome guarded her secret well, if not wisely. Learning was kept alive, but the people, without the word of God, sat in dark-ness." Evidently, Mr. Cool has not learned to read aright the history of what he calls the Dark Ages, as

among the people.

The period to which he refers was by no means an age of ignorance. It was one of the most enlightened eras in the history of the world, and if, as he rightly declares, the Bible was the authority in the literary world, how could it be a closed book to the people?



rections on Large Sifter-Cari 10.4



But Mr. Cool would have us believe that Luther's whole life changed after he found the Bible at the age of twenty. If there was a change, it was for the better. The change for the worse, which ushered in the so-called Reformation, did not take place for nearly a score of years after he is supposed to have found the first copy

years of his priestly ministrations, he must have been familiar with the

Bible, as it was then taught in the seminaries and used in the liturgy

of the Church

of the Bible.

As a matter of fact, there were German editons of the Bible before Luther's time. He was not the first to translate it into the language of the people. This calumny rests on the authority of D'Aubigne in his unscholarly history of the Reformation, and has been refuted by Dean Maitland in his work on "The Dark Ages." The facts of the case are thus stated by Father Gigot in his "Biblical

Lectures "Before the first Protestant version was sent forth into the world there appeared 84 printed editions of Holy Writ in the ancient languages. \* \* \*

In the Latin, which occupied a special position as being the universal language of the educated men of the time, there were published 343 editions, of which 148 were of the entire Bible, 62 of the New Testament, and 133 of separate books of the inspired writings. In the modern languages \* \* \* there were issued 198 editions, of which 104 were of the entire Bible, comprising 20 in Italian, 26 in French. Bohemian, 1 in Slavonic, and 30 in German, and 94 of single portions of Holy Writ, consisting chiefly of copies of the New Testament and the Psalms. In all including the Polygot printed at the cost of Cardinal Ximenes, 629 editions of the Bible and portions of the Bible of which were in the languages of the laity, had issued from the press with the sanction and at the instance of the Church, in countries where she reigned supreme, before Luther's German version of the Bible appeared in 1534."

Notwithstanding this unanswerable refutation of the claim put forth by certain Protestant preachers on behalf of the fancied priority in time of Luther's translation of the Bible, the old lie will not down as long as people are found gullible enough to swallow it without question. We are surprised that a minister of Mr. Cool's standing in the community should have to rehash the hoary calumnies of anti-Catholic historian in order to hold the attention of his people.-Catholic Bulletin.

## THE LONDON TIMES ON ROMAN NEWS

We have expressed our opinion very strongly from time to time on the despatches sent from Rome concerning Vatican affairs and published in our daily papers. We pointed out the impossibility, that the ordinary newsgatherer is under, of obtaining authentic information on many things, and showed from the very wording of his stories that they were, at least in their details, the products of his imagination. Some took offence at this, attributing it to a blind partisanship, or to a resent-ment for any attempt of the secular press to penetrate the pontifical

To show the justice of our remarks, we are happy to be able to quote the following from the Rome correspondent of the London Times, a journal with no love for the Holy See:

"Every visitor to Rome knows the great door of bronze-il Portone di Bronzo—which gives access to the Vatican from the end of Bernini's colonnade. . . . The door has a ascination for tourists; it marks the boundary between the Italian king-dom and the Papal State—as the Swiss sentries witness—between a very new order of things and a very old. But for nobody has it a greater fascination than for the Roman journalist. Give him the slightest excuse—a rumor that the Pope is indisposed or that the Cardinals are all going on strike—and he will

spend long happy hours under shel-ter of the outside colonnade and fill the pages of his newspaper after-wards with wonders of romance. The great advantages of this form of journalism are that the reporter is secure against competition, since one story is as good as another in the certain absence of truth, and that he is secure against authoritative contra-diction which, being the monopoly of the Osservatore Romano, rarely is heard before half a dozen newer and

more startling inventions have sur passed the first "Just now the Roman journalist has had a very enjoyable time out-side the Portone di Bronzo, and the object of his attentions has been the Swiss gentlemen on the other side of the door. The Swiss Guard itself—the actual barrier between the journalist and all the entrancing mysteries which await his revelation within the Vatican walls, the inexorable sentry who opposes a halberd and the unintelligible Swiss language to all journalistic inquiry—has furnished material for many well-filled columns. It need hardly be said that the journalist made the most of the occasion; even the bronze door was put to shame by the brazen improbability of some of his inventions. . . . It seems a pity sometimes that it is such a barrier of news. If only information came out of it more freely there would be no reason for the Roman inventions of the seems of the reason for the results to the seems of the reason for the reason journalists to draw so largely on his own imagination. The foreign Press. it is true, would be the loser of some ensational stories, but, after all, truth, however dull and sober, has some claim on our respect. The world would never have nstance, that the Pope had one morning determined on a new dogma; just as an ordinary man would have nade up his mind to a new suit of clothes. Nor would it have been startled to hear that the Holy See ntended to increase its territory by purchase. The real sinfulness of hese stories lies in the fact that it s only a Roman who can appreciate heir inherent absurdity; the outside

cause it is unseemly, partly because it is weak and ineffective."

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world swallows them in all good

We can not agree with the Times correspondent on the propriety of opening wide the bronze door. This s a matter to be decided by the Holy Father exclusively. Neither are we as sure as he of the simple innocence of the Roman journalists. Neverthe less we are glad to have his testieir methods, and to the unreliable character of the news they disseminate.-America.

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LONDON, SATURDAY SEPTEMBER 20,1918

HOME FROM THE HOLY SEE

Filial affection, heartfelt sympathy and unwavering devotion go out from every Catholic heart to the successor of St. Peter whom, in the simple sincerity of childlike love and confidence, we delight to call Our Holy Father. The Right Reverend the Bishop of London took with him to the Eternal City a special message from the people of his diocese, a message instinct with this spirit of devotion, sympathy and love towards the Holy Father, the Head of God's Church, the Vicar of Jesus Christ on earth. Pius X., the Servant of the Servants of God.

Those who know Bishop Fallon in timately know that to the unswerving loyalty of a Catholic bishop he adds an intense devotion to the Holy See, a devotion conceived in child hood that has grown with his growth and deepened with his advancement in the service of the Church, and a warm personal love for the present occupant of the Chair of Peter. The Bishop's love for his own people and his love for the Father of all the Faithful guaranteed that in its transmission and inter pretation the loving message of the Catholic laity of the Diocese of London would lose none of its significance, warmth or sincerity. That same two-fold love gave to His Lordship's words last Sunday a character of intimacy, of actuality, that deeply moved the congregation that crowded the Cathedral to hear from their Bishop's lips the account of his interview with the Holy Father. Their Catholic hearts were deeply stirred as Bishop Fallon vividly and reverently portrayed the intimately personal moments of his private audience. It was with something of that indescribable emotion that fills the heart of the Catholic kneeling before Christ's Vicar on earth that the congregation listened, and received at the hands of their Bishop the Apostolic Benediction of the Pope, our Father, every fibre of whose being is absorbed in the holy and soul-consuming ambition to restore all things in

The compelling earnestness, the and presence that gave life and soul to the spoken words of Bishop port of his pronouncement which we give in another column will interest and edify our readers throughout the Dominion. Something of the personality of the man who loves the Holy See, Holy Church and Catholics everywhere, and whose love for Canada has begotten an answering love in the hearts of his fellow-Canadians, will, we hope, cling to the printed page and impart to it some of the living force and feeling that carried his spoken message straight in the Scripture in the words ' Take to the hearts of his hearers.

Christ.

#### THE RELIGIOUS EDUCATION ASSOCIATION

The Rev. Dr. Henry F. Cope, representing the Religious Education Association, addressed the Presbytery of Toronto on the character of the work of the association. The object of the association, which is inter national, with headquarters in Chicago, is to educate people in Christian citizenship. Dr. Cope holds that higher education both in the United States and Canada tends to fit a man to reach the highest financial position rather than to fit him to become the best type of citizen. Reaching the top at the expense of his fellowmen is not a satisfactory evidence of the highest type of education, so the association advocates "growing the highest type of men and women's rather than those best fitted to survive in the struggle for commercial supremacy.

Unfortunately, so far at least as reported, no definite remedy is proposed. There is no doubt, however. that such an association may accom-

The Catholic Record | the purely utilitarian and selfish tendencies of modern education, and standing for a higher ideal.

Nevertheless such vague advocacy of education for "Christian citizenship" reminds one of the old recipe for making rabbit soup ; first, catch vour rabbit.

Before we can have Christian citizenship we must first have Christianity. Christian citizens must be Christians first, citizens afterwards. The whole scheme of education which in professedly Christian coun tries relegates Christianity to a place outside the educational system, is radically un-Christian. To the generation formed in un Christian schools the apologetic advocacy of Christian citizenship on utilitarian grounds does not appeal very convincingly.

What God has revealed to man through Jesus Christ must, for its own sake, and on divine authority, have the unquestionable right to the dominant place in Christian education. It is quite true that the acceptance of Christian principles would solve many social problems but to advocate Christianity on such grounds is to degrade religion, in the futile attempt to base its claims on utilitarian grounds. "The deeper a principle is the more potent it for good in solving practical problems: but it can only be applied promptly and with insight by those who have learned to know it as a living truth by their experience since they were children." Canon Lyttelton, the Headmaster of Eton, in these words states the practical case for Christian education. The teacher of eugenics presupposes a readiness on the part of the child to see the preciousness of human life and to shape his own conduct in conformity with that doctrine. On this Canon Lytellton has the following comment that is equally applicable to all attempts to teach ethics without religion or to teach religion for the sake of ethics:

"I could say a great deal to show the appalling difficulty of planting that doctrine in any child's mind so that it will live and grow and bear abundant fruit, unless his view life is already dominated and quickened by embryonic personal religion; but that is not my concern just now: I want here to appeal those who on the whole agree with this statement and admit the necessary priority of religion, and to take a further step and realize the plain need of religion being taught, not because it will save Englandthough it will-not because it might make this world a paradise—though it might-but because it is what it is, the response of the human heart to a divine appeal. As soon as we see plainly that there is truth in that definition of religion, there ought to be no hesitation whatever in agreeing that religion must not be pres on people because of its good effects on earth; for that is an attempt to base somthing divine on something

The Religious Education Associa convincing sincerity, the personality tion may, as we said before, do some good; but it will begin to be effective only when it recognizes the para. Fallon we cannot reproduce; but we mount and exclusive claims of rebelieve that the fairly complete re- ligion in education from the kinder garten to the university.

## ANOTHER WITNESS

The Rev. Frank Harper of this city preached recently a sermon on Real Education, in which he said:

"With all due deference to the undisputed value of our schools and colleges, and the work they accompish, the best form of education, in my opinion, is that resulting from following the admonition to be found my yoke upon you and learn of Me. This, and the words of Isaiah Learn to do well ' are messages of real value to those seeking a higher

This education that we require with the yoke of Christ upon us is the only education that will bring rest to our souls.

Schools and colleges are now opening for the fall term and culture of the mind is being again commenced, and yet we have not even commenced to acquire wisdom if we have not begun the fear of the Lord. We must train our souls in contentment, in sincerity, and in righteous ness, and all the qualities that marl a man who has Christ before him as a model. Only thus can we seek the highest education of which we are

Voices crying in the wilderness of secular education divorced from religion such pronouncements may be; but they multiply the testimony of observant and thoughtful men to the wisdom of the uncompromising attitude of the Catholic Church with regard to the place of religion in edu-

Parents who do not make religion the first consideration in the education of their children can hardly claim to be well informed, God-fearplish something by protesting against ing Catholics. Parents who make

"the one thing necessary" the paramount issue have the consolation of knowing that their course of action is the one blessed by the Church and approved by hosts of thinking men and women outside the household of the faith.

A SENSIBLE MAGISTRATE Stolen lumber was found on the remises of one J. Spong, Hamilton. Iwo sons, ten and thirteen years of age, said that they stole the lumber and that their father knew nothing about it. Nevertheless the magistrate sentenced the father to a month in jail,

"I am going to believe you did know the lumber was stolen. Some one has got to go to jail, and instead of sending the boys down I am going to sentence you," said the magistrate.

This seems to be an eminently sensible decision. Evidently the magistrate has old-fashioned opinions as to parental responsibility. It was Spong's duty to teach his sons nonesty. His plea of ignorance of the theft was an admission of culpable negligence of his duty as father. And such gross and culp able negligence in this particular naturally discounted the credibility of both father and children in the witness box.

Some years ago in Ottawa the late Magistrate O'Garasentenced a woman to six years in the penitentiary for gross and wanton cruelty towards two little grandchildren. There were some revolting details and certain circumstances that won for the severe sentence general approval. What recalls the case now, however, is the fact that though the evidence did not incriminate the woman's husband, the magistrate nevertheless sentenced him to two years in the penitentiary, remarking, "If you knew nothing of what was going on, you ought to have known. A man should be master in his own house."

Such sentences may appear some what drastic; but if they were more general they would go far to drive home to parents a sense of their responsibility. Hen pecked husbands may not deserve imprisonment, but they deserve all they get. The moral tone of the community is raised when the man realizes his dignity and responsibility, his rights and duties as nead of the family. Failure to measure up to this position deserves little sympathy and scant consideration either in the courts of justice or in the court of public opinion.

## ANTI-CLERICAL LIBERTY

In Rome one may see parades in onor of Giordano Bruno, Garibaldi, Francesco Ferrer and other anticlerical heroes; and the widest possible latitude is given to anti-cleri cal orators on such occasions. But the great gathering from all parts of the world of Catholic athletes was not allowed to march in procession from St. John of Lateran, where hey heard Mass, to St. Peter's. parade was prohibited by the police on account of threatened reprisals by the anti-clericals." Reprisals!

Well, the anti-clericals took a very effective means of arresting the attention of the sport-loving portion of the world. And those who love athletics as a general rule love fair play. The petty spitefulness of the anticlericals of Rome will go far towards enlightening the English speaking world as to the narrow intolerance ofanti-clericalism. Even the ranting pulpiteers who think they are saving the world from the aggression of Rome will hardly boast of this achievement of their anti-clerical allies.

