

The Catholic Record.

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

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TRUE KNIGHTHOOD

By Denis A. McCarthy
Ah, nothing more knightly or noble than this is:
To think what is true despite hatred and hisses;
To speak what is just despite jesting or jeering;
To do what is right without falt'ring or fearing.
Ah, nothing than this is more knightly or noble:
To help and to heal the sad spirit in trouble;
To hearten and cheer the poor comrade distressed;
And rally him back to a battle successful.
Ah, nothing's more noble than this, or more knightly:
To bear one's own burden serenely and lightly,
To hide one's own wound when its pain is the keenest,
And smile when one's joys are the least and the leanest.
Ah, nothing's more knightly or noble than living:
To spend one's self, Christlike, in loving and giving,
Clean-hearted within and kind-hearted to others—
Is this not the seal of True Knighthood, my brothers!

THE NEW CATECHISM

(Suggestions and criticisms are to be addressed to Rev. H. J. Canning, 5 Earle St., Toronto.)

VII GOD THE SON

Can we by ourselves get rid of our sins? No: we are quite helpless.
Who can help us? Only God.
How does God help us? Through His only Son whom He sent into the world to become man.
Did we deserve this? No, God took pity on us.
What is the name of the Son of God made man? Jesus Christ.
What does the name Jesus mean? One who saves us from evil: Saviour or Redeemer.
What does Christ mean? Anointed with oil.
Who used to be anointed with oil? Priests, prophets and kings.
Who was the holy man that watched over Jesus and His Blessed Mother? St. Joseph, a carpenter.
Was he the father of Jesus? No: Jesus Christ has only one Father, the Father in heaven.
Is Jesus Christ really God? Yes: He is God the Son, second Person of the Blessed Trinity.
Where was He before He became man? He was in heaven.
How did He become man? He was conceived of the Holy Ghost and born of the Virgin Mary.
Is Jesus Christ two persons, God and man? No: He is one Person, but He has two natures, the nature of God and the nature of man.
Is the Virgin Mary the Mother of this Divine Person? Yes: she is the Mother of God, and she is the mother of all who are children of God.
Lesson Seventh
God our Father so loved us as to send His only Son into the world to save us from our sins. The night He was born in Bethlehem angels sang "Glory to God in the highest, and on earth peace to men of good will." Shepherds, who were keeping the night watches over their sheep near Bethlehem, were the first to come and adore the Infant Saviour. "They came in haste, and found Mary and Joseph, and the Child lying in a manger." The next to come were the Magi, or wise men from the East, who brought gifts of gold, incense and myrrh. Then Herod sought the Child that he might put Him to death, but an angel had warned Joseph to take the Mother and Child and fly with them into Egypt. After their return they dwelt in Nazareth, the home of Mary and Joseph. Here our Lord lived till He was thirty years old, setting to children an example of obedience for all time to come. When about thirty years of age, He was baptized by John in the Jordan, and began to preach the Gospel. He worked many miracles, even raising the dead to life. But many of the Jews did not believe in Him. They were jealous of Him, and caused Him to be put to death. He rose again the third day, as He had foretold, and after forty days went up into heaven, whence He shall come again in glory to judge the living and the dead. Jesus Christ is our Model, our Teacher, and our Saviour. "I am," He tells us Himself, "the Way, the Truth, and the Life."

VIII JESUS CHRIST AS KING

How do you speak of Jesus Christ as King? We call Him our Lord.
What did our Lord do as King? He formed a new people of God (Acts xv. 14).
Who were God's people before the coming of our Lord? The Jews.
How do you name the new People of God? The Catholic Church.
What is the Catholic Church called in Scripture? The Kingdom of God, the Kingdom of Heaven, the Body of Christ.
What are the marks of Christ's Kingdom? It is one; it is holy; it is Catholic; it is Apostolic.
Whom did our Lord make the first rulers of His Kingdom or Church? The twelve Apostles.
What power did He give them? Power to bind and to loose; to make and unmake laws; to teach all nations.
Did our Lord make all the Apostles equal? No, He named Peter to act for Him as head of the Church.
What do we call a man who acts for an absent King? A viceroys or vicer.

Who succeeds St. Peter as Vicar of Christ? The Pope, or Bishop of Rome.
Why? Because St. Peter lived and died as Bishop of Rome.
Lesson Eight
There can be only one true religion because there is only one God. There can be only one kingdom of God, because there is only one King of kings, our Lord. There can be only one true Church, because the Church is the kingdom of God on earth. The apostles, who were the first pastors of the Church, preached the same Gospel and set up the same religion in every land. That Gospel is the Gospel of Christ; that religion is the Catholic religion. The word Catholic means universal, i. e., one and the same everywhere and always. Our Lord tells us that every kingdom divided against itself shall fall. So His kingdom is not divided against itself, or else it too would fall. He has set up His kingdom or Church upon a rock, and the gates of hell, He tells us, shall not prevail against it. The greatest of all blessings is to belong to Christ's kingdom, to be a member of the Catholic Church. Millions have laid down their lives rather than give up the faith that made them Catholics. You may not be called on to do this. But you are called on to live for the faith that makes you a Catholic, and live up to it. The worst enemy of the Catholic Church is the bad Catholic.

IX JESUS CHRIST AS PRIEST

What is a priest? One who offers sacrifice to God for the people.
What does a priest offer in sacrifice? A victim.
What is a victim? A victim is that which is slain to show forth God's power over life and death.
Which was the chief victim in the Old Law? A spotless lamb.
What was this lamb a type or figure of? It was a type of our Lord, who is called the Lamb of God that taketh away the sins of the world. (Jno. 1:29)
When did our Lord take away the sins of the world? When He died a victim for sin on the Cross.
Is the Sacrifice of the Cross done over? No: Jesus Christ is "a priest forever after the order of Melchisedec."
Who was Melchisedec? A king and priest who offered sacrifice in bread and wine.
How is our Lord priest forever after the order of Melchisedec? He is forever offering sacrifice under the forms of bread and wine.
Where did He make the offering of Himself as a victim? At the Last Supper.
Where was He slain in sacrifice? On Calvary.
Where does He offer His sacrifice now? On the altar by the hands of His priests.
What do you call this sacrifice? The Holy Mass.
Is the Mass the same as the sacrifice of the Cross? Yes: the priest is the same, the Victim is the same, and the Action is the same.
What do you mean by the Action? The act of offering in the consecration.
Whose is this act? It is our Lord's act, and it changes the bread

and wine into His Body and Blood.

Do the words show that it is our Lord's act? Yes; they are our Lord's own words: "This is My Body; This is My Blood."
What does St. Paul say about the Mass? He says it "shows forth the death of the Lord until He come," at the end of the world.

Lesson Ninth

The greatest thing in the world is the Mass. Through it the work of redemption, the work of ransoming souls from the captivity of sin, is evermore carried on. By the mouth of the prophet Malachi God foretold the Mass as the clean oblation that should be offered up among the Gentiles from the rising of the sun to its going down. The Mass is the Christian Passover, "for Christ our Pasch is slain." At the bidding of God the Jews offered a lamb in sacrifice and ate the flesh with unleavened bread. The first Christian Passover was not the Last Supper alone, for our Lord Who is the Lamb of God was not yet slain; nor was it Calvary alone, for the Lamb of God Who was there slain was not there given as food for the soul in the form of unleavened bread. The first Christian Passover was the Last Supper and Calvary together. The Last Supper and Calvary together make one sacrifice, which is prolonged or kept up evermore in the Mass, where our Lord offers Himself to God under the form of unleavened bread and is given as food to the people. Try to hear Mass every day. In hearing Mass think that the same thing is being done on the altar that was done at the Last Supper and on Calvary. Pray God earnestly that you may share in the fruits of this wonderful sacrifice.

SOCIALISM

BOURKE COCKRAN POINTS OUT SOME OF ITS ABSURDITIES TO THE K. OF C. IN BROOKLYN

"The question of Socialism is little understood by many people. The tendency is to criticize every doctrine one dislikes as being of a Socialistic nature. In Congress, if a member dislikes a bill, he declares it unconstitutional, and as such registers his vote against it. That we understand what Socialism really is, permit me to give a definition with which few Socialists differ. Socialism is a social democracy in which all agencies of production and distribution are controlled by the state. This teaching portends and foreshadows peril to the institutions which are the product of Christian civilization. There is a vast difference between the powers belonging to the state and those belonging to the individual. There are certain facilities which private concerns undertake, such as lighting and means of travel, which the state would necessarily have to provide for in the event that these private concerns were not permitted to do so. Operation of railways, water systems and telephones are essentially public functions, and if private agencies are unwilling to construct or administer these enterprises, the state is bound to do so.
"When the state undertakes to assume control of private individual pursuits she is exercising a power that is antagonistic to the conditions of civilization under which we live. What is civilization? Civilization is that form of society in which men and women co-operate for their mutual benefit. There are two kinds of co-operation—that which is voluntary and that which is enforced. There must be co-operation in every civilization, because if people did not work together we should be unable to support our present large population. Civilization is industrial co-operation, in which all men contribute to the common welfare of all. Voluntary co-operation is the direct result of Christian training. Socialism proposes to restore servitude and labor despotism in government, which the Church has been for hundreds of years striving to overthrow.
"Let us examine the Socialistic claim that wages should be increased. Wages is that part of the reward the laborer receives in compensation for his toil. The Socialists assert that the employer receives a greater share of the production of the laborer than he is entitled to. Take this claim as an example. A man receives \$5 a day for his work, and in that time he makes a chair that is worth \$25. He is getting one-fifth of the value of the chair. The Socialists maintain that the boss receives the remaining four-fifths for his profit. In reality he does not, for he necessarily has to pay for his tools, lumber and other materials which go toward making up the chair. If the working man increases his output per day he thereby increases the prosperity of his employer and the direct result is an increase of wages to him. Now let us take the Socialist plan of sub-

stituting the state for the private agency. Jobs would be given to politicians, and these officeholders, who would have very little knowledge of their work, would deprive skilled laborers of their positions. As a result the output of the commodity would be materially diminished and the wages of the laborer would be necessarily decreased.
"The Socialists claim that their plan of government would eliminate industrial quarrels. Of course there would be no strikes. The state cannot negotiate with its subjects, it must command them. This means enforced labor or co-operation, which is a synonym for servitude, which Christianity has overthrown. Socialism once entrenched in power would secure a powerful control over the government and it would be hard to overthrow it. Why the growth of Socialism, if it is but a restoration of hateful conditions? It is largely due to extraordinary misconception of Socialistic teachings. Socialists complain of certain conditions which we deplore. Many abuses have grown up in our government which must be corrected without the aid of the Socialists. Your very presence here to-night is convincing proof that you are engaged in a work of purifying the evils of civilization."