CATHOLICS AND THE BIBLE "Sometimes Roman Catholics indignantly disclaim any desire to pronibit the circulation of the Scriptures, but the facts are against them. Rev. Wm. Burgess quotes from a 'Compendium of Christian Doctrine Prescribed by His Holiness Pope Pius X., and on page 273 of the book, which was issued by the Vatican Press in 1906, there is the following

question and answer: Question: "What ought a Christian (a Roman Catholic, of course) to do if a Bible is offered to him by a Protestant or by an agent of Proestants ?"

Answer : "If a Bible is offered to Christian by a Protestant, or by any agent of the Protestants, he should reject it with horror; and if he should happen to have taken it without being aware of it, he ought to throw it into the fire or consign it to his parish priest."

"This needs no comment."-The Christian Guardian.

For persons ordinarily well-informed "this needs no comment" we admit. The Guardian, however, comments. And its comment is to the effect that its discovery is proof

circulation of the Scriptures. The comment needs some comme The attitude of Italian Catholics

differs not at all from that of the Catholics of Toronto with regard to Protestant or other unauthorized translations of the Bible.

The Church existed before the Bible, is the witness of the Bible, determined what books belong to it handed it down from generation to generation, is its guardian and interpreter, and protects it by her irre fragable dogma "The Bible and every part of it is inspired."

In the course of time certain people claimed the right of each individual to interpret the Bible for himself. The Bible is their sole rule of faith, and their basic principle of private judgment rejects all authoritative interpretation. Luther adds to the text to prove his thesis that man is justified by faith alone. He rejects the epistle of St. James as an epistle of straw because St. James says faith without works is dead.

Finally, an English version, which rejects certain books as apocryphal, is generally accepted by the English. speaking sectarians, The Church cannot accept this version of the Bible; she cannot concede to any man or body of men the right to reject parts of the Bible.

If you reject the book of Macca bees why not add the book of Mormon? Even if the Protestant Bible were free from errors in translation the Church could not yield her divine right to the custody and interpretation of Holy Writ. Translations of the Rible into every language are authorized by the Church. These only may Catholics use. Rev. erence for the word of God not less than loyalty to God's Church impels every Catholic to use only those ver sions of the Bible that bear the stamp of the Church's approbation. To do otherwise would be to surren der a vital principle.

In our day, when the edifice built on the shifting sands of private judgment is crumbling to the ground; when Protestant scholars and Protestant clergymen openly deny the inspiration of the Scrip tures; when even the Gospel of Christ is torn to shreds in the name of higher criticism; surely in the face of all this, the Catholic Church needs no apology for maintaining her impregnable position as custodian and interpreter of the Word of

The Guardian's facts do not justify the Guardian's inference. Here is fact. Leo XIII., while urging the reading of the Bible, granted an indulgence to all the faithful who would read the Scriptures for at east a quarter of an hour daily. Was he trying to prohibit the circulation of the Scriptures? We may appear to the Guardian to be inolerant; we are consistent, and therefore intolerant of error, and

especially of vicious principles. A Catholic teacher in an Ontario Public School was asked to read the Bible. She objected to the use of King James' version, but was quite willing to read from the authorized Catholic Bible. Some Protestants. much exercised, referred the matter to the Education Department. The decision was that the Douay Bible could not be read in the Public Schools.

Would the Guardian advocate freedom of choice in this matter? Would Protestants submit to the reading of the Catholic Bible in the Public Schools?

Catholics in Italy, in Canada and in every other place in the world openly and consistently object to having the Protestant version of the Bible thrust on them by meddlesome, proselytizing colporteurs; but it does not follow that they wish to prohibit the circulation of the Scriptures.

## ORANGE HISTORY

"The laws of Quebec compel Roman Catholics to give one-tenth of their income to the Church. Is that the RECORD's idea of freedom? Not a single Protestant denomina tion in Canada would accept the monetary benefits that would to them under such a law. If they did so, they would cease to be Pro testant .- The Sentinel.

We cull this from a long list of that Catholics desire to prohibit the tion. But no, they have so long re- and equality-for themselves-and

hashed for their readers distortions the Penal Laws of a bygone age for of historical facts, that, either they begin to believe them themselves, or they have created such a depraved appetite on the part of their readers that they realize the truth would be insipid.

The laws of Quebec are made by the people of Quebec. If they chose to bind themselves to give a tenth of their income to the Church that would be their own business. But there is no such provision in the laws of Quebec. Certain rural parishes, which are civilly and canon ically erected, are legally subject to tithes. But the tithe is far from being one-tenth of the income. It is one bushel in twenty-six of cereals only. Not by any means one twenty sixth of the farmers' income, for vegetables, hay, cattle, butter, cheese owl, etc., are all exempt from the tithe. As a matter of fact this tithe s in many places insignificant. In districts where dairying and hay farming are extensively carried on, the tithe in cereals has been commuted into a tithe on hay. Ten cents on every ton over and above forty tons is the modest levy on some farmers in the diocese of Montreal. And this is not imposed by the laws of Quebec The Archbishop rejected the proposal to make it legally obligatory. Absolutely no part of the income of

the people. Still the Orange Sentinel states ositively that "the laws of Quebec compel Roman Catholics to give oneenth of their income to the Church.' Well, that is about as near the truth as one could reasonably expect.

people who are not farmers is tith-

able anywhere in Quebec. In many

places in rural Quebec there is no

tithe of any sort. In others pastors

forego their legal rights, preferring

to trust to the voluntary offerings of

"Not a single Protestant denomin ation in Canada would accept such monetary benefits." Evidently history is not the Sentinel's forte. There is an established Church in England, another in Scotland, both of which the people are legally compelled to support. Part of that support comes from a tithe system more onerous than that of Quebec. Not only do Protestants accept these 'monetary benefits" but they did not recoil from imposing on the Catholics of Ireland the legal obligation of paying tithes for the support of a Protestant Church which they did not want and could not use And when in 1869 Parliament did the tardy act of justice of disestablishing the Church of Ireland, it en dowed its few privileged adherents with millions of pounds Orange men were not so enthusiastic for civil and religious liberty at that time. The Ulster brethren threatened to kick the Queen's crown into the Boyne if the Disestablishment Act received royal assent.

Into the short paragraph quoted above the Sentinel has compressed more distortion of history and perersion of fact than one could easily find outside its columns. In view of the quality of its information about Quebec one may be excused for looking elsewhere for the truth about Spain, Portugal and Italy.

#### PROTESTANT INTOLERANCE Our separated brethren are so fond

of lecturing us on our intolerance that we would naturally expect to find them setting us a bright example of toleration and broadmindedness. But, alas, and alas! The Synod of the Reformed Presbyterian Church of Ireland has sadly disappointed our hopes. Not only did this body pass an unanimous resolution against Home Rule at its annual meeting, but it solemnly placed on record its conviction that Catholics should have no political power. Here are the words :- "It will be for ever impossible to fight Home Rule successfully as long as it is contended or admitted that Romanists and other open enemies of the true religion ought to have political power." And a little further down we read that the Act of Catholic Emancipation which gave Catholics the elementary rights of citizens is "the first plague spot of Home Rule." There's toleration for you! Now will the presuming Papists be good. We are under alleged historical facts given by the a deep obligation to the Reformed Sentinel to show that Orangeism is Presbyterians of Ireland. They have needed to safeguard civil liberties. at least shed the mask. We now It might be too much to expect know what is the driving power of Orange writers to be well read in the Home Rule opposition. Catho history; but when they profess to lics should have no political power. enlighten their readers on the con- Their enfranchisement is "a plague ditions and even the laws of an ad- spot." It is well that it be recorded joining province one might expect here so that when next we listen to that they would avail themselves of the slogan of the lodges we may easily accessible sources of informa- know exactly what it means. Liberty

the "Romanists."

And here a strange problem presents itself. Had an assembly in any way connected with the Catholic Church passed a similar resolution concerning the political rights of Protestants what a howl would co up before high heaven! And how the wires would hum sending this latest evidence of Roman intolerance broadcast throughout the world But we searched the cable news in vain for any reference to this extraordinary resolution of the Reformed Presbyterian Church of Ireland. Reformed, indeed! It is a pity that when they were reforming themselves they didn't reform their ideas

of Christian charity. The fight against Home Rule is a fight by the minority of the people of Ireland to retain their ascendancy over the overwhelming majority of the inhabitants of the country. But recently the Belfast News-Letter, the most important Unionist paper, displayed on its leader page a manifesto to Orangemen from which we quote: "Clip the wings of Rome by keeping her apostate Church and slaves in their proper place. The Papist makes a good hewer of wood and drawer of water." When next we hear of Catholic intolerance let us remember the Reformed Presbyterians and the Orange manifesto.

COLUMBA.

NOTES AND COMMENTS ONE OF THE noted books of the year is a Commentary on the Greek text of the Apocalypse of St. John, by a layman, James J. L. Ratton, late Fellow and Examiner, Madras University. "It is somewhat startling." says a reviewer in Rome. "te find such a book produced by a Catholic layman, and still more by one whose life has been spent amid the busy scenes of this active world." But," continues our Roman con temporary, "because startling it is all the more gratifying to find a competent."

BUT WHY SHOULD it be "startling ! Is it not rather a matter for congratulation that a layman can be found who takes a deep and intelligent interest in these subjects, and who thus consecrates his hours of scholarship the world over? are ourselves disposed to hail Col. Ratton's book (he is a retired officer of the Indian service), as a herald of better day, when laymen speaking the English tongue will, as in the ages before the "Reformation," and as in our day in Catholic countries, make similar use in the service of the Church of the talents God has given to them.

THEOLOGY. THE queen of the sciences, is, of course, in all its departments primarly the province of the priesthood. But it does not fol- confirmed by independent testimony. to have no part in it. On the contrary, dit seems singularly fitting that those of them who have the natural aptitude, and whose studies have enabled them to assimilate the necessary knowledge, should, always, of course, in a docile and teachable spirit, join hands with the priesthood in the defense and extension of Christ's kingdom on earth.

TIME WAS when laymen bore a con spicuous part in this great work. Not all the Fathers of the first ages of Christianity were priests, and in pre-Reformation times laymen studied and wrote on theology, and were not infrequently to be found teaching the sublime science from professorial chairs. Not the least, indeed, of the evils which the great apostacy brought upon the world was the narrowing of their sphere in this respect. But even in our day we have seen a layman, William George Ward, lecturing on moral and dogmatic theology in an English seminary, and in that capacity having a part in forming the character of a rising generation of the English priesthood Nor should the name of Dr. Brownson be lost sight of in this connection. All of which goes to show that the aity may very properly take more than a passive interest in theological studies and even, under proper direction, write and lecture in many departments of Catholic apologetics.

THE FOLLOWING resolution on the subject of "Sabbath desecration" was drawn up recently by the Synod's Committee of the Free Presbyterian Church of Scotland :

"The Synod of the Free Presbyterian Church of Scotland view with

much grief the widespread growth of Sabbath profanation throughout the country, and regard it as one of the nost alarming most alarming features of a degen-erate time. They consider that such profanation of God's holy day means not only a deliberate interference with its character as a sacred day of rest, but a studied contempt for the ordinances of His house and the preaching of His gospel, and that it thus inevitably opens the floodgates for the inrush of all manner of infidelity and immorality. They per-ceive that God is withdrawing His restraints from the rising generation and would warn all and sundry of the numerous signs that appear His wrath against us.'

FROM WHICH it would appear that Presbyterianism has woefully failed to "uplift" the masses in its own chosen preserve, or to impress upon its adherents that "sense of their godly heritage" of which the Confession of Faith makes such vain boast. But it is well for its professors to have come thus far in their avowal of ineptitude for the task they had undertaken. It is well that they should have halted in their denunciation of other and Catholic countries for a little while, and to have turned their gaze in upon themselves If confession of failure is the first step towards reformation, we may surely now indulge some hope of the conversion of the Free Kirk to a higher ideal and a truer conception of the religion of the Bible. In an evil hour Scotsmen wandered far from the religion of their fathers: the journey back is long and rugged, but the prayers of their ancient patrons may lead them safely over it at last. Meanwhile, to have realized three centuries of Calvinistic guidance has but ended in a "degenerate time" must be considered a step in the right direction.

THE REAL cause of the "Sabbath desecration" which the synod mourns is no doubt to be attributed more to a natural reaction from the excessive rigor of the past in regard to the day of rest in Scotland than treatise which is in every way so to any other single cause. To the young especially the Presbyterian Sunday, with its stern suppression of every natural instinct of the human heart, was something of a nightmare. Joyousness as such had no part in it. Rigid suppression was the outstanding feature all through the centuries. So long as tradition was respected, leisure to the enrichment of Catholic and the spirit of the Solemn League and Covenant held sway in the nation's councils, a degree of conformity outwardly prevailed. But with the loosening of the springs of dogma came the swinging back of the pendulum, and that it should have gone too far the other way is not, under the circumstances, to be wondered at. That, in a manner, it has, in the words of the Synod report. opened the floodgates for the inrush of infidelity and immorality," which Presbyterianism has no inherent power to withstand, can readily be believed. That it has done so is The fact is patent, but where remedy?

> A NOTE in the news columns of the CATHOLIC RECORD a week or two ago chronicled another Presbyterian confession of failure. As stated, a report submitted to the Synod of British Columbia bewailed the fact that the older Indians on Vancouver Island were "almost impossible to convert." And yet the Oblate Fathers have converted over 20,000 of them of all ages, and the history of North America is replete with instances of successful Catholic missionary effort. Where they have failed, or given appearance of failure (for no earnest work for God is ever a real failure,) it has been due to the rapacity of the civil power, or to the interference of godless trading companies. What missionaries have accomplished has in given cases been nullified by the adventurer and the rumseller. But Protestantism in any one of its multifarious forms has yet to show that it can convert any nation or tribe. The failure in British Columbia spells the ultimate end of them all.

"TRUTH," WHICH, under the editorship of Henry Labouchere, built up an enviable reputation for fairness and fearlessness, and in the journalistic arena was ever a true friend of Ireland, has not receded from this position under its present management. In the current issue it has his tribute to the Nationalist Party

"The Nationalist Party retire to their native heath at the end of the session, the admired of all Parliamentary beholders. The amazing regularity of their attendance, their instinctive knowledge of a 'snap' in prospect, and their impregnable party discipline, have made them the re-

spective joy and despair of Mr. Illing. worth and Mr. Pike Pease. The conors of Parliamentary warfare are certainly theirs."

decide what to do, therefore I am

emboldened to write you. You as a church worker will know something

about the liberty of the gospel, the importance of studying the Bible and

obeying your conscience, the privi-lege of direct communion with God.

But Romanism is impatient with all these things and hostile to them. It

interpret the Scriptures for you, that you must pray to Mary and get

that she was born sinless and is

Queen of Heaven, that Christ's death

did not make once and for all full salva-

Purgatory and have your relatives

give of their hard earned money to

the priests to get your souls out. Where will you find anything about

Masses for the dead or about Purga-

tory or about Mary Queen of heaven

that we believing in Him might be saved, and live a life of liberty and

usefulness. The Roman Church is

the Public School and the Y. M. C. A.

It wants people to grow up illiterate, ignorant of Bible truth, suspicious of

Protestant people and pitifully weak, submissive beings who are afraid the

priest may curse them and bar them

rom heaven. You I feel sure are

too much of a man to cringe to any

one, and you cannot accept such doc-trines as belittle Christ and His

great sacrifice for our salvation. Neither will you subscribe to the

blasphemous doctrine that all the Popes were infallible when

many were murderers and adul-terers, and all of them had

human failings. Neither do you be-

lieve in the worship of images and

prayers to the saints, many of whom were wicked men. Nor do you find

just cause for the celibacy of the

priesthood. As to the head of the

guards and military power all about him and claiming to be ruler over all

sovereigns and governments, with the priesthood not amenable to the

civil law, you of course believe it to be

ridiculous. I hope you will bear in

mind that the Pope sent the Spanish

the licentious Stewarts that had to

be deposed in England were his

named Ferrer was executed a year

or two ago in Spain, that a Protest

ant marine in Spain was sentenced to six months imprisonment who

that Protestant churches are not tol

would not bow the knee to the Host,

erated in Austria, Peru and other

Catholic countries. That out of one

hundred and eighty million Catholics, one hundred and twenty millions are illiterate, that the most backward of all countries

the Pope, that the poorest and most

ignorant parts of Canada are where

the priests have control, that the

forty years ago, had to blow in the gates of Rome to get their liberty,

and that France, also Roman Catho

lic, had to drive out the religious

orders and pass a separation law. Romanism means slavery, bigotry.

acceptance of anti-Christian doc

comment upon this letter if you wish

cently opened at Lloydminster, Sask

Yours sincerely in Christ's name, GEO. HAMMOND.

to cross the street with a prisoner

while the Orange procession was

passing. No arrests. The name

Toronto should be changed to "Wil-

The poet, the musician, the paint-

er, the sculptor-all are brother in-

terpreters of the Supreme Beauty which has existed from remotest

God leads us by strange ways: we

know He wills our happiness, but

we neither know what our happiness

is, nor the way. Left to ourselves

liam's Town."

eternity.

Italian people,

those which are most loyal to

Roman Catholics

W. R. PLEWMAN

Armada to crush Britain and

hristian Church having

the Bible? Surely Christ died

to intercede for your salvation,

Like testimony is borne to the leadership of John Redmond and to the loyalty of his followers by the London Daily Chronicle and the Manchester Guardian, which journals voice the most enlightened public opinion in England.

THE CHRISTIAN GUARDIAN of September 3rd has an article on "The Religious Systems of the Austrians as seen in Alberta." It deals with the work of the Catholic and Greek Orthodox Churches among the Ruthenians of that Province. That it is a ridiculous travesty of the truth goes without saying. We could scarcely look for anything else from such a quarter. Here are a few choice morsels :

"A Polish young woman showed me a letter from her former priest in which he calls the Scriptures a crazy book.'

A man of this church (the Catholic) on being shown the Bible teaching regarding restitution of dishonest gains ere obtaining forgiveness, replied that in Austria he had habitually cheated his customers, and to make restitution to those he could remember would be too troublesome. for his church taught that by paying a stated sum to the priest he would

In the Greek Church also, the people are found relying upon the power of the priests instead of Christ for salvation.

Men (in the Greek Church) are more concerned about breaking of the fast enjoined by the church than by the breaking of God's commands."

It is just as well, however, thus to have the Christian Guardian's idea of "fairness" re-stated.

### A METHODIST CONVERT

ANOTHER LETTER FROM MR GEORGE HAMMOND, AND A TYPICAL ONE FROM AN ORANGEMAN

Hamiota, Man., Aug. 30, 1913 Dear Mr. Coffey :-Once again I take pleasure in writing you. I have now severed my connection with the Methodist Church, but do not yet know whether the minister has taker my name off the Methodist roll. I feel convinced of the truth of the Catholic Church, and believe it to be the one holy Catholic Church founded by Jesus Christ and built upon Peter, nd I believe too that no Protestant sect or denomination can make this Our minister came up last Friday te see me. I was busy stook-ing out in the field and could not wait, but he is coming up next Tues day or Wednesday. Some of the people in town are not feeling very nice about my conversion. They are surprised, and I am having a pretty hot time of it. I hear ther movement on foot to try and talk me out of my views, but I feel sure they will have a hard job. I must be con-Church this morning to see if there would be anything said about it, but the sermon was specially directed to children. We had Sunday School afterwards, and strange to say, the subject of reverence was brought up. Reference was made to the reverence the Catholics have for the House of God and holy things It was pointed out, however, that Catholics go to Mass in the mornings and spend the remainder of the day in pleasure. This gave me a good opportunity of witnessing for the Catholic Church, and I did so. I told the leader of the class afterwards of my intention of joining the Catholic Church. I am hiding nothing and am prepared to answer all questions that are put to me if given time. At present the services and the Sunday school of the Methodist Church are being held in the Orange hall. I noticed quite a different attitude amongst some of the Church mein-

this morning. It is what eally expected, however I am not a bit discouraged, but, on the contrary, feel encouraged to go forward. I will send you as soon as sible the account of my interview with Rev. S. East, our minister, who kindly asked my employer if he knew who I was being influenced by. The latter said he did not think by any but I had received quite a few letters since my letters were published. Then the mininquired whether I Irish, but was surprised to find out all that passed between them so far I am sending you an exact copy of Mr. Plewman's letter. I answered it some time ago, but hav had no reply yet, but am receiving In respect to this l am not at all interested in sensational news, but believe in reading and studying common sense and something solid. I am interested in some of the letters published in the Sentinel, and in all probability I will correspond with the writers, defending Catholic truth. I mean to make sure of my ground, and then go ahead. The following is Mr. Plew-

man's letter:
Dear Mr. Hammond:—I am writing you because I like you. I am a Methodist and a seeker after truth, with a passion for sacrifice. You say in your letters to the CATHOLIC RECORD which I have just read that must less you want all the facts before you Newman. THE ENGLISH MARTYRS OF CALAIS

Calais. France, has just been the cene of a remarkable manifestation of religious enthusiasm and of Catholic co-unity. The occasion was furnished by the introduction of the cause of the beatification of Father interposes the priest between man and God, it says you must go to the priest for forgiveness of sins, that you must not trust the spirit of God to Edward Brindholm, Cure of Notre Dame de Calais, and Clement Philpot, a gentleman in the service of Lord Lisle, who were put to death at Tyburn by Henry VIII. for refusing to acknowledge the royal supremacy and for alleged secret correspond-ence with the Pope and Cardinal Poe. The following sermon, which we take from the London Tablet, was on the cross was not availing, and tion, but you must spend ages in delivered by Mgr. Touchet, Bishop of Orleans:

Looking over the vast sea of faces he gave out the words of his text:
"Thou art Peter, and on this rock I
will build My Church." If Protestants, he said, did but know the origin of their religious opinions, of their diversities of belief, and their variations during the ages, the Ref ormation of which they boast would cause them no pride; it might even inspire them with scorn. It was thus that a Father of the Church, of an eloquence equal to that of Demosthenes or Cicero—Bossuet—had spoken. Nothing was more personally painful to him than to see the obscurity with which the history of Protestantism had been surrounded. But whilst he would speak the truth that was due to doctrines, so he would pay the respect to person that was their due. He would not confine himself to the consideration of the martyrdom of Edmund Brizd holm and Clement Philpot, the intro duction of whose cause of beatifica tion they were celebrating in that church; he would look even higher still. Their martyrdom was but a episode in the long struggle un lertaken at the time against the Catholic Church, and episodes were always less interesting than pitched battles. He would con sider the English Reformation, its causes and its remedies. He would trace how and by what means Henry VIII. had succeeded in overthrowing the Catholic Church in the country and he would show what materials for resurrection had been left. It was in that restoration of the faith in England that the Cardinal and Cranmer were put to death for try-ing to obey their consciences, that a champion of the Public Schools Bishops were working so zealously

and so successfully.

When Henry VIII. came to the throne, England enjoyed religious peace. Her Bishops repeatedly professed their fidelity to the Roman Pontiff; they believed in Transubstantiation, in the efficacy of the Holy Sacrifice for the living and the dead: they believed in the supreme jurisdiction of the legitimate successor of St. Peter. Then all of a sudden came a change. A revolution was wrought in the Church of Enggland; there was a complete change of opinion on the ecclesiastical hier organization of worship. Religious England was like a country after the visitation of a cataclysm: the aspect of everything was changed. But it was one of the marks of the great ness of the Catholic Church that she carried within her the principle of

revivification.

The preacher then traced the origin of Henry's change of religious trine, and the perpetuation of a cruel, despotic hierarchy such as belief to the fact of his infatuation with Anne Boleyn and his desire for divorce from Queen Katharine Christ came to oppose. A priesthood He applied to the Pope to declare the that finally put Him to death. nullity of his union with his brother's Please give these words your widow. but Rome refused; he therepest attention, and if you would fore broke with Rome, and, making like to get further information write himself the head of the English Church, used his new position to declare the nullity of his own marricare Sentinel Publishing Co. age. The years passed, and Henry pursued a career of infamy and I give you free leave to-publish or blood. Churches were despoiled, the treasures of cathedrals taken away, will send my reply shortly, but am intensely busy just now. I have withdrawn all support now from the the tomb of à Becket violated for the enrichment of the King. His persecause of Protestantism and devote my offerings to the extension of Cathheavily: at first there was resistance. olic truth, and for the paying off the but gradually it was beaten down. Henry demanded of the Bishops and debt on a small Catholic Church reclergy of England that they should acknowledge him supreme head of the Church of England. In temporal matters they allowed the title, but in spirituals they could not; it would We do not wish to comment on Mr. Plewman's letter. "It speaks mean a break with Rome. - And in for itself." It is the Orange catethese days Pius X. had taught the chism used for the purpose of bring-Catholics of France that it was sometimes necessary to break with the ing illiterate persons into the lodges temporal powers to safeguard the that their votes may be utilized in spiritual power and the good of party warfare. The strength of the ouls. Eventually the difficulty was Orange lodges gives us proof that compromised by the insertion in the leclaration of the words "as far as there is a large number of people in the law of Christ permits.' our Dominion who like to be hum less the prelates thought that they bugged. One little incident, however, would one day be able to prove that we are tempted to mention. The the law of Christ would not permit story of the Marine in Spain, even if it. But in this hope they were detrue, which we doubt very much, is ceived. Henry died, and his son Edward VI. succeeded, not only to somewhat insignificant as compared the crown, but also to the tiara of his father. And then the world had with a happening in Toronto last 12th of July. A couple of policemen the amazing spectacle of a boy of ten were nearly murdered for attempting pronouncing the excommunication

And so it came about that the Bishops and people of England were condemned to change their religious belief at each accession to the throne. Yesterday Catholics with Edward III.; to day, Protestants with Henry VIII.; to morrow, Catholics with Queen Mary; the day after, Protestants again with Queen Elizabeth. When one has to obey King, his son, a Queen and her sister. one must be ready to change one's religion with one's sovereign.

Against such schismatic fancies of the civil power the episcopate was the protection of the people, and as long as it did not bend, the imwe should take the wrong way; we must leave it to Him.—Cardinal

that protection gave way, desolation followed. Under similar circum stances Bossuet once cried out to the Bishops of France, who were dazzled by the sun of Louis XIV blindness when Christian kingdom sought to free themselves by throwing off the voke of Rome, which the call a foreign yoke, as if the Church had ceased to be universal, or as if the common bond which makes so many kingdoms into the single kingdom of Jesus Christ, could ever become alien to Christians. What an error when kings have thought of rendering themselves more independent by making themselves masters of religion. What misery when peoples would separate from Rome under the pretext of independence, as if the Pope could ever be a foreigner to nation. God keep our most Christian kings from pretending to an empire over sacred things, and from so detestable a lust for power seizing upon them. . . Oh, Holy Church of Rome, Mother of Churches and Mother of all faithful. Church chosen of God to unite her children in the same one faith and charity, we will hold all

our days to thy unity with all our might. dogma, morality, and the principles of the ecclesiastical hierarchy in England, neither Henry VIII, Edward VI, nor Elizabeth could destroy principles of a resurrection in Catholic Church in England, There was in the blood of her mar-tyrs a blessing which one day bears its fruits. Much blood, of noble and of peasant, was shed by Henry VIII, both in Calais and in Eng-land. He beheaded Fisher and More and many others; and there Calais martyrs in Edmund were Brindholm and Clement Philpot There must be in heaven powerful leaders for men, and surely there

are no more powerful advocates than the martyrs. Their blood is a seed from which bounteous harvests spring. Years and ages may pass away before the seed fertility. At the appointed time the harvest will come. The blood of the martyrs, shed by order of Henry VIII, drenched the soil of England t was good grain sown in the womb of that great neighbor people. And England will not always be con-demned to stand outside the Catholic Church. Call the idea mysticism if you will; it is at least a mysticism, a Hope recognized in Holy Scripture. Seriousness is the mark of the Engish temperament; it is serious in all things that call for serious treatment. The respect that lingers among the masses for certain ancient forms, the wisdom with which England governs her col-

onies and dependencies, wisely adapting herself to their customs and needs—all these are proofs of it. For this reason there was no need to religion would be treated as a negli gible quantity. Let only religious truth be again established in Eng land, and it would be more faithfully followed than on this side of the It was said in England that the Papists were not interested in the State: that they cared little for the greatness of England. But that was simply the nationalist error of Protestantism. The man who would have his highest admiration, were it not already given to Jeanne d'Arc, the Maid of Lorraine, who delivered France, was the man who revolutionized England by patience

and eloquence, the great Daniel O'Connell, who had done so much for Catholic emancipation in England. Might he there recall a personal Ferdinand Brunetiere how it was that he had returned to religion. "In the simplest way possible," was the anformed by the truth." Thou art Peter, and upon this rock I will build My Church," said our Lord. Neither to king or queen had Jesus Christ entrusted the work of ruling His Church, as Henry VIII, had pretended. It was to Peter and the successor of Peter-the vicar of Jesus Christ. was not to Herod, or Augustus, but to this poor man of scarcely forty years, who had never handled anything but a net to catch fish. Nor was it Charlemagne or St. Louis who would be

the successor of St. Peter. The lesson for them as priests and people to carry away from such a ceremony as that in which they were then taking part was this: Let the priests of France imitate the priests of England, who work with such apostolic zeal for the conversion of their country. The memory of these flags of England and France floating over the tower of Notre Dame was vision of peace and hope that he could not forget. It was a great joy to him to be present on such a day We shall carry away with us the resolution to work with you by our prayers for the conversion of England. It will be the handshake of the clergy of France to the clergy of England, and I thank the people of Calais for the warm welcome which they have given to these splendid Franco English fetes of Notre Dame.'