MR. BALFOUR AND HOME RULE

The contrast between the character of the arguments advanced for and against Home Rule in the recent debate of the British Parliament was even greater than that presented in the division lobbies. The opposition, became barren of argument, seen gradually to have taken their tone from the Orange spokesmen, abandoning parliamentary discussion for shrieks of persecution, confiscation and rebellion. Even Mr. Balfour, who might be thought disdainful of such dialectics, finally followed his leader, injecting an insidiousness into his charges that his honest or franker colleagues had eschewed. "No one would say," he reported to have stated, "that the Roman Catholics will persecute in the old style or deliberately persecute the minority at all," and he went on to elaborate cunningly the evident implication that the Catholics, according to their natural bent, would persecute, though in a modified, up-to-date style, through educational systems, patronage, administration and taxation; and his peroration was replete with a vision of blood.
"The Liberal Ministry," he reported to have stated, "are trying to cater to the various groups of their supporters was courteous, considering the many makeshift planks and platforms devised to unite his notoriously disunited Unionist friends; but that a descendant of Cecil, Lord Balfour, who inspired, shaped and executed the persecuting policies of Elizabeth, should charge Catholics with persecution—past, present or future—should utter such charges in the House that had been for centuries the forge and anvil of Catholic persecutions, shows an abandon of moral recklessness, unconstrained and unashamed. None knows better than Mr. Balfour that Henry VIII set a headline for deivers and purveyors of religious persecution and confiscation; that Somerset and Northumberland performed the difficult feat of bettering his example; that the foul name Queen Mary received for trying to restore to England, then overwhelmingly Catholic, its Catholic birthright, is an historical lie; that Elizabeth, advised by his ancestor, added refinements of persecution of which her father and even her brother's ministers had not dreamed; that Campion and a thousand English martyrs bear witness to his slander, and the million Irish graves with which English Protestant persecution had reddened the four provinces of Ireland; that James and Cromwell and William of Orange and the architects of the century penal laws that followed, attained a bad eminence for persecution unparalleled in Christian history; that laws and policies which made lawlessness righteous and often a holy duty, continued to his day; and that he himself found it right or expedient to reverse the confiscations of his predecessors, to restore local government to the people, to plead, though in vain, during his term of office for some measure of Catholic educational rights, and to proclaim that the Catholics of Ireland had made honest and unbiassed use of the moiety of justice their persistence had won. He is also convinced, and often betrayed his conviction, that the Northeast Ulster fanatics are self-seeking bigots, that the Belfast cry of superior wealth and taxable capacity is fallacious, that the only places in Ireland where bigotry does not rule are where Catholics predominate; that the Catholics of Ireland, while often suffering, have never inflicted religious persecution; and that Mr. Birrell's statement of the Orangemen's grievance is true; they are afraid, not of civil or religious disability, but of equality with their Catholic countrymen.
That an English statesman of Mr. Balfour's calibre should feel unashamed, if not justified, in making

such evidently slanderous insinuations for party purposes is more portentous for England's fortunes than for Ireland's. It is a good omen for Ireland's future that her representatives in this crisis of her destiny have spoken with the dignity and considered moderation of men who are confident in the strength and justice of their cause and the righteousness of their motives and purposes.—America.

REAL ORIGIN OF THE SO-CALLED REFORMATION

In the death of Professor James Gairdner, who was originally a Presbyterian, but who afterwards joined the Anglican Church, the cause of historical truth has lost an able, a conscientious and a fearless champion. A prolific writer, who devoted special attention to the period of the so-called "Reformation" in England, his latest work dealing with "Lollardy and the Reformation." At the time of his death he was acknowledged to be England's foremost historian. A pithy account of the origin of that "Reformation" was contained in a recent letter of his to the Guardian, a prominent Anglican weekly organ, from which the following is a salient extract.
"That which we call the Reformation in England was the result of Henry VIII's quarrel with the Church of Rome on the subject of the divorce. Talk of the intolerable tyranny of Rome! Who felt it, I wonder? Who complained of any such oppression? Not Henry himself till he found himself disappointed in the expectation which he had ardently cherished for a while that he could manage by hook or crook to obtain from the See of Rome something like an ecclesiastical license to live in bigamy. The See of Rome refused him, and when Henry at last took the matter into his own hands by marrying Anne Boleyn, pronounced quite a righteous sentence that his former marriage was valid. Then Henry took the step which involved the whole clergy in a 'praemunire' for doing what they could not help doing, fined them heavily, and then compelled them (most unwillingly) first to acknowledge his supremacy and afterwards to surrender the power of making laws for themselves in convocation. Then he made all the clergy declare (on pain of treason) that the Pope was only a foreign Bishop, with no authority outside of his diocese, and forbade (on like penalty) appeals to Rome or the bringing of Papal Bulls into England and all for the sake of making good his secret marriage with Anne Boleyn and getting the succession settled of his offspring."

ASSAILING ESSENTIALS OF CHRISTIANITY

The discussion of the question of the divinity of Christ in a gathering of Presbyterian ministers is an indication of the drift of one of the principal Protestant sects from its ancient moorings. Fifty years ago the leaders of the Presbyterian Church would have been shocked beyond expression by a debate such as was precipitated recently in the Presbyterian Ministerial Association of Philadelphia by the Rev. Mr. Evans of the Crozier Seminary. The reverend gentleman is one of those Protestant Modernists who have absorbed the teachings of the "Higher Criticism." Having primed himself with these teachings, he determined to win converts to them among his brother Presbyterians. He began by openly attacking the doctrine of the divinity of Our Lord. Immediately the Presbyterian Ministerial Association was divided into two warring camps. Some of the ministers present denounced the Professor of Crozier Seminary as advocating Arrianism. This charge was met with the assertion that the adverse critics of the reverend Professor were defending doctrines which had been outgrown. The "Higher Criticism" had rendered the latter untenable and, therefore they should be relegated to the theological scrap heap.
After the war of words had gone on for some time, one of the members of the Association, the Rev. Dr. Remke, got the floor. The Doctor evidently is not a believer in the "Higher Criticism," and consequently believes in those Christian teachings which the Presbyterian sect inherited from the Catholic Church. After telling his brother ministers that the discussion was too idiotic to occupy the attention of a serious person, he went on to declare that the paper read by the Rev. Mr. Evans was "thoroughly un-Christian in its principles and altogether undeserving of the time and discussion devoted to it."
Dr. Remke's statement is absolutely true. The indorsement of the views set forth in the paper read before the Presbyterian Ministerial Association of Philadelphia would carry with it the rejection of the cardinal doctrine of Christianity. Eliminate the divinity of Christ, and what then becomes of Christianity? Its soul having departed from it, it would die just as the human body dies when that which imparts life to

it leaves it. One who has an adequate conception of the consequences of the acceptance of the teachings embodied in the paper read before that gathering of Philadelphia Presbyterian ministers must stand amazed at the light-hearted manner in which the propagators of the views of the "Higher Criticism" go about their work. Such a person will be astonished at the timidity of the Protestant sects are displaying in dealing with teachings which if generally accepted, would wipe out every trace of Christianity in Protestantism and reduce Protestantism itself to a species of ethical organization in which the Christian sanctions of old would have no place.
The Rev. Mr. Evans of Crozier Seminary, for instance, will not be disciplined for openly attacking the essential doctrine of the divinity of Christ. The Presbyterian theological students in Crozier Seminary, who will come under his influence, will be indoctrinated with his un-Christian views, which Dr. Remke denounced so vigorously and so justly. Imagine a Catholic priest publicly defending such a thesis that championed before the Philadelphia Presbyterian Ministerial Association, and afterwards holding the position of a professor in a Catholic theological seminary. Such a thing is unthinkable. The belief in the divinity of Christ is too deeply rooted in the Catholic mind to allow the most essential doctrine of Christianity to be treated in the way in which it has been treated in recent times in the Protestant sects.
As we witness a representative body of Presbyterian clergymen wrangling over the question whether Christ was or was not God, we have a better appreciation of the service rendered by Pius X. in the stand he took in reference to Modernism, the counterpart of the "Higher Criticism," which is productive of such disastrous results in the ranks of Protestantism.—Freeman's Journal.