A dwarfed mind is quite as distressing as a dwarfed body. Reason may be shackled as well as ankles.

It would do much to promote hap piness in the home if all the mempers of the family were to be as kind and courteous to one another as they are to guests. The visitor receives bright smiles, pleasant words, constant attention, and the fruits of efforts to please. But the long as it did not bend, the impiety of those in power met with small measure of success. But if

RELIGIOUS INTOLER-ANCE IN POLITICS

CONDITIONS IN ULSTER

"The Month," a magazine conducted by the English Jesuit Fathers and published from their London neadquarters, Farm street, prints in its August issue this trenchant con-demnation of "Religious Intoler-ance in Politics:" "Irish Unionists may have perfect-

y sound political or economic grounds on which to base their opposition to Home Rule in Ireland, but if they have they keep them strangely in the back The only sound that has ground. eached us lately is the rolling of the Orange drums As the days go by, the implication at the close of Mr. Britten's article ("Loyal Songs") in the March issue of this journal that anti Catholic Orangeism is being exploited for pol itical ends. We shall never ceas repudiate the slander constantly reiterated that the Catholic Church aims at political power and wishes to use that power to persecute non Catholics. The Belfast 'Northern Whig,' for instance, has prophesied that, once in power, the Home Rulers will massacre the Protestant minority, and will de so because they are Catholics. Cath olicism, it says, is worse than Mohametanism, and should not be described as Christian. (Quoted by the Manchester Guardian, June 28th.) On July 13th the Anglican Bishop of Derry, preaching at a United Protestant service in Belfast cathedral, asked, 'how did England acquire the right to impose on them the yoke of an alien race and the tyranny of a Church that persecuted them in the past, showing what his mind is on the subject. Again the Times receives from a special correspondent an elaborate report of the state of feeling in Protestant Ulster, and in ts issue of July 11th are quoted some words of a certain Relfast writer 's man typical of the rank and file of the Covenanters.' This gentleman having pointed to a mural inscription in chalk. 'No Pope here,' delivered himself as follows:

"'D'ye see that? That's what England said lang ago, and had to fight for. We've said it ever since and we say it now, and, by G-d, we mean it! Let them do what they will, we will have no priest-ridden Ulster. Let the word be given, and there won't be a Papist left in Antrim. Man adear, just think of it! To be governed by those that hate the sight of the Union Jack, aye, even it's children that carry it-men that would put down decent education and that have altered the Ten Command. ments at the bidding of Rome

"The Times correspondent has no word of reproach for this ignorant fanaticism. The better · informed politicians find this spirit too useful for their ends to endeavor to allay it by stating the truth. These benighted Orange bigots are allowed to remain under false impressions and no statesmen of all their leaders ventures to tell them that they are wrong that they have nothing to apprehen on the score of religion, that the Catholic Church has not put down decent education nor altered the Ten Commandments. Far from it, they are encouraged in their virulent religious rancour. Sir Edward Car-son told them the other day that the game which was being played at Westminster was 'How to sell a million-and-a - half Protestants for eighty votes.' Here we have a direct appeal to rank religious prejudice to oppose a political measure. Mr. Britton was fully justified when he wrote in March, 'In all the unsavory tale of party politics there is no more disgraceful page 'than that recording such tactics.'

## FOREIGN MISSIONS

IN MISSION FIELDS .- A California layman, who has spent several years in Korea as a metallurgical engineer, sends to the Field Afar these de tails of conditions in that country, with special appreciation of the work of Catholic missions:

"In the ancient city of Seoul, in Korea, stands a Catholic Cathedral and a convent of the Sisters of St. Paul, both presided over by good Bishop Mutel. In this far off land worthy priests and nuns are labouring freely and lovingly, for-well we all know what for. These people are laying up for themselves ures in Heaven,' and are doing it with such a spirit of humility, tice of this behest is recognized to poverty and devotion that they are an inspiration to all who cross their

"The Koreans regard female children almost as a curse. They have too much humanity to kill them outright, but when there is an opporunity to turn them over to those who will love and care for them, they are quick to take advantage of it. They will leave children at the gate of the convent and even let pabies down over the wall The convent is thus filled to overflowing.

Though the rice bag is often very low, the good Sisters never refuse to helter these abandoned little ones. They work hard and fast, taking in washing, making lace, and in ways possible struggling to keep the

woif from the door.
"Poverty? We in the United States do not know what poverty is, compared with the abject misery to be found in Oriental countries. Here the poor are crowded together help. But in the East the farms are Korea.

lated of a French missioner, Mgr. Augouard, that when he first set foot on African soil, an officer said to him, "No one can live long here.

At the end of two years you will have to return to France." The missioner's reply was simple "Sir we do not come here to live,

but to die.'

No less edifying is the story of Fr. Michael Fabre, who was killed at This young Franciscan, exiled from his native France, had taken

refuge in a Swiss monastery.

One day he was told that the Provincial wished to know whether he was willing to go to Morocco as a

With all my heart," was the re-

ply. "But you will have to start in two Very well, I am ready.

"And what of your father and mother?" said his Superior. 'My father and mother? Oh, if you only knew them! They are such good Catholics. They would be happy indeed if I should die a martyr!"—The Field Afar.

CHINA. - The leper island near Canton, China, interests us. The priest in charge is an American citizen, though Belgian-born, and the Sisters are from the ranks of our young Canadian exiles, the Missionary Sisters of the Immaou-

late Conception, of Montreal. Fr. Conrardy is remembered in the United States, where he made a pro-longed quest for help some time ago. past six years he has been steadily at work in the diocese of Canton. His efforts have received the approval of the government and and more lepers. He is already car ing for seventy. Fr. Conrardy

"I am well pleased to know that you have started an American Semnary for Foreign Missions. Indeed it will not be long before many people will ask, "Why was it not be gun sooner !

"We are all Catholics, but each nationality has something peculiar to itself. There is need here of Americans, men with their eyes and ears open, up to date, as they say in the United States. "How I long to see an American

priest in Canton! It is true that here, or even in Hongkong, there stand English, but the presence of American priests will Church on a higher level.

"Most of our converts now are of the lower classes, while among the It may come through enforced inyoung men who hold government positions, those who are inclined to be Christians become Protestants. Why? Because they know some English and are impressed by English-speaking missionaries. Of the French priests here, there are not any who speak English well, except one whose mother was Irish.-The Field Afar.

#### CATHEDRAL CROWDED AT LABOR SERVICE

TRADE UNIONISTS HEAR MES-SAGE OF OPTIMISM FROM MGR. McMAHON—CARDINAL PRESIDES

Trade unionists, men and women, filled St. Patrick's Cathedral for the special Labor Sunday service, and not a seat was vacant. Mgr. Mc-Mahon, supervisor of Catholic charities in the archdiocese, preached the He delivered a message of optimism

to his hearers and exhorted the hosts of labor to work patiently and without resort to revolutionary methods for the betterment of the conditions of working men and women. He assailed Socialism, and urged his hearers to avoid its fallacious teach-

It is needful that at times we should place ourselves and our economic condition before the Lord of all for His review. Labor has been the subject of much discussion and much bitter debate, especially during the last half-century. During that time, however, much has been accomplished for the working class, and much still remains to be accomplished. To-day no one can dispute the

"St. Paul said, 'If any man will not work, let him not eat.' The jusday just as when it was uttered. There are, of course, exceptions to this general law. The aged, the infirm, the sick-these must be supported by their fellow-men. Christ and for centuries after Him labor was considered menial and servile. It was the lot of slaves. Christ recognized and taught the dignity of labor. He was a working-man and labored at His trade of car penter. His Twelve Apostles were all workingmen, and most of the saints in the calendar of the Church have been workingmen and women. Christ taught that 'to labor is to pray,' but it depends upon the nature and value of the work and the spirit

in which it is approached. LABOR NOT A MERE COMMODITY

"The day is fast approaching when all the forces of nature will be harnessed by the ingenuity of man and machinery will still further displace manual effort, but labor whether brain or muscle will never be abol-When we talk about the dignity of labor it is well to remind emfull of people. Imagine a place half the size of California, with a popu-lation six times as large! Such is lowest market. The laborer is modity to be bought and sold in the lowest market. 'The laborer is worthy of his hire,' and that hire

THE SOULS OF APOSTLES .- It is re- | must at all times constitute a living

and equitable wage.
"Socialism has come down the ages striving to destroy rather to build up. Christianity differs from Socialism in that it looks first to the character of the individual. and thus seeks to obtain results. Socialism looks to the results of its propaganda to influence character. It is un-American, un-Catholic, and un-Christian. Remedies for existing evils are not to be found in Socialism They will be found through careful, consistent, individual and

"During the past twenty years much has been accomplished through conservative progress for the working class. Labor is no longer considered a machine. Employers have been forced to recognize that the interests of labor are identical with their own. and that a wrong to the workingman is an injustice to society. However, neither the employers nor the workers have the right to adjudge their own case or claims. The State and the public are the best arbiters.
Through the force of public opinion in the last twenty years labor has accomplished reforms for the betterment of society as a whole. Child labor has been diminished, the conditions for worken workers have been improved, wages have been standardized, and hours of labor limited.

"Other reforms are on the way. Insurance against non-employment workmen's compensation, employers liability, and similar propositions will soon be enacted into an enlightened public opinion. Great thinkers are intent on the problems now. Public men are unselfishly working to solve these questions All honor to the men who thus seek to benefit the lowly and insure justice to the weak.

"One of the greatest problems which remains to be solved is that of unemployment. Distorted reasoners will tell you that one cause for unemployment is the constant improvement of machinery and the displacement of human labor. That is not true. When machinery increases production and cheapens the cost of a commodity it displaces labor on one side and creates new channels of employment on the other. Increased production means increased labor in distribution and so on.

THE ARMY OF THE UNEMPLOYED

"There has always been about ten per cent. of the population at all times and in all countries out of employment. Sometimes this percentage is much higher. How to solve the problem is difficult for us to see. surance against unemployment, through increasing the fluidity of surance labor by trade schools, through colonization and distribution of where it is needed. It is terrible to gaze upon the great army of the unemployed. It is even sadder to see a middle aged man forced into the ranks of that army to make room for the brain or brawn of a young man God give us light to solve this problem-the saddest and most grievious of all our vexing questions."-N. Y. Freeman's Journal.

O'CONNELL'S RESOLVES

TEN OF THEM WHICH THE GREAT

LIBERATOR ALWAYS KEPT Irishmen and sons of Irishmen, in whom the name of Daniel O'Connell will ever stir up the deepest feelings of gratitude and high patriotism, would do well to read over occasionally the following resolutions which he once made during time of retreat. They serve to show that the great Liberator, even while working so nobly for the welfare of his country, did not lose sight of the welfare of his soul. It is one of Ireland's grandest proofs that her truest sons can-

not forget their God. I resolve: 1. To begin every day with an unlimited offering of myself to my Crucified Redeemer, begging Him His infinite merits and divine charity to take me under His direction an

control in all things.
2. To meditate and make mental prayer for at least a half hour every

3. To aim at pleasing God in all my actions, striving to be influenced by love of God rather than by hope of reward or fear of punishment.

4. To avoid all voluntary occa sions of temptations. 5. To appeal to God and to invoke the Blessed Virgin in all real tempta-

To say every day the Acts of

Faith, Hope and Charity.
7. Every day to say an act of fervent Contrition.

8. Every day to say the "Memorare" and the "Sub Tuum," adding many ejaculatory prayers to our

Blessed Mother.

9. Every day to pray to God, His Blessed Mother and the saints for a

happy death. 10. To avoid carefully small faults and venial sins.

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TORONTO

#### FIVE MINUTE SERMON

REV. J. J. BURKE, PRORIA, ILL. NINETEENTH SUNDAY AFTER PENTECOST

FEAST OF THE SEVEN SORROWS OF THE BLESSED VIRGIN "Now there stood by the Cross of Jesus His other." (St. John xix, 23.)

A month ago Holy Church placed before us for our contemplation the triumphant entry of the Mother of Jesus into heaven, and invited us on the great feast of the Assumption to glory in our Blessed Lady's triumph and rejoice in her joy. To day Holy Church places before us for our contemplation the sorrows of the Mother of Jesus, and invites us to mourn over her sufferings and sorrow in her sorrows. One is the feast of hope. the other the feast of faith; one is of heaven, the other is of earth. And Our Blessed Lady's sorrows, being of earth, come close to us and teach us a practical lesson—sojourners as we

are in a vale of tears. Sorrow is in very truth the monarch of this lower world, and soone or later every soul is sure to feel the touch of his sceptre. There is noth-ing that men find so difficult to understand and account for as the mighty wail of sorrow that rises up from generation to generation throughout the whole wide sea of mortal life, and extends to its most distant shores. What is the reason of all this suffering that exists in the world around us? is a question that has been asked day after day, and year after year, and century after century, since the first human tear fell upon the unconscious earth. And the attempt to solve this enigma of mankind has founded schools of philosophy and philanthropy, sys-tems of religion, and methods of life, from the dawn of human history and before it to the present hour. the reason of sorrow, though it has escaped the search of mankind, is not far to seek—it is sin, and sin is everywhere. On any other theory than the religious one of the proba-tion and fall of man, this present existence is a dark and hopeless riddle But even Christians, to whom this explanation is the first lesson of their faith, seem to lose sight of it in have not the heart to meet the stern truth face to face, and recognize that our life in this world is not a season of joy, but rather of sorrow; that we are not here to loiter through the light of a long summer day, but to endure and to labor in darkness and storm. And this is the great lesson of the feast of to-day.