ANTI-CATHOLIC TO-DAY ATHEIST TO-MORROW

The chorus of praise which drowned all other notes at the time of the death of Mark Twain is beginning to grow thinner, and we occasionally hear nowadays a word of protest against the irreverence of the American humorist. The Christian Endeavor World (Protestant) in an editorial on "Making Light of Sacred Things" says that no man contributed more in his later days to this demoralizing fun-making than Mark Twain, who revelled in flippant "Smart Alec" remarks about matters that good breeding if not religion ought to preserve free from such treatment. "The last thing he wrote for publication when his hand was almost paralyzed by death was," says our Protestant contemporary, "a piece of ribald nonsense about the entrance to the future world which he was so soon to experience." Rebuking a reviewer who calls Twain's "profane balderdash" an example of "godlike cheerfulness," the same paper says:
"We have great respect for Mark Twain's literary ability, for his mastery of English, for his brilliant humor which has brought so much wholesome fun into the world; but in his later days it is well known that he lost faith in God, if not in man, and that an old age, hopeless as to the future life, was his."
The anti-Catholic tone of Twain's writings is not mentioned or commented on by our Protestant contemporary—naturally enough, no doubt. But one may find in many of his books much evidence of his misapprehension of the Church and of his animosity toward it. It may be urged that he was personally very friendly to Catholics; but this does not wipe out the slurs and sneers and insults in, for instance, one book which he published more than twenty years ago. Writing at that time of Twain's book the reviewer said:
"These anti-Catholic flings are so perfectly unnecessary to his story and so very bitter that they must proceed from a very active and violent hatred of everything Catholic. Moreover the slanders are so stupid and so easily refuted that it is plain that this hatred has overcome his judgment as well as his good taste and common sense. Catholics will not care to read the book. It is not very funny; it is tediously spun out, and it is full of insult to the Church."
The people who then laughed at Mark Twain's ribald jests about the Catholic Church, later were moved to indignation at his jests about all churches and all religion. Mark went the way of many scoffers. Anti-Catholicism to-day means only too often atheism to-morrow.—Sacred Heart Review.

ANTI-CATHOLIC TO-DAY ATHEIST TO-MORROW

To make sure of happy memories we must know that what is being done now will make the memories of the future. We are really painters, placing on canvas the pictures which we will look at in days to come and about which will be gathered a group of associations, a thousand persons and things and sayings and emotions linked together in wonderful fashion.

CATHOLIC NOTES

In Berlin, children under six years of age, are absolutely forbidden at cinematograph entertainments, and from six to sixteen they may visit only such as are specially arranged for juveniles.
The Portuguese Republic has officially abolished Christmas, instituting in its stead the Feast of the Family, that basis of society which by its legislation it has done its best to disintegrate.
The St. Frances Academy of the Colored Oblate Sisters of Providence, Baltimore, through fire has sustained a loss of \$25,000. The 54 Sisters, 60 pupils and 98 orphans were conducted out of the burning building safely.
St. Mary's Cathedral, Kingston, Canada, has received \$5,000 by the will of the late James MacGuire, banker of Elizabeth, N. J., formerly of Kingston. The Hotel Dieu and the House of Providence also received \$2,500 each.
We learn from the Lamp of the conversion at New Rochelle, N. Y., of Lieutenant-Colonel William C. Dawson, U. S. M. C., his wife, and four children. Col. Dawson and his wife were formerly Episcopalians. Col. Dawson is a graduate of Annapolis.
Cardinal Farley will have \$140,625 which has been collected this year in the archdiocese to send to foreign missions. This is the third successive year that New York Catholics have sent to the mission field the largest donation of any diocese in the world.
Woman suffrage is a failure. It is degrading the women of Colorado, said the Rev. Hugh L. McMenamin, rector of the cathedral at Denver, in a lecture before the Philosophical society of that city. Suffragists are highly indignant, and declare that the priest is grievously misinformed.
One of the chief features of the banquet of Haverhill Council, K. of C., Jan. 23, was an address by the Rev. James D. Canarie, who declared it the duty of the Knights to wage war on prevailing evils which are in opposition to Christianity. Of those mentioned that of Socialism was the greatest.
The Earl of Ashburnham, one of the prominent Catholic peers of England, died on Jan. 15, in Paris after a long illness. Bertram, Earl of Ashburnham and Viscount St. Asaph in the peerage of Great Britain, and Baron Ashburnham in that of England, and Kt. G. C. of the Sovereign Order of Malta and of the Order of Pius, was born at Ashburnham on Oct. 28, 1840.
Emperor William has presented the former Bishop of Muenster, West-Phalia, and now Archbishop of Cologne, Most Rev. Dr. Von Hartmann, an heroic stained glass Munich-made window, over 25x18 feet in size, for the Muenster Cathedral, representing Charlemagne receiving in camp at Paderborn in the year 789, and in the presence of Pope Leo III, St. Ludger, the patron of the diocese of Muenster.
Following the carrying of Crawford county, Kansas, by the Socialists in the recent election, and not without considerable fraud in several precincts, it is alleged, the churches of Crawford county, Protestant and Catholic, have united to wage a war on Socialism, because Socialism and Christianity are incompatible. The Rev. J. A. Pompeny, pastor of the Sacred Heart church at Frontenac and a pioneer priest in Crawford county, is leading in the fight.
At the Colored Mission in Milwaukee, Wis., a department has been added to the institution which is to be known as a social center, covering as many branches of industry as can be afforded. The arts of sewing, domestic science and music will be taught. This department will be in charge of the Sisters and prominent and experienced Catholic ladies. It will not only safeguard all the temporal welfare of the colored people but it will also be a safeguard to their spiritual and moral growth.
Sister Mary Burns, superioress of St. Vincent's Orphanage, Mill Hill, London, who died recently, was the fourth of five daughters born to Mr. James Burns, founder of the firm of Burns & Oates. Mr. Burns submitted to the Catholic church a year or two after Cardinal Newman had joined the fold. In less than a month his wife followed him, and was baptized with her five daughters. She lived to see all these take the religious habit, and she herself, with four of them, became an Ursuline nun. Her only son became a priest.
At Milan one Giovanni Gindri has been convicted of having posed as a priest in order to carry on a campaign of swindling. His sentence, which is a happy indication of the abhorrence in which the Italian tribunals hold that particular brand of rascality, is one of imprisonment for six years and four months, the payment of 1,250 lire and police surveillance for two years. Nine months of the period of imprisonment will be spent in solitary confinement of a kind reserved for specially hardened criminals.

TALES OF THE JURY ROOM

THE SIXTH JURYMANS TALE
CHAPTER III

McEnery, like a great many people in the world, had a great respect for his own advice. He slept that night at the house of a neighboring farmer who was not so nice in music as John of the Wine, and in the morning early set off for Carrigrohane. It was near sunset when he beheld the majestic castle lifting its head between him and the west, and proudly towering above the waves that lashed the base of the lofty cliff on which it stood. When he arrived at the gate, he was surprised to find all in confusion before him. The courtyard was full of men and women running to and fro, and a large body of kerns and galloglach were under arms before the door. While he looked on all sides, perplexed to think what could be the cause of all this tumult he saw a man approach, whom he recognized as one of those who had been sent to drive the cows home with him and his man. The poor man saluted him with great respect, and seemed overjoyed to see him. In answer to his inquiry respecting the cause of the confusion which he beheld, the countryman told him that there was confined in the castle, a young boy, a servant of John of the Wine, whose name was Claus o' Faillbhe, or Falvey of the ear, (so called because he had one ear of unusual size.)

"Everybody is sure," said he, "that he will be hanged this evening or to-morrow morning airtly, an' that's the reason the 'yre gatherin' to see the execution."
"An' what is it he done out o' the way?" asked McEnery.
"I don't know that, indeed," replied the man, "but they say there's no doubt but he'll be hanged. If the master places to hang him, sure that's no business of ours to ax the reason."
"Surely, surely," assented McEnery. "The quality an' us is different."
At this moment, casting his eyes towards the door of the castle, he beheld O'Connor coming forth with his handsome new countenance looking very mournful. He went toward him, and John of the Wine brightened up a little on seeing him, and received him very cordially.

"I am very glad to see you," said O'Connor, "but I have not time to say much to you now, for I am in great trouble of mind. There is a servant of my own, for whom I have a great regard, in prison in my castle, for some offence he gave to my brother O'Connor of Connaught, who is come to demand satisfaction for the affront he gave him, and I am very much afraid he must be hanged in the morning. I can't tell you how sorry I am for it; for he was one of the wisest men I ever had in my service, besides being an excellent poet, and you know yourself what respect I have for poets, and bards, and all branches of science and learning. However I'll tell you what you'll do. Go in to the castle and stop there to-night. I'll give orders to have you well taken care of, and in the morning I'll hear whatever you have to say to me."

McEnery did as he was desired, and was entertained for the night in princely style. In the morning, hearing a bustle in the courtyard, he arose and looking through a window, saw the people gathering as to behold the execution. He dressed himself as quickly as he could, and coming down to the court, found the two brothers, John of the Wine and O'Connor of Connaught, standing before the castle, surrounded by knights and gentlemen, kerns and galloglach, waiting to have the prisoner brought forward.
"Well, brother," said John of the Wine, "this is too bad. I hope you won't go any farther with the business now. He got punishment enough for what he did, in the fright you gave him, without carrying it any farther."

"You may defend him, and have him hanged or no, just as you like," said O'Connor of Connaught, "but if you refuse me satisfaction for the affront I have received you must be content to incur my displeasure."
"O, well, sooner that assure," says John of the Wine, "if you insist upon it, he must of course be hanged and welcome, without further delay."
He turned to some of his attendants, and was just about to give directions that the prisoner should be brought forward, when McEnery, having heard what passed, stepped boldly forward and made his bow and scrape in the presence of the two brothers.
"Pray, my lords," said he, "might I make so free as to ask what was it the fellow did, that he is going to be hanged?"
O'Connor of Connaught stared at him for some moments, as if in astonishment at his impudence, and then said, turning to his brother:
"Whatever of a fellow is this, that has the assurance to speak to us in that manner?"
"Is a man of a very singular profession," replied John of the Wine, "and what profession is it?"
"Why," answered Seaghan an' Fhiona, "he has that degree of skill, that if a man had the slightest features nature ever carved out upon a human head, he could change them into the fairest and most becoming you

ever looked upon. I have reason to know it," he added, "for he tried the same experiment upon myself, and executed it very much to my liking."
"Indeed," said O'Connor of Connaught, "you may well say it is a singular profession, and since you speak of yourself, sure enough, I remarked the great change for the better in your countenance, although I did not like to speak of it before, for fear you might think me impertinent; and what most surprises me is that he should have preserved the resemblance so completely, notwithstanding the great alteration."

"Yes," said John, "everybody says I'm a handsome likeness of what I was."
"Please your lordship," McEnery said, addressing O'Connor of Connaught, "might I make so bold as to ax again, what is it he done amiss, an' if it be left to my decision, I'll add with a tone half jesting, half serious, 'I'll do my endeavours to get at the rights of it.'"
O'Connor of Connaught commanded one of his attendants to tell McEnery what Falvey of the Ear had done.
"Same time since," said the attendant coming forward, "my master came down here on a visit to his brother, and was so much diverted by the wit and sprightliness of the prisoner, that he asked John of the Wine to let him go with him to Connaught for a while. When they were about going, John of the Wine called the prisoner aside, and addressed him in these words. 'Now, you Falvey of the Ear, listen to me and remember what I am going to tell you, for if you don't it will be worse for yourself. My brother is a man of a hasty, turbulent temper, and I strongly recommend to you to keep your wit under check, and take care never to play upon his words, or to make him a smart answer, or take him short in what he may say, for that is what nobody relishes, and what he cannot bear. A satirical tongue, or a mouthful of repartees, Claus,' said he, 'are more dangerous to the owner of them, than to anybody else. You may remember what the Latin poet says:
Mitte jocos non est jocos esse malignum,
Nunquam sunt grati qui nocere salas,
and moreover:
Omnibus minatur qui facit uni injuriam.

meaning, that the honey of wit cannot sweeten the sting of satire, and that the jester is a common enemy, for he who cracks a joke upon one threatens all. But enough said—remember what I tell you. Falvey promised him to be careful, and came with us to Connaught. He went on very well for some time and my master liked him every day more and more. One morning, however, my master and some gentlemen went out fowling in the wood of Landers, belonging to his wife's father, and there he shot a bird, which fell into the top of a very straight and lofty tree. When my master saw that, he said he would be very glad to have the bird down by some means or another. 'I'll go up for it, O'Connor,' said Falvey of the Ear, and accordingly he did so. When he was coming down again with the bird in his hand, my master looked up, and said: 'Niam suas an' gearan ar mo capid.' (I would not go up, there for my neck.) On hearing this Claus looked down at him, and said: 'Do theachair domhadul suas gan curam capid do bleith oram.' (It was hard for me to go up without a horse. The wit of Claus o' Faillbhe's answer turns on the double meaning attached to the one in Irish, which signifies either for or upon, according to its context Claus affected to take it in the latter sense.) At this there was a laugh amongst those who stood by. When my master heard his words played upon in that manner he got furious. 'Take him some of me,' said he, 'until I hang him this instant out of the tree.' They made a run at him, but Claus hopped away from them, and ran homewards. My master and his people followed him a long way, but he had an advantage of them, for he could go all the short cuts across the country, while they, being mounted, were obliged to take the road round. They pursued him to Limerick and beyond, and got sight of him just as he drew nigh over the river Maig, where it flows between Adare and Court. There being no bridge, he had no other way to escape than to leap across the river, and he did so cleverly, and I'll leave it to anybody that ever saw the Maig, whether it wasn't a noble hop. Well, when my master saw that, he forgot all his anger in admiring such a spring. 'Claus' said he 'that was a good leap.' 'It wasn't better than the run I had to it,' replied Claus taking him short again. At that my master got twice as furious as ever, though he was upon the point of forgiving him the moment before. The whole party dashed into the river on horseback and swam across, but with all the haste they could make, Claus was at Carrigrohane before them, and told John of the Wine all that happened, begging of him to save him from his brother. 'Well,' says Seaghan an' Fhiona, 'I told you how it would be, and I don't see any chance of pro- tecting you, for I'm sure I have no notion of getting into a dispute with my brother on account of a trifle, such as the hanging a fellow of your kind. Claus hearing my master at the gate, went up into a turret of the castle, where he is now confined, and waiting the order for his execution."

When the attendant had concluded his narrative, O'Connor of Connaught turned to McEnery, and said with a jesting air:
"An' now that you have heard the case, my good fellow, what is your opinion of it?"
"My opinion is, please your lordship," replied McEnery, "that I de- clare to my heart I'd give the poor crathur a chance for his life."

"Well," said McEnery, "and when will you begin the operation?"
"By the morning airly, I think would be the best time if your honor was agreeable to it."

O'Neil ordered that he should be hospitably entertained that night. McEnery got up, and asked whether the great O'Neil was risen yet?
"Ye is," replied the servant, "and waiting your directions."

"Very good," said Tom, "let one of ye go now, and put down a big pot of wather to bile, an' when 'tis bilin', come an' let me know it, an' do ye take it into a big spare room, and let there be a table put in the middle of it, an' a grain o' flour upon it, and a sharp carvin' knife, an' when 'tis ready, let the great O'Neil come till the operation is over."

John of the Wine was well aware of Claus's abilities in verse making, and has no objection to let the com- pany witness a specimen of them.
"The condition I propose," said he, "are these. You see that sea-gull swimming abroad upon the sea. Let him, before the sea-gull rises from the wave, compose extempore, six stanzas, which must not contain a lie from beginning to end, and every stanza ending with the word 'west.'"

"That's a chance an' earnest," exclaimed McEnery.
"Ye does that," said O'Connor of Connaught, "upon my honour, as a gentleman, I'll give you more of what has passed."

"That's fair," says John of the Wine.
Accordingly, Claus came forward to the window of the turret in which he was confined, and without rolling his eyes this way or that, or starting, or brushing up his hair, or indulg- ing in any other of the customary tricks of improvisation, recited in a clear and loud tone the following:
Full many a rose in Limerick spreads its bloom
With root embedded deep in earth's soft breast;
So many miles from hence to lordly Rome,
And many a white sail seeks the watery West.

Full many a maid in ancient Cashel dwells,
In Carrigrohane feasts many a weary guest;
Full many a tree in Lander's shady dells,
Shook by each breeze that leaves the stormy West.

Far east a field of barley meets my gaze,
Farther, the sun in morning splendour drest;
When Lander's daughter views his sinking rays,
Two gentle eyes behold the purple West.

Rock of the Basin, it is well for thee!
Bright shines the sun against thy lordly crest,
While shivering Fear and Darkness wait on me,
Thy gallant brow looks proudly towards the West.

Bird of the Ocean, it is well for thee,
High swells the wave beneath thy snowy breast,
Fast bound in chains I view you foaming sea,
While thou at freedom, seek'st the pathless West.

All present agreed that the poet had fulfilled the conditions agreed upon, after which O'Connor of Connaught gave orders that he should be brought down and set at liberty, and obtained the letter without difficulty.
"Here," said Seaghan an' Fhiona, "although I wrote to him before about your recommending him to send for you, as I understand there is not a man from here to your office, more in need of a cast of your office."
McEnery thanked him, and set off for Ulster, playing his harp at the houses on the way-side, and staying no more than a night in any one place till he arrived within sight of the castle of the great O'Neil. When he drew near the house he hid his old harp among some furze bushes on the side of a hill, for his success as musician on the journey was not such as to render him willing to make any display of the kind before the great chieftain of the north. On reaching the gate of the castle, he demanded the chieftain's orders. He wondered much as he passed the court-yard, at the prodigious number of galloglach and kerns, that crowded all parts of the building, besides poets, harpers, antiquarians, genealogists, petty chieftains, and officers of every rank. When he entered the presence of O'Neil, he could hardly avoid spring- ing back at the sight of his counte-

ance. However, he restrained his astonishment, and laid aside his bonnet and girdle with a respectful air, after which he delivered his letter.
"Are you the man," asked O'Neil, when he had read it, "that was with my friend O'Connor of Carrigrohane?"
"I am, please your Lordship."

"Well," said O'Neil, "and when will you begin the operation?"
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"Ye is," replied the servant, "and waiting your directions."