Picture the Mother of Jesus in her

early childhood, when, a fair vision of innocence, she rested in the arms of St. Ann; behold her growing up a spotless flower in the Temple of God; contemplate her in the tranquil purity and beauty of her girlhood and the bright hopes it inspired. And then behold her, a Virgin Mother, sword-pierced in the Temple, a fugitive in a foreign land, a distracted pilgrim seeking her lost Son, the mother of a persecuted, betrayed, and convicted Man, the saddest follower in that sad procession to Calvary, meeting her Son face to face on His way to death, standing by His gibbet, the witness of His ignominy, the sharer of His sufferings, the partner in His sorrows, the sentinel by His Cross, the mourner over His bier, the guardian of His tomb, and learn from her that suffering is the portion of all who follow faithfully in the footsteps of Our Lord Jesus Christ and secure His salvation. For less you take up the Cross and follow Me you cannot be My disciple."

## TEMPERANCE

THE HUMAN TELEPHONE SYSTEM

It is the business of the brain to know what happens in different parts of the body and to prompt and deter-mine its actions. To do this there has to be a system for receiving information and giving orders. From the brain to different parts of the body run many white threads called nerve fibres. They look as if they were all alike but there are two separate kinds, nerves of feeling, and nerves of motion.

The nerves of feeling report what is seen, heard, felt, smelled and tasted. The brain tests the report, and this is called thinking.

Thinking is the finest and most important part of the work of the brain.

It is what makes man what he is. It is carried on in the very, very small chambers in the brain, the place where the thinker is at home.

The thinker gives out to the different members of the body his delicate orders, either to wait or to do some thing. These orders are carried out for the most part by the nerves of

Many nerve fibres are like a cable, composed of numerous fine threads. In these, nerves of motion are bound up in the same bundle with those of feeling.

The brain and nerves are depend-

ent upon each other. If one is not in a normal condition, the other can

not do its part as well. The telephone system of a large city is sometimes out of order here and there. A heavy fall of snow may break down the wires and thousands of messages are held up. In Paris, the central telephone station burned

also the worst disturbance is that wealth of ceremony. Indeed, the which affects the control by the brain. liturgy of even pagan wedlock be-

There is nothing that so frequently and so noticeably disturbs the brain as alcohol. It has a depressing or paralyzing effect. A little paralyses only the most delicate and sensitive brain cells. These are the chambers in which thinking is carried on.

Much alcohol paralyzes also the
strongest nerve cells. These are the
telephone stations of the nerves of motion, or the parts that receive orders from the thinking part of the

Experiments have steadily shown that the part of the brain that thinks is where the worst injury is done by alcohol. The thinking power is stup-efied and thus alcohol often causes unnecessary or senseless orders to be given to the nerves of motion.

Whoever wishes to have his actions always under the control of his best thinking powers will use no alcohol, because it weakens the power by which we weigh and consider actions. -Scientific Temperance Journal.

THE FIGHT FOR TEMPERANCE We wish to recall to the minds of our readers what was said some time ago. The cause of total abstinence is one of the most serious questions that can engage the attention of any thinker of the day. If we consider the immense amount of harm that is done everywhere by intemperance in drinking it is easy to understand the importance of this question. Of all the varieties of sin into which human nature can fall, that of intemperance seems to be the most inexcusable For if man glories in the possession of an intellect and reason as his chief endowments, surely anything that will tend to blunt or to destroy these faculties must be a heinous matter. Rational nature alone separates man from the beast; but through intemperance man forfeits his right to be considered a rational being. His nature is degraded, his faculties are dulled, and his sense of right and wrong becomes thoroughly atrophied being. The worst of the matter, sponsible for this state of irrespon ibility. We all know the terrible effects of intemperance; no one but has seen the actual effects in real life. Homes have been invaded and broken up, children cast adrift, husbande and wives estranged, business ruined, reputation shattered, health undermined, divorce encouraged, and a thousand other evils have followed in the putrid wake of the intemper-Thanks to the societies that ate. have fought intemperance we find this evil combated on every hand, so that at the present day it is not con-sidered even good form for a gentlenan to drink to excess—a far cry from the old Saxons who consumed vast quantities of ale at every sitting. -Catholic Bulletin.

MODERATE USE OF ALCOHOL "I hear makers of alcohol, at last aroused by the prohibition wave, crying out that they stand for its moderate, not its immoderate use," says Dr. Howard Kelly, Baltimore.

"In reply to this I answer that if they made it and sell it the use is ctically beyond their control, and practically beyond their control, and that their plausible declarations are as light as the paper on which they are written, and can in no way af fect its use, whether moderate or im-moderate. I further inquire why these gentlemen have been so long in reaching this benevolent conclusion. I declare that I believe their contention and their expressed desires are specious and false and, further, I aver that, judg-ing by such scientific evidence as we now have, there is no such thing as a

moderate use of alcohol. 'If it is a sign of weakness to be a "If it is a sign of weakness to be a total abstainer, I hasten to confess my weakness, and I confess it for all who are dependent upon me; would who are dependent upon me; would become a symbol, has lessons even who are dependent upon me; would that I might also make cenfession for the whole world. We are no stronger than many of the thousands of bright young men and fine women who thought they were strong and found out their weakness only too

## THEGREAT SACRAMENT

By the Rev. Vincent McNab, O. P.

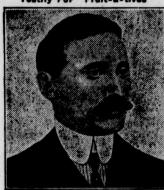
It is part of the danger of our ecclesiasticism to look upon most of the sanctities of the soul with an eye of casuistry. Just as a Eugenist may look upon features from the standpoint of mating, and a chemist look upon even a flower as an intriproblem in synthesis, so may a hard-worked priest look upon the Sacraments almost as a storehouse of teasing casus conscientiae. The wonderful spiritual mechanism of the production and distribution of vivid history, its delicate psychological adjustments, its high ethical atmosphere, its depth of dogmatic ethical truth, and, not the least, its arresting liturgical beauty, may pass at last before ecclesiastical eyes that have become familiar and unheeding. It is then almost an insult to the splendid truth and poetry of our wedding ritual to make it the subject matter of mere legal bickerings.

For this reason, if for no other, may I be allowed the gratia gratis data and indeed gratum faciens of prefacing the mere official replies with a word of history and theology? It has been left to modern times to evolve a marriage with ceremonial of only most meagre description. The nineteenth century is thus rethe central telephone station burned down one day. For a whole day no messages could be sent and half of Paris was in a state of desperation.

There is hardly a people, civilized or uncivilized, that has not surrounded and adding of their young with a

# GRATITUDE **PROMPTED** THIS LETTER

Prominent People Proud Te Testify For "Fruit-a-tives"



130 ATLANTIC AVE., MONTREAL, MARCH 1st. 1912 "For years, I suffered from Rheumatism, being unable to work for weeks at a time and spent hundreds of dollars on doctor's medicines, besides receiving treatment at Notre Dame Hospital where I was informed that I was incurable. I was incormed that I was incurable. I was discouraged when a friend advised me to try "Fruit-a-tives". After using three packages, I felt relieved and continued until I had used five packages when a complete cure was the result after years of doctoring failed. I consider "Fruit-a-tives" a wonderful remedy. You are at liberty to use this testimonial to prove to others the good that "Fruit-a-tives" has done me"

has done me TIMOTHY McGRATH. sec. a box, 6 for \$2.50—trial size, 25c.

longs to the poetry of social institu tions. Where a nation's topmost note of song has not been a "Te Deum," it has been for the most part an epithalamium.

Nowhere was the instinct of the Church of Christ truer and wiser than in the preservation of all that was best and most human in pre-Christian wedlock. Her attitude is symbolized in the miracle of Cana. whereby the water was not cast ou into the street, but was changed into wine at the wedding feast. There is a rare touch of poetry in the dry legal preciseness of the Council of Trent when it says, "Gratiam vero quae naturalem illum amorem perficiet. . . ipse Christus vener abilium sacramentorum institutor

. . . sua nobis passion promeruit." The "natural love which is such a feature of this giv ing and taking of two trustful hearts is looked upon as the clear water, dyed into wine by the spilt blood of Jesus cracified.

This attitude towards the naturalis amor and naturalis contractus, the natural love and bond of marriage, has led the Church to take over from paganism such characteristic ceremonies as the giving of the wedding ring. The clasping and unclasping of the hand was a rite of the Romans and may even have had its rise in the Teutonic respect for women and wedlock. The giving of gold and silver is even more linked with Teu tonic ceremonial. Tacitus, in his does not present a dower to her husfor to-day, when the law courts and prisons tell sad tales of the hireling relations between the breadwinner and his wife and offspring.

The chief change made by the Church was characteristic. She linked the wedding ceremony, as ndeed she linked almost everything, , with the mystic offer-of Christ's death. Every ing of the - Sacraments more or less closely joined to Holy Mass. Even baptism was but an interlude in the Sacred Liturgy.

So early as the first decade of the third century, Tertullian (d. about 220 A.D.) uses the phrase "matrimonium quod ecclesia coeciliat et con firmat oblatio," "marriage which the Church accepts and the Sacrifice The Leonine, the strengthens. Gelasian, and the Gregorian Sacramentaries contain the nuptial Mass, with our present prayers (a special Hanc igitur and Preface). The Gelasian Sacramentary, which is not later than the seventh century, and may be as early as the fourth, contains the blessing now said after the Ite missa est. It is more than interesting to know that one of the oldest fragments of our Liturgy is thus the Missa pro sponso et sponsa. One could have almost discovered the finger of antiquity in the noble lines of its structure.

The present rite of marriage, as found in the "Rituale Romanum," received it authoritative setting at the Council of Trent. It was at the last memorable phase of the Council,

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some seventeen years since it had been begun. Protestantism had al-ready wrought out to their conclus-ion some of the specious untruths which it had propagated as principles. The lines of cleavage between Catho-lic and Protestry actions which belic and Protestant nations which obtain to-day in Western Europe were definitely set. Many losses, due mostly to the heresy of the heretics, yet not a little to the unwisdom of many of the most zealous churchmen had begotten something approaching a sense of compromise, or at least toleration. Bohemia, the classic home of the Waldenses and the birthplace of Protestantism, had won the right to Holy Communion in two kinds, which but a year before had been defeated by the Spanish vote at the Council, The twenty fourth Session of the Council met in November of 1563, when the first five years of Elizabeth's government had set the foot of Protestantism firmly upon English life. Too many errors about marriage were abroad in Europe to be tolerated; too many national customs had passed into Protestantism not to beget a spirit of toleration. The duty of the Council was, on the one hand, to condemn such errors as polygamy (already accepted by Luther,) the denial that matrimony is a sacrament, the rejection of the Church's power to make impediments, the right to divorce, the evil of virginity. On the other hand, the Church's duty was not to reject, but to foster those lo-cal customs which had been the national conscience adorning a great human institution. For this reason the best feature of the famous Council may perhaps be found in the quiet adjunct to the form of marriage

phrase of the Council was expanded in the "Rituale Romanum" into the ampler form. "If, however in, any provinces other laudable cuss and ceremonies are in besides the foregoing in celebration of the sacrament of matrimony, the Holy Council of Trent desires that they should Nowhere have more provincial

juxta receptum uniuscujusque prov-

nciae ritum," according to the re-

ceived rite of each province. It was

a broad, statesmanlike recognition of local varieties, or home rule, which

had been, not a decadent, but a fruit-

ful principle in her liturgy. This

customs been retained than here in the British Isles, where the noble Sarum rite had run for centuries. As early as 1604, four years before the Catholic version of the New Testament was published, the printing press at Duay had issued an edition of the Ritual, for use in England. The Old Sarum rite for marriage was kept untouched. A second edition was called for in six years, and was the same in every detail. It was only as late as 1626 that an edition, printed perhaps at Antwerp, con-tained those slight changes which are still part of our marriage liturgy. And thus our present rite more closely resembles the Anglican than the Roman one. It is surely significant to-day, when the air is stirring with talk of reunion, that, in the spirit of the Council of Trent, our marriage service should be more akin to a heretical Church than to the Seat of Orthodoxy. I am not sure whether, in this broad tolerance of the later divines of the Council of Trent, we have not a

quality which it would be well to ustify or foster. The nuptial Mass, as we have seen, followed the actual ceremony and sacrament of marriage. We have seen, too, that allusions to it have seen, too, that allusions to it are found as early as the third cen-tury. By the seventh, or perhaps the fourth century, a nuptial Mass, with special variants of the preface and Hanc igitur are in use in Rome and Gaul. A special blessing now said after the Ite missa est had already found a place after the Communion. Later on the prayer Propitiare Dom'ne and Deus, qui potestate was given what can only be called a place of unique honor after the Pater Noster. With this crowning honor the liturgy of this great sacrament was complete. The whole spirit of the Church in the gradual evolution of this finished piece of liturgy may be summed up with the Roman terseness of the Tridentine Fathers:—"Sancta enim es est matrimonium; et sancte tractandum.

As it stands, the whole wedding ceremony is one calculated to stir up those feelings which should be the accompaniment of a mutual love coveting to be stronger than death. Not one of the simple ceremonies has less than a nation's history, or holds less than a Master's power to teach. The whole atmosphere of human love is charged during the Holy Sacrifice with that uncreated love which carried self-sacrifice to self-immolation. The breadwinner is reminded of Him Who feeds with His own blood. The child-bearer is reminded of the travail pains of Him Who gave life by Himself dying. Marriage becomes not a mere mating of two chance acquaintances, but the tragedy of two hearts daring to promise each an eternity of love.

In these days of denial, we priests of the truth must make it a part of our duty to surround Catholic wedlock with all the pomp and ceremony of the Holy Sacrifice. We should re-member that the Rubrics demand the nuptial Mass, or nuptial blessing, even though the obligation is under venial sin alone. Where the desire for Mass is present, we must foster it; where it is lacking, we must create it. The mere fruit of it is not to be judged either by the stipend received or the fatigue borne. It can be measured only by the atmosphere of wedded love and sacrifice, which is its normal fruit.