"Very good," said Tom, "let one of ye go now, and put down a big pot of wather to bile, an' when 'tis bilin', come an' let me know it, an' do ye take it into a big spare room, and let there be a table put in the middle of it, an' a grain o' flour upon it, and a sharp carvin' knife, an' when 'tis ready, let the great O'Neil come till the operation is over."

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now boldly and come with me to the castle."
"Ye is," replied the servant, "and waiting your directions."

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other morning, you would be think- ing of something else besides boot- fuls of gold and silver before now."
McEnery said nothing, and they continued their journey in silence, until they reached the foot of Knock Fierns.
"Now," said the man, "we are on the spot where we first met, and as I suppose we must part, let me see how you'll behave yourself, and I hope not as you did on a former occasion."

"Very well," replied Tom, "I am here now, at home and among my own neighbors, and those that know me, and will you let me have the sharing of what we got?"
"Let us hear what division you in- tend to make of it first," said the man.

"There are forty bullocks here," said McEnery, "and if you are will- ing to take five of them, I'll be con- tent with the remainder. There are also four bootfuls of gold and silver, with the exception of what you made away with on the road, and I am satisfied you should take a propor- tionate share of them as of the cattle."

"And do you imagine," said the man, "that any one would be sat- isfied with such a division? I'll leave it to that woman behind you, with the can in her hand, whether I ought to consent to it."

"What woman?" asked McEnery, looking around. He saw no woman, and turning again neither cattle, nor man, nor boots, nor horses were visible. At this second disappointment McEnery began to roar and bawl at such a rate, that it was a wonder he had not the whole neighborhood in commotion. His lamentations were interrupted by the approach of a horseman very genteelly dressed, not with rather a simple expression of countenance, who accosted him civilly, and inquired the occasion of his grief. Tom evaded the question, and feeling very proud of what had taken place, and the stranger, observing a harp in his hand, requested him to play a little, and that if he liked his music, he would give him a piece of money. Tom complied, but did not produce altogether such ravishing strains as when at the castle of Seaghan and Fhiona.

"Indeed," said the stranger, "I can't flatter you on your proficiency in music; but, however, as I know something of the art myself, I will give you this horse, bridle and saddle, as he stands, for your harp."

"Never say it again," said Tom, "it is a bargain," thinking in his own mind that he could make something of the horse by selling it.
The stranger alighted, and Tom got up in his place, but he soon found cause to repent of his bargain. He was no sooner fixed on the saddle, than the horse stretched him- self at full length, and shot like an arrow along the hill side, and taking the direction of the Cove of Cork, flew over hedges and ditches, walls, houses, churches, towns and villages, with such rapidity, that Tom felt as if his life had been left half a mile behind him. When he reached the Cove, the horse suddenly turned, and keeping his off shoulder to the sea galloped, or rather glided, all round Ireland, and never stopped until he returned to Knock Fierns, where the stranger was still stand- ing with the harp.

"Well, how do you like your pur- chase?" he asked with a smile, as McEnery, gasping for breath, sat clinging to the saddle bow, his features pale, his eyes almost start- ing from his head, his hair blown backward in such a manner that he looked more like a maniac than a rational being.
"O, take me down, an' the heavens bless you," said Tom, with difficulty. "I'm stuck to the saddle, myself, an' I can't stir. Make haste, or I'm in dread he'll be for the road again."

myself with even a part of that same."
"Still," said the stranger, "it is your covetousness makes you express that regret, and not a due sense of your error. And now do you wish to know who I am?"
"I would indeed be glad to hear it," said Tom.

"I am Don Firine," replied the stranger, "of whom I dare say you have often heard, and I reside in this mountain."

At the sound of this famous name, McEnery started back in astonish- ment.
"I heard of your distress," con- tinued Don Firine, "and I came to relieve you when you first left home with your harp, but you were so covetous that I could do nothing for you, although I made several trials, thinking that one or two severe lessons might be sufficient to open your eyes and your heart, but you would not be taught. I would have made you rich and prosperous for the remainder of your life; but now, that fool's coat you wear shall be the only one you shall ever be able to purchase."

Saying these words he disappeared, and McEnery returned to his home poorer than when he left it. His wife and daughter received him kindly, until he told them how he had fared since they parted, and the cause of his re-appearing amongst them in his present ridiculous dress. When they had heard his story, they all joined in blaming him, and though they shared his disappointment could not but acknowledge that he had brought it on himself.

"And now, gentlemen," said the seventh Juror, "comes a difficulty which was hardly contemplated in the regulations of our institution. You all, I suppose, expect either a song or a shilling from me at this moment. I acknowledge my culpability is not having confessed my infirmity at the time when our rules were made, but I'm not the only per- son in the world who has allowed himself to be placed in a prominent position without recollecting that he wanted some necessary quality, until the moment came for exercis- ing it. I never turned a tune in the whole course of my life."

At this announcement there was a murmur of dissatisfaction amongst the jury.
"An' I, gentlemen," said another Juror, "am in exactly the same predicament. I think it better to tell you so before it comes to my turn, lest you may accuse me of having any longer deluded you with false expectations. It will be impossible to make me sing inasmuch as Nature denied me the capability, and it would be unjust to fine me for it, as my will is wholly blameless in the affair."

"I fear, gentlemen," observed the Foreman, "if this be allowed we shall have neither songs nor fines. For my own part," he continued, "with a look of increasing determina- tion, 'I am fully resolved to enforce the conditions agreed upon at the commencement of the night's entertain- ment, so long as I am supported by my respected brethren who have placed me in the chair.'"

The fine—the fine—the fine re- sounded from all parts of the room, at the conclusion of this address, and ceased only when the defaulting jurymen had deposited a shilling in the snuff tray. He protested, how- ever, that when offering his inability to sing as an excuse, he had no desire to evade the penalty. This un- expected difficulty being arranged, the jurymen next in succession com- menced his tale as follows:
THE EIGHTH JURYMANS TALE
MR TIBBOT O'LEARY, THE CURIOUS
CHAPTER I
In that exceedingly romantic, but lonesome tract of country which extends along the Upper Lake of Killarney, there stood, within my own recollection, one of those antique man- sions, which are to be found in differ- ent stages of decay in many parts of the country. It was easy to see from the style or building, that the hands by which it was raised, had given up business for more than a century at least.
In this house, somewhat less than fifty years since, there dwelt a gen- tleman of very ancient family indeed. He was one of those persons whose faces ought to be turned behind them in order to cor- respond with the prevailing bias of their intellects for he seemed to think of nothing but the past, and was infinitely more familiar with the days of Moses and Zoroaster, than with his own. As to the future, he saw and desired to see no more of it than a man beholds of those objects which stand in a right line behind him. His tastes, if not so entirely sentimental as those of Sterne, who could find more satisfaction in com- muning with a dead ass than with a living Christian, appeared yet suffi- ciently fantastic in their way, to that very limited number of persons who had the honour of being scattered in his neighborhood. A mouldy Irish manuscript, a Danish raft or fort, a craggy ruin of an abbey, or castle which had survived the very memory of their possessors, a moss-covered cromlech, of lonely Druid stone, were to him more welcome company any day in the year, than the wittiest or most sociable amongst his living friends. As to the ladies, if Cleo- patra herself were to arise from the grave, unless her great antiquity might awaken some interest for her, she would find her charms and tal- ents as entirely wasted on the in-

spid mind of Mr. Tibbot O'Leary, as they were in her natural life-time on the very ill-fred gentlemen whom they called Octavius Caesar.

to his neighbours that he was all his life, until his never of curiosity happily emptied itself into the boundless ocean of antiquarian research.

TO BE CONTINUED

THE HOSTESS OF CLOVER INN

Clover Inn stands in a triangular garden with an outlying meadow, at the fork of the roads to Clinton and Greenbrier.

The Clover, before the building of the railway had been a famous inn, and in these latter days, though little money is taken in except in the summer season, it has not degenerated in its keep.

"She would be a saint if 'twarn't for her temper," said Miss Pinky White to Mr. Hoddle, who kept the "general" store, that modest country counterpart of the great department stores of the city.

"An' it 'pears to me, Miss Pinky, that that's modified considerable of late," said Mr. Hoddle.

"It have ever since Louis did depart for places unknown," declared Miss Pinky, continuing in a tone of reflection, "Dear sences, how time do fly! I was quite a young girl when that event transpired."

"A lady is as young as she looks an' there is immortal flowers," responded Mr. Hoddle gallantly.

Miss Pinky, turned fifty, received the compliment with a blush, and decided to take a dress of that polka dot calico over which she had hovered for upwards of an hour.

It was a warm June afternoon and on her way home, Miss Pinky, wading along the path exposed to the rays of the sun, decided in her mind that, as she had to pass the inn, she would pay a "pop visit" and exhibit her purchase to the widow Robbins, for whose opinion she had great respect.

whole truth but Father Browne, God rest his soul! And Father Nelson when he came to take his place, Louis never ran away; I drove him from the shelter his father provided.

Miss Pinky stared at her friend, not sure but that she was out of her mind. "How could you do that?" she faltered, scarcely knowing what she said.

"How could I?" cried the widow, "you may well ask that question, Pinky White! But I did, an' if he's dead for want of anything I could a-helped, I killed him just as sure as if I'd shot him with that rifle of his father's a-hanging over the chimney-piece."

She paused to take breath, and then hurried on. "It's ten years ago, come Assumption Day, since I drove him out. You and the folks think me a good woman, no whose heart and soul was set on things of this world to that extent that I drove my only son from me. I was proud of the Clover, proud of what his father and me had made it, but his mind didn't lay that way—he wanted to go to college. First I quarrelled with Father Browne, who sided with Louis, and he died without my ever having made it up with him."

Again the widow paused, and when she continued to speak her voice was choked and sung to a whisper, so that Miss Pinky with white face bent forward to catch what she said.

"One day Louis came to me and said Father Browne would get him in a college, if I'd help him a little. I wouldn't listen to him, and I daren't think of the cruel words I said to him, and I told him he'd have to learn to run the Clover or get out of the inn altogether, an' when he said he'd have to go and wanted to explain, I put him out of the house with my own hand. I didn't mean to be harsh with him; I thought I'd scare him and he'd come back in the morning, his will broke. He didn't come, as you well know, an' I got to make myself believe he'd deserted me; and when letters came in his hand write, I turned 'em up, an' then when I'd a-given all I got, an' that a fair fortune, to get news of him, I didn't know where to go to look for him. Punished!" she cried, "yes I've been punished, but not above an' beyond my deserving."

She lay back in her chair and moaned, and frightened Miss Pinky she asked if Father Nelson knew all this that she had been told.

"He does," said the widow, "an' for months has been doing all that he could to find track of Louis, but I'm convince' it's no use. If I'd only kept one of them envelopes he sent me with something printed on 'em' I'd wailed the unhappy woman.

break his mother's heart," asserted Miss Pinky.

"She'd a right to think of that afore she turned him out on the mercies of a cold and thankless world," responded Mrs. O'ram.

"Law me, it's like it were yesterday, it's that clear to my mind!" she pursued. "You remember we all was a-go'in' to Miss Norah school? As sweet and patient a woman as ever lived, an' she with consumption in the blood of her veins a-wearin, herself out! Well, Martha Greene, the Widow Robbins as is, was kep' in for spellin, or maybe 'twas her sums, I don't remember rightly which; an' I was keepin' her company for my letters, for I was a little thing, an' Martha was in the graduation class. All on a sudden she got up and flung her slate across the room—now I remember 'twas her sums, she'd a had no need for a slate for spellin'—I won't be kep' in with babies," she says, an' gives me a look that sets me crying—it do make me laugh to think of it now—an' Miss Norah comes an' puts her arms about her, an' says how it's for love of her she insists on the doin' of the sums, for she wants her to shine when she quits school. 'I love you, Matty; don't you love your teacher?' she says. 'No, I don't! an' I'm goin' to quit school right now!' roared Martha, an' snatched up her sunbonnet and went out as she never did return no more. It ain't no wonder, with such a temper, she turned Louis out to starve or worse."

"Oh, but I remember," pleaded Miss Pinky, "when Miss Norah got so she could work no more, Matty took her in her best front room with real checkerberry furniture, an' kep' her till she lay down and die."

"I ain't denyin' she's got a good heart when she can put you under obligation to her—but sakes alive! the sun's goin' down, an' I've got Mr. O'ram's tight bread to make up for supper. Come up, soon, Pinky, an' invited Mrs. O'ram cordially, and whipping up the horse left Miss Pinky to meander her way home.

That evening a number of Mrs. O'ram's neighbors dropped in to hear the news from Greenbrier, and the story of the evil thing done at the Clover Inn ten years ago was related in wondering ears. The next morning the Widow Robbins was abroad early to see about a maid whose services she expected to engage for the inn, and in the averted looks of the few women she met, she read her condemnation. "Pinky," invited Mrs. O'ram cordially, and felt a strange humility, a stranger enjoyment at being at last estimated at her proper worth. Attraction she had known, but the peace of contrition was hers for the first time.

Father Nelson had gone to Louisville to see the Bishop; and incidentally to seek for tidings for Louis Robbins, and seeing the sexton of the church hurrying down the road in her direction, the widow waited for him under the shade of an oak, to learn if he knew the hour of the priest's return.

The sexton had evidently heard nothing, for as he neared the widow, he bade her a brisk and chery good morning. "An' you're on your way to Mass, ma'am?" he asked.

THE POWER OF EXAMPLE

The Catholic Sentinel quotes the following from Professor John Mason Tytler's book "Growth and Education":

The child imitates the gait and manners and almost any striking peculiarity of teacher and parent with like results. Not only habits of speech and action, but preferences and aversions, esthetic and moral standards arise, grow and take form, as the result of surrounding conditions. He knows not how. But these habits of speech, action and thought soon become fixed and unchangeable, and fashion his whole life. These impressions are deep and lasting, and often consciously remembered in old age, when all else has been forgotten.

Our brethren of the Catholic Church can teach us a valuable lesson on this subject. They have clearly recognized the importance of a right atmosphere in education at this epoch. If I am not mistaken, what they value most in the parish school is not so much the daily lesson or the imparting of information, as the religious atmosphere, the habits of reverence and obedience, the moulding and fashioning of the young life. With a wisdom born of ages of experience, they recognize that the lesson may be misunderstood or forgotten, but that the habit will be permanent.

RELIGIOUS DRONES

On the first Sunday of Advent Archbishop Glennon paid his respects to religious drones or "sleepers" as he termed them. These are to be found everywhere. Good for nothing except to criticize. His remarks follow: "To-day marks the beginning of the ecclesiastical year. It is called Advent (this being the first Sunday) because we are invited to begin preparation for the advent or coming of the Christ King, the Child Jesus, whose first advent to the world was on the Christmas night of long ago."

And the epistle of to-day tells us that this is the occasion to 'rise from sleep' for now our salvation is at hand.

It would be most interesting, I think, to begin with the character and need of this awakening, and to know our duty. An awakening supposes a sleep. The sleep that St. Paul refers to is not, however, the sleep of the body, but what is more important, the sleep of the soul.

It was from the sleep of paganism and the sleep of sin that St. Paul would arouse them. 'Cast aside the works of darkness,' he tells, 'and walk honestly, as in the day. Put aside,' he says, 'the thralldom of sin, of impurity, of riotous living; break the bonds that bind you and put on the Lord, Jesus Christ.'

"Yes, many there are who sleep." Even a person can be nominally a Catholic and yet belong to the sleepers. He may go to church and help in charity, but his Catholicity 'sits so lightly on him it remains a form and not a fact. It is on the outside like an overcoat. The soul within is asleep.

Now it is to this great multitude of to-day that the call comes to arise from sleep, to wake up to the great realities, the eternal verities, the binding laws of right doing, of soul life, of faith. It is the clarion call to life and duty. What answer will be made it? Some will say: 'I cannot there is only spiritual darkness all around, and if I waken up I cannot see, so why should you disturb me? Let me sleep on.'

Others may answer: 'I will not; I am satisfied; this world is good enough for me. I will eat and drink and be merry, I know no better. I am satisfied with what is.' And this latter is the sad state of, I fear, very many to-day. Their souls are sleeping, virtually are dead, and yet they do not care. All their life long they journey in the darkness with dead souls, and they are satisfied.

It is St. Paul, who to-day tells us to rise from sleep, from the sleep of sin, and prepare ourselves for our Redeemer; to awaken now, that we may work while the light is, and be prepared for Christ's second coming which is the coming of judgment, when account must be rendered to Him of the stewardship of our immortal souls.

THE CATHOLIC CENSUS OF THE BRITISH ISLES

THE TOTAL IN UNITED KINGDOM GIVEN AS NEARLY SIX MILLIONS

London, Jan. 19.—The Catholic Directory for 1913, just published and compiled with Cardinal Bourne's authority, says that in England and Wales there are 20 Archbishops and Bishops, 3,828 priests, and 1,798 churches, chapels and stations. For Great Britain there are 27 Archbishops and Bishops, 4,401 priests, and 2,182 stations.

For the first time the directory attempts to state the number of Catholics in the British Empire, the figures, whenever possible, being given from State returns. In England and Wales there are 1,798,038 Catholics; Scotland, 547,336; total for Great Britain, 2,345,374. In Ireland there are 3,242,670 Catholics.

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Catholic Home Annual, 1913. A Guide Book for Catholics. Contains a list of Feast and Fast Days, Gospels, Daily Calendar, Etc. Justification. By Anna Blanche McGill. The Festival of the Rose. By Isabel J. Roberts. The Worst Girl in the School. By Karl Klaxton. In St. Martha's Country. By Grace Keon. Maxims and Counsels of Saints and Spiritual Writers. By Rev. F. X. Lasance. The Forget-Me-Not Pond. By M. E. Walton. Bells Ring. in the New Campanile at Venice. Pamela's Suitors. By A. Raybould. St. Joseph's. By Mary E. Mannix. The Hired Girl. By Mrs. Francis Chadwick. How We Should Live Our Life. By Rev. Gabriel Palau, S. J. Little Miss Midas. By Marion Ames Taggart. Our Neighbor at the North. By Rev. E. J. Devine, S. J. The Last of Ten. By Rosa Mulholland Gilbert. Safe From Life's Storms. By Henrietta E. Delamar. Some Notable Events of the Year 1911-1912. YOU NEED ONE. Price 25c. Postpaid. The Catholic Record. LONDON, CANADA.

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LETTERS OF RECOMMENDATION Apostolic Delegate Ottawa, June 13th, 1912.