# NONE SO EASY

Here in England we are allowed to give the blessing outside the Mass. In other countries where this is not allowed, the nuptial Mass binds, under venial sin. Here it is not binding, but is part of our policy of building up a Catholic minded people. It may be celebrated some time after the ceremony of marriage. But it is forbidden during the closed season of Advent and Lent, when the gravest thoughts of Christ's suffering have supremacy in the Catholic heart.—Tablet.

THE MASS ROCK

REMINDER OF THE DAYS WHEN PRIESTS WERE HUNTED IN IRELAND

The eighteenth century was the age which gave to Irish topography the "Corrie an Affrion," or "Mass Rock." to be found on every barony map of Ireland. What memories cling around each hallowed mossclad stone or rocky ledge on the mountain side, or in the deep recess of some desolate glen, whereon for years and years the Holy Sacrifice was offered up in stealth and secrecy, the death penalty hanging over priest

and worshipper.
Not infrequently Mass was interrupted by the approach of the ban-dogs of the law, for, quickened by the rewards to be earned, there sprang up in those days the infamous trade of priest hunting, five pounds (\$25) being the price paid by the govern-ment for the head of a priest or the head of a wolf.

The utmost care was necessary in divulging to the faithful the place fixed on for the Holy Sacrifice. The poor, half starved people flocked in ones and twos to the spot to avoid arousing suspicion, and before Mass began sentries were postedall around so as to obtain an early view of the arrival of troops or priest-hunters.

Yet, despite all vigilance, not in-frequently the blood of the priest dyed the altar stone.

It might be inferred that one hundred years of this persecution would have extinguished Catholicity, but, on the contrary, God as if by a miracle, preserved the faith, vitality and power of the Irish race. Ireland, after one hundred and fifty years of blood persecution, rose from its sepulchre and walked forth full of life. No mere human faith could have accom plished this transformation.

UNUSUAL PROTESTANT TRIBUTE

We have need in this country more than ever before, astonishingly Examiner, of the Franciscan idealan ideal of simplicity and poverty, heart fixed on the realities of life These are strange days, when men will fast for the good of their stomachs who would never do it for the good of their souls; when men will lead the "simple life" for a whim, and spend what they save thereby on fresh luxuries when the

whim is over.
We have need, now more than ever, of object lessons in the true "simple life," led with the single, burning aspiration for the true, full life of eternity and sustained by an abounding faith in the glorious abundant life after death. The nearer we come to bare necessarie the nearer we come to true beauty for true beauty is serviceableness. cottage kitchen, with its unpre tentious furniture, its pewter and plain crockery, is a far more beautiful place than a modern drawing room. In such surroundings life is

DRUNKENNESS CAN BE CURED OLD FALLACY THAT DRUNKENNESS

CANNOT BE CURED EXPLODED Many men drink who desire to stop the habit. Whiskey, however, has undermined the constitution and creates a craving that is not to be denied, and the man must have whiskey or something that will remove the craving and build up the system and restore the nerves.

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(Name withheld by request).

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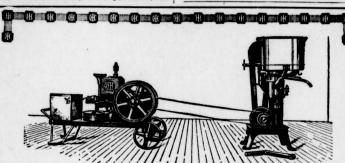
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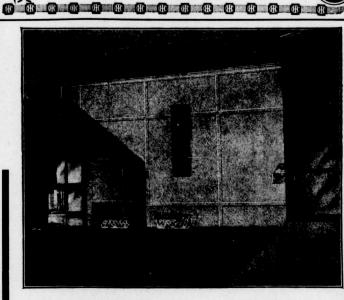
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#### CHATS WITH YOUNG MEN

THE COUNTRY BOY'S CHANCE The Napoleonic wars so drained the flower of French manhood that even to day the physical stature of the average Frenchman is nearly half an inch below what it was at the beginning of Napoleon's reign.

The country in America to day is constantly paying a similar tribute to the city in the sacrifice of its best blood, its best brain, the finest physical and mental fiber in the world. This great stream of superb country manhood, which is ever flowing cityward, is rapidly deteriorated by the softening, emasculating in-fluences of the city, until the superior virility, stamina and sturdy qualities entirely disappear in two or three generations of city life. Our city civilization is always in a process of decay, and would in a few generations, become emasculated and effeminate were it not for the pure, crystal stream of country youth flowing steadily into and purifying the muddy, devitalized stream of city life. It would soon become so foul and degenerate as to threaten

One of our great men says that one of the most unfortunate phases of modern civilization is the drift away from the farm, the drift of country describable fascination for him. His Arabian Nights possibilities and joys. The country seems tame and com-monplace after his first dream of the city. To him it is synonymous with opportunity, with power, with pleasure. He can not rid himself of its fascination until he tastes its emptiness. He can not know the worth of the country and how to appreciate the glory of its advantages and opportunities until he has seen the sham and shallowness of the city.

the physical and moral health of city

The sturdy, vigorous, hardy quali-ties, the stamina, the brawn, the grit which characterize men who do great things in this world, are, as a rule, country bred. If power is not absorbed from the soil, it certainly from very near it. There seems to be a close connection be tween robust character and the soil the hills, mountains and valleys, the very appreciable difference between the physical stamina, the brain vigor, the solidity and the reliability of country-bred men and that of those

The average country-bred youth has a better foundation for success-building, has greater courmore moral stamina. He has not become effeminate and softened by the superficial, ornamen tal, decorative influences of city life And there is a reason for all this. We are largely copies of our environ ment. We are under the perpetual influence of the suggestion of our surroundings. The city-bred youth sees and hears almost nothing that is natural, aside from the faces and human beings. Nearly everything that confronts him from morning till night is artificial, manmade. He sees hardly anything that God made, that imparts solidity, strength and power, as do the natural objects in the country. How can a man build up a solid, substantial character when his eyes and ears bring him only sights and sounds of artificial things? A vast sea of business blocks, sky scrapers and asphalt pavements does not generate char-

acter-building material. There is something in the superficial life of cities which tends to the individual. effeminate influences of city life sap the fire force and virility out of those who are country bred, after two or three generations, The brain fiber, as well as the muscle, begins to soften

the softening, deteriorating city influence much longer than this.

In other words, virility, forcefulness, physical and mental stamina reach their maximum in those who

live close to the soil. The moment a man becomes artifical in his living, taking on artificial conditions, h begins to deteriorate, to soften. He may be more refined and more cultivated, but it is at the cost of

rigor, stamina and force.

Just as sculpture was once carried beams were often so weakened by the extravagant carvings as to threaten the safety of the structure so the timber in country boys when brought to the city, is often over-crowded and adorned at the cost of strength, robustness and vigor.

Much of what we call the best

society in our cities is often in an advanced process of decay. The muscles may be a little more delicate but they are softer; the skin may be a little fairer, but it is not so healthy the thought a little more supple, but less vigorous. The whole tendency of life in big cities is toward deterior ation. City people rarely live really normal lives. It is not natural for human beings to live far from the soil. It is Mother Earth and country life that give vitality, stamina, courage and all the qualities which make for vigorous manhood and womanhood. What we get from the country is solid, substantial, enduring, reliable. What come from the artificial conditions of the city is weakening, enervating, softening. The city gives more polish, but at the cost of strength, sincerity and naturalness.

The country youth, on the other hand, is in the midst of a perpetual miracle. He can not open his ever without seeing a more magnificent painting than a Raphael or a Michae Angelo could have created in a life time. And this magnificent panorama is changing every instant.

There is a miracle going on in every growing blade of grass and flower. Is not it wonderful towatch the chemical process in nature's laboratory, mixing and flinging out to the world the gorgeous coloring and marvelous perfumes of the rose and wild flower! No city youth was ever in such a marvelous kindergarten, where perpetual creation is going on in such a vast multitude of

The city youth has too many things to divert his attention. Such a multiplicity of objects appeals to him that he is often superficial; he lacks depth; his mind is perpetually drawn away from his subject, and he lacks continuity of thought and application. His reading is comparatively superficial. He glances through many papers, magazines and periodicals and gives no real thought to any. His evenings are much more broke up than those of the country boy. who, having very little diversion after supper, can read continuously for an entire evening on one subject He does not read as many books as the city boy, but, as a rule, reads them with much better results.

The dearth of great libraries, books and periodicals is one reason why the country boy makes the most of good articles, often reading them over and over again, while the city youth, in the midst of newspapers and libraries, sees so many books that in most instances he cares very little for them, and will often read the best literature without absorbing any of it.

The fact is that there is such diversity of attractions and distractions, of temptation and amusement in the city, that unless a youth is made of unusual stuff he will The yield to the persuasion of the mo-esap ment and follow the line of least resistance. It is hard for the city bred youth to resist the multiplicity of allurements and pleasures that bid for his attention, to deny himand wither away. It can not stand self and turn a deaf ear to the

appeals of his associates and tie him-self down to self-improvement while those around him are having a good

These exciting, diverting, tempting These exciting, diverting, tempting conditions of city life are not conductive to generating the great master purpose, the one unwavering life aim, which we often see so marked in the young man from the country. Nor do city bred youths store up anything like the reserve the country of the country. power, the cumulative force, the stamina, which are developed in the simple life of the soil.

For one thing, the country boy is constantly developing his muscular system. His health is better; he gets more exercise, more time to think and to reflect; hence, he is not so superficial as the city boy. His perceptions are not so quick, he is not so rapid in his movements, his thought action is slower and he does not have as much polish, it is true, but he is better balanced generally. He has been forced to do a great variety of work and this has developed corre-

sponding mental qualities.

The drudgery of the farm, the chores which we hated as boys, the rocks which we despised, we have lound were the very things which educated us, which developed our power and made us practical. The farm is a great gymnasium, a superb manual training school, kindergarten, constantly calling upon the youth's self-reliance and invent iveness. He must make the implements and toys which he can no afford to buy or procure. He must run, adjust and repair all sorts of machinery and farm utensils. The very temptation in the city to turn night into day is of itself health andermining, stamina - dissipating and character-weakening.
While the city youth is wasting his

recious energy capital in late hours, leasure seeking, and often dissipa tion, the country youth is storing up power and vitality; he is being recharged with physical force by natural, refreshing sleep, away from the distracting influence and enervating excitement of city life. The people by the false standards of wealth and social standing. He is not inculcated with snobbish ideas. Everything in the great farm kinder garten teaches him sincerity, simplic

ity and honesty,
The time was when the boy who gave no signs of genius or unusua ability was consigned to the farm, and the brilliant boy was sent to college or to the city to make a career for himself. But we are now begin ning to see that man has made a botch of farming only because he looked upon it as a sort of humdrum occupation; as a means provided by nature for living-getting for those who were not good for much else. Farming was looked upon by many people as a sort of degrading occupa tion desirable only for those who lacked the brains and education to go into a profession or some of the more refined callings. But the searchlight bilities hitherto undreamed of. are now beginning to find that it takes a high order of ability and education to bring out the fullest possibilities of the soil: requires finegrained, sympathetic talent. We are beginning to find that agriculture is as great a science as astronomy; that gnorant men have been getting an ndifferent living from their farms simply because they did not know how to mix brains with the soil.

FARMING AS A SCIENTIFIC PROFESSION

The science of agriculture is fast becoming appreciated and is more and more regarded as a high and Think of what it means to go into partnership with the Creator in bringing out larger, grander products from the soil: to be able to co-operate with that divine creative force, and even to vary the size, the beauty, the perfume of flowers; to enlarge, modify and change the flavor of fruits and vegetables to our liking!

Think what it must mean to be a kingdom, like Luther Burbank, changing colors, flavors, perfumes, species Almost anything is possible when one knows enough and has heart and sympathy enough to enter into partnership with the great creative force in nature. Mr. Burbank says that the time will come when man will be able to do almost anything he wishes in the vegetable kingdom; will be able to produce at will any shade or color he wishes, and almost any flavor in any fruit; that the size of all fruits and vegetables and flowers is just a matter of sufficient understanding, and that Nature will give us almost anything when we know enough to treat her intelligently wisely and sympathetically.

The history of most great men shows that there is a disadvantage in having too many advantages.

Who can tell what the consequences would have been had Lincoln been born in New York and educated at Harvard? If he had been reared in the midst of great libraries, brought up in an atmosphere of books, a small fraction of which the could get even a superficial knowledge of, would he have had that insatiable hunger which prompted him to walk twenty miles in order to borrow Blackstone's "Commentaries" and to read one hundred pages on

the way home? What was there in that rude frontier forest. where this poor boy scarcely ever saw any one who knew anything of books, to rouse his ambition and to stimulate him to self education? Whence came that is like a pug's, his ears like a water yearning to know the history of men spaniel's, his coat like a collie's and and women who had made a nation; terrier's mixed, and his tail like a

to know the history of his country! Whence came that passion to devour the dry statues of Indians, as a young girl would devour a love story?
Whence came that all-absorbing ambition to be somebody in the world; to serve his country with no selfish ambition? Had his father been rich and well-educated instead of a poor man who could neither read nor write and who was generally of a shiftless and roving disposition, there is no likelihood that Lincoln would ever have become the power ful man he was.

Had he not felt that imperious "must" calling him, the prod of necessity spurring him on, whence would have come the motive which led him to struggle for self-develop-ment, self-unfoldment? If he had been born and educated in luxury, his character would probably have been soft and flabby in comparison with what it was.

Where in all the annals of history is there another record of one born of such poor parentage and reared in such a wretched environment, who ever rose to such eminence? agine a boy of to day, so hungry for an education that he would walk nine miles a day to attend a rude frontier school in a log cabin! What would the city boys of to-day, who do not want to walk even a few blocks to school, think of a youth who would do what Lincoln did to overcome his handicap?-O. S. M. in

#### OUR BOYS AND GIRLS

INTRODUCTIONS

Such a usual thing as introducing one person to another is so often done in a bungling, unsuccessfu wrong way that one can not speak too often about this very necessary

There are two or three points to emphasize. First, remember that the simplest, most straight-forward not mumble your words; make clear by saying them slowly and distinctly. Do not rush through an introductio as if you disliked it or were ashamed

A gentleman always asks permission of a lady to bring a stranger to be presented. After securing this he presents the gentleman to the lady This order is the general rule. The woman's name is used first except in the case of an elderly person or one of note, in which case the order is

The accepted form is " Miss Blank, may I present Mr. Wood?" or "Miss Blank, I wish to introduce my friend,

Never make a mistake of leading a lady around the room and introduc-ing her. Bring the ones already present to her in twos or three and Needless to say a man is always taken around to the ladies in the party and presented to them.