My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

LONDON, SATURDAY, FEBRUARY 15, 1913

THREE CENTURIES OF ROMANISM IN SOUTH AMERICA

The Presbyterian Witness and Rev. Mr. Speer, (we do not know which is the more contemptible so we bracket them together,) give their whole case away in saying that whatever the Catholic Church may be in other lands, in South America it is—well, what the Witness and Speer say it is.

This detestable pair recognize the fact that their readers know something of Catholics and the Catholic Church. Utterly unable to convince their readers that Catholics and the Catholic Church are what they would have them be, if judged by their readers' own experience, they assert that the Catholic Church in South America is a totally different thing from what they know in North America.

Since we gave the Presbyterian Witness and its protegee, Mr. Speer, our attention, we have read that in the debates on the Bank Act members of the Canadian Parliament have held up South American countries, whose "unparalleled progressiveness" shocks our Presbyterian friends, as models for Canada!

No country in the civilized world has such a record in murders as the United States. Not one in a thousand murderers is brought to justice. In many sections of the country the people take into their own hands the administration of the law, and hang, burn or otherwise execute criminals. Not the lawless element alone do this, but the best citizens of the Republic.

In all parliamentary history there is only one parallel to the record of the Irish parliamentary party; and that is the Centre Party in Germany. The Centre Party, however, as the most numerous and best disciplined party in the German Reichstag, has borne its full responsibility in shaping the destinies of the German Empire. Naturally, also, it has had its share of political rewards.

The Irish Party has refused any and every reward in the shape of place or emolument. That Irishmen might take their full share of such political offices is proved by the fact that Sir Charles Russell, who was an Irishman and a Catholic, but a Liberal and not a Nationalist, reached the highest position in the gift of the British Parliament, namely, the Lord Chief Justiceship of England. One step higher, the Lord Chancellorship of England, was and still is, barred to a Catholic.

In trying to open the way even to this honor, Gladstone made that magnificent speech wherein he said that the Catholic Church for the last fifteen hundred years had not all, but nearly all of that which Christian civilization could boast. Enlightened and liberal and fair-minded English Protestantism voted down the measure that would open to Catholics the highest offices in the land.

The Irish Party put all such considerations aside. True to the one great object, they offered to the world

the educated knew nothing whatever of the Bible. A Harvard student said that Nazareth was the father of Jesus, and Nazarene was his mother.

While we write, a Federal Judge has been deposed for graft and prostitution of his high office.

A minister of the Gospel seduced under promise of marriage a respectable girl; later wishing to marry one of several others whom he seduced, he murdered the first fiancée and cynically read her funeral service. This was one in a thousand of the cases of murder that was punished.

Great wealth beyond the dreams of avarice is here realized. Poverty is the most abject, the most incredible, is from week to week exposed, and from week to week forgotten.

A United States Inspector recently visited a district in the oldest settled parts of the country and found the conditions absolutely lawless. Wives and children were sold or traded for money or whisky.

A Professor in a leading university stated that the reason that the people had given up going to church was that the ministers evidently had lost all faith in Christ.

Secretary of War Stinson has just declared that the United States army has the worst record in the world for venereal diseases. A journal declares that the morals of the army is but a reflex of the morals of the country. And so on,—and so on,—and so on.

Not one "it is said," not one "it is charged," not one "it is estimated."

We have not even referred to eugenics, where the enlightened amongst us advocate the morality of the stock-yards in order to produce the superman.

Just to bring Canada into the picture, we might mention that an alderman in Calgary declares that over two hundred girls in that city under eighteen years of age are about to become mothers. He wished to have a curfew law passed. His motion was defeated.

Is it a true picture? No. Decidedly not, for we have suppressed all those truths which give hope for the triumph of virtue over vice. And we believe that conditions justify the belief that virtue will triumph over vice.

While we believe that the Catholic Church will be the chief agent in this triumph we welcome the help of Protestants while they still have some influence over a section of the people.

But the Presbyterian Witness and Mr. Speer give us a similar picture of South America, filling in by "it is said," "it is charged," "it is estimated," and conclude with an appeal for money for Protestant Missions in South America.

THE LONDONDERRY ELECTION

In all parliamentary history there is only one parallel to the record of the Irish parliamentary party; and that is the Centre Party in Germany. The Centre Party, however, as the most numerous and best disciplined party in the German Reichstag, has borne its full responsibility in shaping the destinies of the German Empire. Naturally, also, it has had its share of political rewards.

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The Irish Party put all such considerations aside. True to the one great object, they offered to the world

a magnificent example of self-denial and devotion to principle.

Whether or not the labor parties or the Socialist parties will be capable of such sublime self-sacrifice remains to be seen. They are the only parties that give even the remotest hope of rivalling the Irish Nationalist Party.

Rebellion and rioting in Ulster found their apologists everywhere throughout the Empire. The rebels and rioters were in a majority so far as Parliamentary representation was concerned.

Now they are in a minority. An exchange says that the result in Londonderry does not mean much. Well, it meant so much that it was the most bitterly contested election in any age or in any country and the Nationalists won.

The election in Canada a year ago last September did not mean much, when we analyze the vote, but it meant much after all.

The election in Londonderry means this—Ulster is in favor of Home Rule.

PORTUGAL

Our friends outside the household of the faith are not quite so enthusiastic now over the triumph of liberty in Portugal.

The narrow, tyrannical, sectarian spirit of anti-clericalism has left to the unhappy Portuguese freedom neither of person nor of conscience, neither of thought nor of speech. The Carbonarios maintain a veritable reign of terror in the land. Associations legally recognized may arrest and imprison without trial all whom they may suspect of "conspiracy" against the Republic. While corruption and waste characterize the government, the prisons are filled with the best citizens, victims of political hate and private spite.

Such is anti-clerical liberty. Our own press is strangely silent; but the leading papers of England can no longer ignore the situation.

The Times declared in a leading article on Thursday last week, "the amnesty for monarchical prisoners has been too long delayed. To prolong the persecution of these remnants of a lost cause would be to evince on the part of the government an astonishing lack of faith in the solidity of the Republic, whereas an amnesty would be the first step towards a reconciliation with those large but silent classes of well-to-do citizens without whose co-operation no Ministry can prosper. The same object will be furthered by the amendment to the Separation Law and by the free pardon promised to the Bishops and clergy who were expelled in consequence of their revolt against its oppressive provisions. The Church is still strong amongst the landowners and peasantry, and these have not been slow to show a practical if discreet sympathy with their clergy in distress. The experience of the past year must have made it clear to ministers, as to every one else, that the best chance of ending a period of disastrous civil strife lies in making peace with Rome."

This may appear reactionary to many, but it means, as the Tablet says, "no more than the substitution of justice for tyranny, the replacement of a reign of terror by the reality of Republican profession—liberty of thought, speech and conscience."

ANGLICANS AND FASTING

"To achieve happiness," said the Lord Bishop (Anglican) in his Ash Wednesday address in Christ Church cathedral, Montreal, "we must be attuned to our surroundings." One of those delightfully vague statements that make all sorts of loose thinkers believe themselves philosophers, and feel a profound respect for the great learning of the great preacher who utters such profound truths.

As might be expected in an Ash Wednesday address the Lord Bishop referred to fasting. Perhaps we had better give his exact words as reported in the Gazette:

"Men of earlier times believed that fasting and asceticism was essential for the service of God, but we had reached a point beyond that ideal, and made it our aim to use our body as an instrument for the service of God, in the belief that as long as our natural desires did not hinder our spiritual service, there was no harm in them."

"Men of earlier times" is a phrase peculiarly Anglican. "But we had reached a point beyond this ideal" is even more Anglican still. Comment would only spoil the delicious Anglican flavor.

"Personally," continued the Bishop, "I have the most supreme contempt

for the fashionable way of keeping Lent. I remember in a house where I was staying, every sort of the most expensive fish was on the table, and this was called fasting."

So profound a remark could hardly be expected from any one less exalted than an Anglican Lord Bishop. After such examples of profundity, and of ideals beyond the crudity of fasting our readers will be prepared for the following:

"Fasting is good if only to teach the lesson of self-control, but it is not essential to the service of God."

Ne plus ultra.

We have entered into the holy season of Lent and Catholics throughout the world in larger numbers than ever since Christ founded His Church will in accordance with the spirit of this penitential season practice self-denial in various ways. Denying ourselves in the matter of ordinary food is an obligation that rests on each and every one of us. There is not much danger that "every sort of the most expensive fish" will cumber our tables and deprive us of the merit of self-denial. Even the rare and exceptional case of a visit from the Bishop will scarcely tempt even the most worldly to a vulgar display of wealth so out of keeping with the spirit of the season.

Every Catholic knows from experience that the law of fasting affords the occasion of serious self-denial. And the man or woman who daily mortifies the appetite is very likely to be able to resist more serious temptations of the flesh. The wisdom of ages of experience as well as the guidance of the Holy Spirit of God is with the Church. There is no Catholic whose experience does not confirm the verdict of common sense that fasting is a wholesome form of self-denial. "If any one will come after Me, let him deny himself and take up his cross daily and follow Me."

THE PANAMA CANAL

Senator O'Gorman of New York says that the Panama Canal is a question exclusively of domestic policy. He asks what consideration would be given the United States if England had spent \$500,000,000 in the construction of a canal and the United States should seek to exert greater power over it than England.

Secretary Knox maintains there is no violation of the Hay-Pauncefote treaty, but if the two countries cannot agree as to questions of fact, they might be referred to a joint high commission under the emasculated Arbitration Treaty which is not yet ratified.