A younger woman is introduced to an older one. An unmarried one is always presented to a matron. The one to whom an introduction is made has the name mentioned first, the

one introduced coming next.

The distinctions are not so finely drawn in the introduction of men to each other. Of course any wellknown man is considered first. It is deemed an honor to be introduced to

When you introduce your relatives e sure to remember that every one does not know that your aunt is The words are not sufficient. Supplement them should know and address her. If your mother has been married twice or if your married name is different from hers give it, so that no embar rassing mistake will be made.

So much for the introducing of persons. Be sure to speak so that there will be absolutely no misinter-pretation on the part of strangers who meet each other for the first

The graceful introduction is a test of social poise. There is really no reason for the awkward attempts at it that we encounter every day. Indeed, the successful introduction is the unusual thing. Why this condi-tion exists is attributable to the ease with which an introduction is made. It seems so simple that you do not give it a thought until circumstances force the role of introducer on you,

Well, you owe a good introduction to all your friends. Practise the forms given until they come naturally, unhesitatingly and redound to your credit.—Sacred Heart Review.

JUST A COMMON DOG

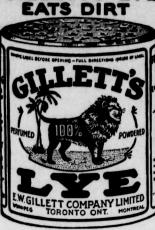
The first time Evelyn saw him was on the great steamer when she and her brother Charlie and mamma and paper were all going on a summer holiday. He sat on a box in a corner of the main deck, a cord tied around his neck, his tail drooping mournfully, and his eyes longingly glancing about for release. Evelyn patted his head while the purser told her the

story of Dandy.

He was a tramp dog, and stole passage on the boat in the boldest way. But this was his last trip. A despoiled lunch basket, some hidden chicken bones, and Dandy's look of bland, disinterested content had told the whole shameful story. "He shall never go again," concluded the pur-

Evelyn looked ruefully at the stubby yellow coat. "If he were a prettier dog, I'd like him myself; but he is awfully homely. His nose spaniel's, his coat like a collie's and

GILLETT'S LYE EATS DIRT



setter's. He's a terribly mixed-up dog. But I like his eyes."

So it was to his big, honest eyes but once given a chance, he won the whole " mixed up " dog.

Together they romped the beach at Ottawa Park, dashing over the bluffs and through the glens on wonderful tramps and at night in the little cottage yellow figure lay on guard just at the foot of Evelyn's cot.

"You can not take that dog home with you, dear," was mamma's ver-I won't have such a looking animal around the house.'

Dandy knew all about it, and he licked his faithful mistress' face lov-ingly when her tears fell on his ugly head out in the woods. It was their last day together, and Evelyn meant the old haunts. Over the hills they ran, until all the cottages were passed. Over the ledge to the cliff vas a narrow path, and down thi Evelyn tripped until she saw the place where she wanted to rest. Then breathlessly she tugged, slipped and floundered through the warm sand until it was reached. It was a fine lookout point, a cave that some boys had dug in the hillside and

"I wish you were a girl and I were a dog, Dandy," said Evelyn wistfully, " so we could be chums. I've seen ever much uglier dogs than you, dearest ; but mamma-

There was a queer sliding, crushing sound, a hail of pebbles and sand, a great heavy thud, and then

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0

"Dandy," gasped Evelyn, as she rolled to the far edge of the cave away from the deluged, "we're just corked in. Oh, dear me!"

The tears tumbled in a riotous toboggan slide down the pink cheeks, and the brown curls were bent to

the dust in sorrow.

Dandy fully appreciated the danger of the situation, but he did not cry. He licked the bowed head and he sniffed carefully on all sides, then went straight to business. Pretty soon all that the spiders and ants heard was Evelyn's sobs and a soft, quick scratch, scratch, scratch, as Dandy's big paws dug steadily at

The sun lay like a great ruby on the water when a black nose poked itself out of the mass of sand that had loosened and fallen in an aval anche before the cave, the dirty paws followed, and the owner darted off headlong for Evelyn's cottage.
"Dandy's alone!" cried Mr. Ches-

ter, when the staunch little dog bounded to the hammock and Something wrong, I'm afraid, mother."

Dandy tried to tell with his tail how true a guess it was, and before the sun had dipped into the western waves he was guiding papa and brother Charlie to the cave.

It was a tedious work digging with sticks, hands, anything at the sand; but Dandy pawed and barked cheer-fully, and the work went on until finally Brother Charlie crawled through and handed out a frightened, dirty, tearful little girl to papa's arms.

Dandy left me, papa," she sobbed. "Well, Dandy shall never leave you again," said Mr. Chester, patting the dog's rough yellow head. "He's a hero, and even I had to learn the

esson from a dog that a rough coat does not make a cur." Evelyn's eyes opened wide. "Why, papa! how did you know where I

"Dandy did it all," said papa, earnestly. But the hero never blushed; he merely wagged his tail. —Catholic Telegraph.

We are bricks made of clay; and we are not fit for use in the city of the mould of His Will, and have been burned in the fires of affliction. -Austin O'Malley.

If love gives all the graces of beauty in the eyes of men, it is just as true that it makes them beautiful in the eyes of God. Love it is that makes all good that is in us well

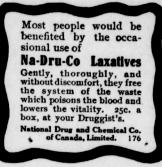
pleasing and acceptable to Him.

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He lives long that lives well, and ime misspent is not lived, but lost,

Never make differences worse. Find excuses for the conduct of others. Never say how cruel, hard or unjust that was; never remember such things .- Ryan.



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ments during that time that not one

ments during that time that not one dollar of the policyholders' funds has been lost.

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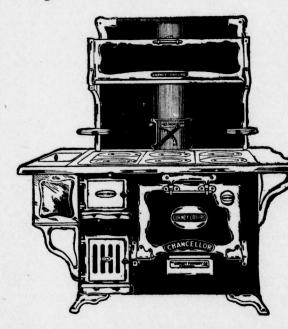
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tarnishes, a smooth polished top that never requires black lead, this range is to woman just one beam of gratifica-

But besides its handsome appearance, the Gurney-Oxford more than fulfils the purpose every range is built for - successful cooking. It contains a device called the Economizer which household.

not only actually saves one ton of coal in every six burned in the ordinary range, but so regulates the heat in the oven that deliciously dainty cakes, golden brown biscuits, and light flaky pastry are sure results from every baking.

It is a range which elevates woman from the constant toil and labor in the kitchen to a higher level of life. Its Economizer allows her to go visiting or shopping and keeps a low fire ready for her return, when by simply turning the lever a hot fire is quickly produced.

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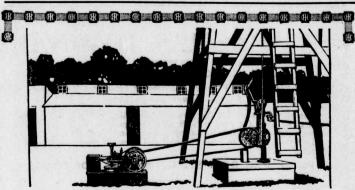
The Gurney Foundry Co., Limited Toronto Canada

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# Once Upon a Time

ONCE there was really no way out of it for the farmer. Plodding home from the field with his team at close of day, he saw before him the waiting small jobs about the house, barn, and yard, jobs that took time and labor, and never seemed to end. There was water to be pumped, wood to be sawed, various machines to be run by hand. But that was once upon a time. Today he lets the engine do the work.

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easily dejected.—Samuel Johnson.

#### THE OFFERTORY

Reverend E. B. Glover, O. S. B., in his series of papers. "At the Altar Steps," which he has contributed to the Monitor of San Francisco, calls attention to the greatly increased importance of the Offertory of the Mass over all that precedes of the Mass over all that precede and then continues : in former as soon as the Creed was finished, all who had not been baptized, or were under a course of penance, or had not yet been admitted to communion, were ordered to leave the Church, for the remaining part of the Mass was considered too holy to allow any such person to be present at it. The Church has now changed her discipline, and she allows even the greatest of sinners to remain during the whole of the sacred rites, She does this out of compassion hoping that the sight of her august mysteries may convert those harned sinners who withstand every her motive. What is the use, dear other motive. Christians, which you make of this condescension? Do you consider it a great privilege to be allowed to be present at it? Or do you not rather continue here without think. ing at all about it, or even knowing that it is a more important part of the Mass than what is gone before? Oh! how would the Church former days have wept to see her children so ignorant, or so regard less, of what ought to interest them so much! But let us proceed with

our explanation. After uncovering the chalice, and removing it from the center of the altar, the priest takes the unconse-crated bread, which we call the Host, placed upon the patten, and lifting It up to heaven, with his eyes also raised thither, offers it to Almighty and says this prayer than which nothing can certainly be more Receive, O Holy Father beautiful. and eternal God, this unspotted Host, which I, Thy unworthy servant, offer to Thee, my true and living God, for my own innumerable sins, offenses and negligences, as well as for all here present—as also for all faithful Christians, both living and dead, that it may avail both me and them unto life everlasting.

I have repeated the whole of this nave repeated the whole of this prayer, that no part of it might be lost upon you. What an interesting subject ought this to be to you, to see the priest, with hands lifted up to heaven, offering the Victim for you as well as himself, deploring his sing in a contribute heavet, less than sins in a contrite heart, lest they should hinder the effect of his sacri fice—then praying that all the faithful, whether living or dead, may be benefitted by it! Surely there is no one either so ignorant or so inatten tive, but seeing this he must be struck by it, his devotion must be roused, and he will offer himself to God, together with this sacrifice He will weep over his offenses, that he may find acceptance and be ad-mitted to share the fruits of this

spotless Victim. The priest then pours the wine, which is to be consecrated, into the chalice, and at the same time mixes a small quantity of water with the This is an ancient ceremony, and is done to represent the blood and water which flowed from our Saviour's side, when He was pierced with the lance upon the cross. chalice is then offered up to the true and living God, in the same manner as the bread had been before. On this occasion, being about to bless these offerings, he bows down his in a spirit of humil-then lifts up his hands to heaven, whence every blessing must come, and makes the sign of the cross upon them, and says, "Come, Thou Sanctifier, and ble rifice, which is prepared for Thy holy name." See, dear Christians, how solemn is this entrance upon this Sacrifice! How calculated to impress you with sentiments of awe. respect, and veneration, if you en tered into the spirit of what is then going forward i I have said before that an offering was an essential part of sacrifice: but it is not this offering which forms the essence of the Mass. For you will recollect that it is as yet nothing but bread and wine, and therefore is only of offering which forms the essence of the Mass. For you will recollect that it is as yet nothing but bread and wine, and therefore is only of value from what it soon will be when changed by the words of consecration. Let not, however, this consideration lessen your devotion to this important part of the Mass. For you may and ought, even now, to enter into the true dispositions of a sacrifice. You may anticipate what will presently take place, and offer to the eternal Father His own beloved Son, Who will soon descend from heaven upon our altars, and occupy the place of the bread and wine, the the place of the bread and wine, the appearances of which will then be-come empty symbols and forms without their substance. You may consider the victim as already present because the figures by which it is represented are actually there. The offering which you make to the Almighty must, therefore, be acceptable to Him, because it is His only adde.

We are so accustomed to associate authorship or editorship with the Son, upon whom He always looks down with complacency—it is the Victim of infinite value—the Host without a spot or blemish—the Sacrifice which has supplanted every other that had been offered to God, and from which all the others de-rived all the efficacy which they pos-sessed—the true Ransom of sin the Lamb that was slain from the beginning of the world—it is the Holocaust which is perpetually burn-ng upon the altar of God and is never consumed. I should never the first Latin translation.

have finished were I to recite all the In course of time St. Jero titles of dignity by which this Offering is distinguished. Let me con-

nanner, is worthy of God-for if He condescends to hear our prayers, or look down upon any offerings of virtue or charity which we make to Him, it is chiefly because He is pleased to attribute some merit to hem, which is derived from that fountain of merit, the sacrifice of our Saviour upon the cross.

See, then, and consider most attentively what an important offering you are making to God at this happy moment. Does it become you to be present at such a ceremony with tepidity, with thoughtlessness, with distracted or indevout friends? Can distracted or indevout friends? Can tic public know there is a real cure you expect to derive any benefit from for Kidney trouble. attending in such a careless manner Oh, no. The Almighty will indeed accept of the Victim for its own sake. Because It is always well pleasing to Him; and He will give His blessings likewise, but not to you who attend with dissipated minds; you are unworthy of them. You will return home empty—ah! perhaps not empty, but loaded with fresh guilt by a but loaded with fresh guilt by a criminal attendance at Mass—whilst the happy few, and oh! my God, Thou alone knowest how many, but I fear too few, will return abounding in the blessings which all might derive from the sacred rites.

Strive, then, dear Christians, to enter into what I called the disposi-

ions of a sacrifice. When you see the priest offering up the bread and wine, remember that it represents your Saviour offered up upon the cross. Now, why was that sacrifice first offered, and why is it daily repeated? It was to atone for your sins. Unite then yourselves to your Saviour, excite in your breast that grief for sin which your Saviour felt for you when He expired upon the cross. For without such a feeling you can have no part in the sacrifice. Offer to God yourself together with your Saviour-sacrifice your passions your pride-your anger-your lust, and everything else which is the cause of sin. Do this and you will indeed make Him a most acceptable offering—you will enter into the true dispositions of a sacrifice-and participate in the blessings which it is calculated to confer upon you.

#### THE SAVING OF THE BIBLE

Abbot Gasquet, head of the Commission charged with the revision of the Vulgate, arrived in New York last Monday. He, of course, had to run the gauntlet of newspaper reporters, who are always on hand to interview distinguished foreigners. The interviews with him published in the daily press will convey to thousands of non Catholics information regarding the nature of the task to which Abbot Gasquet has been assigned by Pius X. He and his co-laborer are engaged in ransacking the great libraries of the world for material which will make the text of the Bible as perfect as it is possible to have it. Agents of the Commission over which Abbot Gasquet presides have been making searches in every public and private library possessing Bible manuscripts. Oxford University, the British Museum, the great German universities, the Bibliotheque Nationale of Paris, the great library of the Vatican, and other depositories of ancient manuscripts have contributed their quota to the vast accumu-lation of Biblical texts which constitute what may be called the raw material on which the Biblical Com-

mission will work.

The labor entailed in gathering all these texts may be inferred from this extract from an interview with Abbot Gasquet which appears in the New York Tribune: "Pope Pius X. ap-York Tribune: "Pope Pius X. appointed the Commission of which I am the head in 1907, and we have been working steady ever since in Rome. Our labors have been enormous, as we have made diligent search for all old copies of the Vulgate, and among other things have to forty thousand photographs of these works." To the ordinary person who has come to be known as the man in the street, the question suggests itself: why all this arduous labor? Isn't the Bible the Bible

a thoroughly competent scholar, determined to increase the number of the readers of the Bible, and he, therefore, translated if into the Latin

authorship or editorship with the printing press that we are apt to forget the long and laborious process by which books came into existence at the time the first Bible was trans-lated into Latin. Those who did the work often committed serious blunders in transcription. Some of them arbitrarily made alterations in ac-cordance with either their philosophical yearnings or literary tastes.
The consequence was that new versions differed in some respects from

In course of time St. Jerome's version of the Bible was lost to the world. Not a single copy of it surclude by observing, that It is the vived. Among the various versions only offering which, in a proper that circulated after this loss there

## **LUMBAGO**

NOW ONLY A NAME

After taking a treatment of SANOL for lumbago and got cured, I recom-mended it to an old friend of mine who is about 70 years old. After who is about 70 years old. After taking four bottles the excruciating pains left him and now feels better than he has done for the than he has done for the past 20 years. Please use this letter any way you think fit, as it is a duty we all owe who have been cured, to let the scep-

Yours truly, . Auguste Dereume, Altona, Man Sanol is the remedy which does cure all Kidney troubles such as Lumbago, Gravel, or any trouble arising from excess of uric acid as the above letter proves. Price \$1.50.

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was not one that was recognized by the Catholic Church as official. In the sixteenth century, about the time of the Council of Trent, it was proposed to prepare an official version of the Bible. But almost four hundred years have come and gone without this proposal being carried into effect. It was reserved for Pius X. to perform a task which is of the utmost importance.

The character of the work mapped out for the Commission the Holy Father summoned into existence six years ago is thus outlined by Abbot Gasquet in the interview from which we have already quoted: "We are we have already quoted striving, by comparing all existing versions, to obtain the version used by St. Jerome, which we feel was one of the greatest purity. This work will probably take many years, but it is a much needed work and one in which the whole Church and the world are interested." It would be a mistake to suppose that the work here referred to will end in producing a Bible on which the Catholic Church will place her official stamp of approval. The researches of Abbo Gasquet and his co-laborers are merely the preliminaries to the producing of an official version of the Bible.

We can form an estimate of what has been already accomplished, when it is stated that there are now ready for the press nearly five hundred folios of note-work, corrigenda, explanatory matter and criticism. In addition to all this there are photographs extending over fifteen thou-sand feet. It is hardly necessary to say that all this entails a great expenditure of money. It is estimated that \$150,000 will have to be spent upon gathering the materials for an official version of the Bible.

Abbot Gasquet and those who are the Commission of which he is President, are living witswept through Europe making a wreckage of existing social and political institutions. It was she that transmitted it from century to century by the labors of learned and pious monks who spent their lives in making copies of it. In our own days, when it is assailed by scoffers and unbelievers, it is she who once lead a good life one does not need more holds her shields before it. To her, and to her only, are we in our Divine Lord." debted for the priceless treasure of the written Word of God. Had it to in the above quotation may be found expressed or implied in the ship, that treasure would have been lost centuries before the inventor of the printing press was born. It will fact Catholic members of such or the printing press was born. It will be to her that unborn generations will be indebted, as a result of the reigning Pontiff's initiative, for the nost perfect version of the Bible in existence. It will be the latest service rendered to the book of books which long since would have been buried beneath the debris of ages, had not the Catholic Church stood between it and the devastating forces that wrought such havoc after the Roman Empire ceased to exist.— Freeman's Journal.

## ORDINATION OF SIX PRIESTS

Tewksbury, Mass., Sept. 8, 1913

The annual retreat of the Oblate Fathers and Brothers of the Tewks bury novitiate was brought to a fitting close this morning when six young men pronounced their final vows as Oblates of Mary Immaculate. The little chapel presented a picture long to be remembered by those fortunate enough to be present. Particularly beautiful was the main altar, which with its profusion of cut flowers and candles and colored lights formed a charming background for this sublime ceremony. For eight years these six young Oblates have studied and prepared for the event of this morning. And as they knelt at the foot of the altar and before the uplifted Host pronounced their final vows of perpetual poverty, perpetual obedience, and perpetual chastity they saw the ambition of their lives realized and were invested with the livery of the Oblate order, the Oblate cross, scapular, and were given the which pierced the Side and Heart of ook of rules.

Nor were the joys of their oblation

and none nobler. The Mass of obla tion was celebrated by The Very Rev. T. Wade Smith, O. M. I., provincial of this province. At the gospel the celebrant depicted with inspiring words the life of a religious. It was a beautiful and touch-

ing tribute to the religious life a life that holds a secret charm of interior peace and happi-ness, which this world can neither nor understand. The very reverend speaker dwelt upon the sacrifice that is demanded of a young man in giving up his life to religion. Contrasting the religious life with the life of the world he went on to say how the world has its reward for labor, but a reward which is but temporal and must inevitably be relin-quished at death. Higher but nobler is the reward of the religious life, for every effort of the religious is a labor of love and is consequently sanctified and rewarded even in this life with a foretaste of that peace and happiness which will be his after death.

Those who pronounced their final vows were; Albert L. McDermott, O. M. I., of Lowell, Mass.; William F. Mahan, O. M. I., of South Boston Mass.; Louis G. Bachand, O. M. I., of Clyde, Kan.; D. Joseph Moriarity, O. M. I., of Newboro, Ont.; Henry R. Burns, O. M. I., of Everett, Mass.; Thomas F. O'Brian, O. M. I., of Buf

Six other young men pronounced vows for one year: M. F. English, O. M. I., of South Groveland, Mass.; Francis Curry, O. M. I., of North Chelmsford, Mass.; Aurelian Mercil, O. M. I., of Lawrence, Mass.; James B. McCartin, O. M. I., of Lowell; Francis Hill, O. M. I., of Buffalo, N. Y., and Francis Murphy, O. M. I., of Dorchester, Mass.

#### "NON - SECTARIAN" ORDERS

A guide for Catholics who are invited to join so-called "non-sectarian" orders may be found in this rule laid down by Archbishop Katzer:

The Catholic Church has declared that she considers those so cieties illicit and forbidden which unite their members for the purpose of conspiring against the State of Church; those which demand the observance of secrecy to such an ex tent that it must be maintained ever before the rightful authority; those which exact an oath from their mem bers or a promise of blind and absolute obedience: and lastly thos which make use of a ritual and ceremonies that constitute them

Commenting on this an article in the Monitor, San Francisco, says: "The sectarian character society can be known from its ritual and from its teaching. A society is sectarian if it possesses a ritual that prescribes religious ceremonies not approved by the Catholic Church, such as the placing of the Bible on an altar within the lodge room, the saying of prayers or singing of hymns, the use of religious signs nesses of the Church's solicitude for the preservation of the Bible in all special funeral services. A society its purity. It was she who watched is also sectarian if its official teachover it with when barbaric hordes ing is opposed to the doctrine of the event through Europe making a Catholic Church; for instance, if it holds that one religion is as good as another, that members are to learn their moral obligations from the lodge, that a man is all he ought to be if he practices such natural

> the supernatural helps provided by rituals of many of the orders that ganizations, selected to speak to them and for them, on public occasions have been known to come perilously near voicing the very same opinions, if they have not actually done so. With the Knights of Columbus and other Catholic orders now so widespread, there is very little need for any Catholic to in these "new contents"." join these "non-sectarian" organiza tions; but it is only too often observed that the members of Catholic fraternal orders are also members of that type of secret order that minimizes faith, says nothing about morals,

virtues as honesty, truthfulness, so-

lead a good life one does not need

Sacred Heart Review. RELICS OF THE SAVIOUR

and produces the "good fellow."-

ST. PETER'S HAS A PRECIOUS COLLEC-TION OF RELICS OF CHRIST AND THE APOSTLES No place in the world ought to hold for Christians in general and Catholics in particular a greater at tracting force to day than the city of Rome. The Holy Land, of course, has a charm and an atmosphere all its own. It is inspiring to traverse its sacred places, the memories of which should instill in the pilgrim stronger love for the Saviour. Yet even the fortune of such a visit can hardly be more profitable than a personal viewing of the precious relics of the Saviour to be found in Rome. Among those in St. Peter's

of the Saviour's Face, the Lance Jesus, the Piece of the True Cross kept in a golden tripod which Contheirs alone. Parents, relatives and friends crowded the little chapel to its capacity to witness this sublime offering, than which none is greater Justin gave to the Vatican Basilica,

known as the Archbasilica of the Vat-

MITCHELL NECKWEAR MENT QUALITY STYLE NARIETY

two Thorns from the Holy Crown of our Lord, some of the manger and hay of the Stable of Bethlehem when Christ was born, a finger of St. Peter, the Holy Apostles Peter and Paul, some of the bones of St. Anne, a relic of St. Paul, the head of St. Andrew, the head of St. Luke, and many othe

relics of the Apostles, Martyrs, etc. In addition the churches in the Eternal City are in possession of Lord's Grown of Thorns.

#### WELCOMED HOME

Rev. Father McCabe, P. P., Maidstone, diocese of London, was accorded a hearty reception upon his return from a trip to Europe in company with the Right Rev. Bishop of London. In addition to his own parishioners there were present many friends from a distance including Dr. W. C. Doyle, of Essex; E. J. O'Neil, reeve of Sandwich south; W. W. Kerr, eeve of Maidstone and Rev. Mr Crawford, Presbyterian minister. Mr. John McAuliffe read an appropriate address and a purse of gold was pre sented on behalf of the congregation by Master John Walsh. Father Mc-Cabe made a feeling and suitable reply. Other speeches on the occasion were made by Rev. Mr. Crawford and the other gentlemen already mentioned, all expressing the highest regard for the respected and zealous pastor of Maidstone. The musical programme ended the very interesting function. Father McCab was very much benefitted by this trip. It was a vacation that was much needed as constant hard work is the attribute of the parish priest of Maidstone. The publisher of the CATHOLIC RECORD wishes to join with his other friends in according him hearty welcome.

OLD TIMES, OLD FRIENDS, OLD LOVE

There are no days like the good old days—
The days when you were youthful! When humankind were pure of mind And speech and deeds were truthful Before a love for sordid gold Became man's ruling passion,

And before each dame and maid be came

Slaves to the tyrant fashion.

There are no girls like the good old girls— Against the world I'd stake 'em;

As buxom and smart and clean of heart As the Lord knows how to make 'em! They were rich in spirit and common sense, A piety all supportin';

They could bake and brew, and had taught school, too, and they made the likeliest courtin'!

There are no boys like the good old boys— When we were boys together!

When the grass was sweet to the bare brown feet That dimpled the laughing heather When the peewee sung to the sum

mer dawn Of the bee in the billowy clover, Or down by the mill the whip poor will

Echoed his night song over. There is no love like the good old

love— The love that mother gave us! again

For that precious grace, God gave us! So we dream and dream of the good old times And our hearts grow tenderer

fonder,
As those dear old dreams bring sooth ing gleams

Of heaven away off yonder. - EUGENE FIELD

OBLATES OF MARY IMMACULATE

Thirty-six young men from Eastern Massachusetts left Boston, Sept 4, for Buffalo, N. Y. They were part of the student-body of Holy Angels College of that city, a preparatory school conducted by the Oblates of Mary Immaculate for boys intending to become members of that mission ary Order. The ages of the students ranged from fourteen to twenty years and the to twenty years and the party made the trip accompanied by the Director of the Institution, Rev. C. J. M'Carthy, O. M. I., and his assistant, Rev. D. M'Cullough, O. M. I.

A READER-We have not noticed anything about that circumstance in any of our exchanges. It would be difficult to trace it up as there is no place given. Nearly all these ridiculous stories are manufactured by bigots who have an insane hatred of the Catholic Church. Even if the story were true it only proves that until the end of the world individuals both in the Church and State will give scandal. The Beacon editor ought to be above publishing such matter. It is a tid bit for those ican, are the following:

The Wood of the True Cross, the Veil of St. Veronica, with the imprint

The publication of scandals gives some of the papers of our day a very bad reputation and parents should be very careful not to allow such publications in the home.

> Singlenness of purpose is not the same thing as strength of character.

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ILDERTON, THORNDALE, DELAWARE, KOMOKA MELBOURNE, LAWRENCE

WALSH-At her late residence, 337 York St., Hamilton, Ont., on Aug. 28th, Mary Ann Walsh, relict of the late Thomas Walsh, and beloved Mother of Mrs. W. P. Keating and Mother of Mrs. W. P. Keating and Mother of Mrs. Was above to the control of t Mrs. J. J. Austin. May she rest in

ROGERS-In Toronto, on Aug, 28, 1913, at her sister's residence, 238 Parliament St., Annie Rogers. May her soul rest in peace!

## TEACHERS WANTED

WANTED FOR THE PEMBROKE SEPAR ate school, an assistant teacher holding second class Normal certificate to enter on dut second class Normal certificate to enter on and immediately. Applicants to state salary, experience and furnish testimonials to A J Fortier, Sec. Trea Pembroke, Ont. 1822-3

EXPERIENCED CATHOLIC TEACHER second class professional certificate, for school section No. 1. Rutherford Salary \$550. Duties to begin immediately. Apply P. R. de Lamorandiere, Killarney, Ont. 1822-2 WANTED LADY TEACHER FOR SEPAR-ate school district No 9, holding certified certi-ficate. Duties to commence Sept 1 ss. Apply, sat-ing experience and salary required, after giving re-ferences to Will. C. O'Neil, Sec. Treas., kearney P. O., Ont. 1815-14

TWO LADY TEACHERS WANTED, SECOND class certificate. First and second book. Belleville Separate school. State salary. Apply to Rev. C. J. Killeen, Belleville, Ont. 1830 2

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