Senator O'Gorman holds that the Panama Canal affects the nation's vital interests and national honor, questions expressly exempted by the same Arbitration Treaty.

Evidently it is as difficult to get a fair consideration of questions where national interests are affected, as it is where religious issues are involved.

The real question, of course, is the interpretation of the Hay-Pauncefote Treaty. Two countries agreed to that treaty. Now the United States refuses to leave to an impartial tribunal the interpretation of the Hay-Pauncefote treaty.

It is small wonder that the leading journalists of the United States feel that their country's honor is being besmirched because of the exigencies of politics.

A PECULIAR CASE

A peculiar case it is, verily, and yet not so extraordinary when we take thought of the vagaries of the day amongst sectarians. Rev. J. T. Davis, of Urbana, Ill., we are told in last Sunday's edition of the Chicago Tribune, is seeking a position. "Minister Advertiser for a Job" is the heading of his advertisement, which reads as follows:

"A minister of the gospel whose religious ideas are liberal wants to be independent in church relations and associate himself with a congregation of people who are liberal minded in their religious views. Have been preaching for fifteen years and during that time have built several churches. Am a hard worker, zealous, devoted to my Church, and a progressive disciple of the gospel. My qualifications are unquestionable. University trained, hold several honors for oratory, pleasant personality, clean cut, and character and habits above reproach."

Here we find a varied selection of inducements suitable to the tastes of a liberal-minded congregation. By liberal-minded congregation we take it is meant a number of well dressed, respectable gentlemen and ladies who occupy pews in a church which permits expression of every shade of opinion in regard to Christian stand-

ards of belief, and which allows an open mind in regard to the inspiration of Holy Scripture. Here we have another instance of people outside the true fold who are "cast about by every wind of doctrine." All Catholics should pray that these good people may find their way back to Rome, the only safe port where the vagaries of heresy find no landing place.

WHAT THE typical Belfast man is afraid of under Home Rule is not Catholic persecution but a relinquishment of the proud privilege which he has for generations possessed of persecuting and doing all manner of injustice to his Catholic fellow countryman. (Although the Catholic population of Belfast is, if we mistake not, more than one-third of the whole, the salaries to Protestants who hold office under the corporation amount to \$79,165, while the portion allotted to Catholics is but \$2,535. Naturally those who have the loaves and fishes do not wish to give them up. The opposition to Home Rule is based entirely upon a miserable selfishness and intolerance ill becoming the spirit of the age.)

MR. McFAUL AGAIN

One of our Ottawa subscribers sends us a leaflet which he says is freely distributed in Ottawa. It appears to be the production of Rev. G. R. McFaul, M. A., a Baptist minister who has a liking for the companionship of escaped monks who were never monks, and who is exceedingly active in the work of trying to persuade Catholics that their faith is no better than it ought to be, thereby hoping to procure recruits for his particular fold. The reverend gentleman offers to pay a reward of \$50 to anyone who will point out texts of Scripture which justify certain Catholic practices. He intimates that many Catholics have endeavored to earn the reward, and after having scanned the Scriptures carefully, utterly failed. The man who composed the pamphlet appears to be destitute of ordinary strength of mind. We are surprised that he did not offer a reward of \$50 to anyone who could prove from Scripture that Ottawa's water supply was the purest in Canada, or \$50 to anyone who could prove from Scripture that the civic administration of Ottawa is in the hands of sane men whose reputations stand as high as the loftiest peak of the Rockies. Rev. Mr. McFaul is a militant—very militant—Baptist clergyman, a sort of sectarian suffragette. Surprised we would not be if some day an officer of the law took him in charge for throwing stones at the stained glass windows of the Basilica.

DRIFTING

The congregation of Perth avenue Methodist Church, Toronto, have taken a step in advance of their brethren of the other sectarian places of worship in the manner of conducting their services. We are told by the Globe of Monday last that "men had no place in the service of this church on the previous day. Women acted as ushers, took up the collection, presided at the organ, composed the choir, and one even occupied the pulpit. Seventy young women took part in the conduct of the service, which turned out to be one of the most interesting in the history of the Church." The wife of the pastor conducted the service and the preacher was Miss M. Garrett. Upon reading the report of the proceedings one is inclined to rub his eyes and forehead and put the question to himself: "What are we coming to?" What would even John Wesley think of this radical departure from the proprieties in one of the meeting houses bearing his name? Can it be that the good ladies of Perth avenue Methodist Church have become inculcated with a mild form of Pankhurstism? Surely some of our separated brethren, upon reading reports of this kind, will, upon reflection, arrive at the conclusion that many sectarian churches, instead of being houses of praise and prayer, heartfelt devotion and reflection, are becoming merely places of amusement of a more or less interesting character, calculated chiefly to please the eye and the ear. Acknowledgment of the power and majesty and goodness of the Lord of Hosts appeals to His mercy and humbly asking His forgiveness with promise to carry ourselves with a becoming Christian spirit in dealing with our fellowman, have given place to conditions which smack all too strongly

of the play-house and the purely social gathering. How different all this from the good old Catholic standard of devotion and fealty to the One Who sacrificed His life to save us and Who would have us follow in His footsteps.

The following article from the Buffalo Catholic Union and Times of last week on this subject, will be read with interest, and we hope our separated brethren will profit by it.

"In its church page last Saturday the Buffalo Commercial reproduced an article from the Northwestern Christian Advocate in which that paper complained bitterly of the lack of reverence displayed in Protestant churches. The article concludes as follows:

"What our people require is the consciousness that God is in His holy temple, that they are to come into His presence in the sanctuary and draw near unto Him in prayer and supplication, receiving that strength which He alone can give by His Spirit as revealed in the Word. Until we are possessed of that vision of the Divine Presence our form of service will be dead and of no possible avail; but with it we shall be endowed with power from on high."

"Since the beginning, from the very foundation of the Church by its divine Founder, the center of all Catholic worship has been the holy sacrifice of the Mass. Here we have God; here we have the body and blood, soul and divinity of Christ. We have accepted the word of our Lord and have been called idolaters by the very men who now complain of lack of reverence in church because of the fact that the people do not realize the presence of God.

"There can be no such complaint so far as the Catholic Church is concerned. Her people know that God is present. They feel that Presence. They realize that the 'unbloody oblation is creation's prayer, redemption's adoration.'

"Go into any Catholic church on any Sunday. Note the devotion of the congregation throughout, but especially at the time of consecration. Then every head is bowed and every heart is lifted to the Royal Guest. It has been well said by one writer that 'this sacrifice is the hymn of redeemed nature—the one sweet song of praise which makes all things divine, the one friendly voice that calls all things to the Heart of God.'

"Our Lord is always present in our churches. He has never left them. Our people realize this fact and comport themselves in accord with the dignity that is naturally to be expected when one is in presence of Christ on His throne. Truly can the Catholic say with the Psalmist, 'Lord, I have loved the beauty of Thy house and the place where Thy glory dwelleth.'"

A SUBSCRIBER sends us a little red covered pamphlet, the author of which is a person who claims to have been a monk—a claim which is entirely without foundation. He tried to be a monk but failed because he contracted the opium habit. Our friend will excuse us if we decline to review his production. The charges made against the Catholic Church therein are the same venerable slanders that have been refuted a thousand times. The work is intended for circulation amongst the ignorant; scholars will throw it in the waste basket.

ROME AND SPAIN

The restoration on February 5 of diplomatic relations between Spain and the Holy See may, with justice, be accepted as a confession on the part of the Spanish government that Spain's best interests were not advanced by the anti-clerical policy of Canalejas, its late Premier. But, above and beyond this, it will stand likewise as a distinctly gratifying tribute to the power of the Papacy in the twentieth century and a swift vindication of the policy of Pius X. and his Cardinal Secretary of State. It will be remembered that the breach of diplomatic relations, dating back to the summer of 1910, originated when Canalejas, in utter disregard of the provisions of the Concordat, which stipulates that no modifications in politico-ecclesiastical legislation should be introduced without pre-arrangement with the Holy See, initiated without consulting Rome legislation looking towards a modification of the status of the Religious Congregations in the country. The Holy See protested against this flat violation of the compact and resolutely declined to be a party to the Canalejas policy. The upshot of the affair was the recall by Canalejas of Senor Ojeda, Spanish Ambassador at the Pontifical Court. The re-establishment of diplomatic relations by the appointment of the Fermin Calbeton Y. Planchon to the vacant post at Rome, is, therefore, an acknowledgment on the part of Spain of her repudiation of the Canalejas policy as well as a pledge of her readiness to deal honorably in the future with the Holy See. Surely a

great triumph for the statesmanship of the Vatican

DIVORCE IN ENGLAND

The leading points in both the majority and minority reports of the British Divorce Commission have received due emphasis in the press of the country. But little attention, however, has been paid to the very significant utterances before the commission of Sir John Bigham and Sir Bargrave Deane—witnesses whose long years of association with the divorce courts in England invest their words with exceptional weight and authority.

The testimony of these men is remarkable indeed: for not only do they discourage the further extension of divorce facilities, but they go so far as to declare their convictions that the establishment of the divorce laws has worked prejudicially to the best interests of marriage and the community.

The President of the divorce court, Sir John Bigham, said:

"I have doubts as to the desirability of divorce at all. I am not sure that Ireland, which has no divorce law, is not just as happy as we are here. Speaking generally, I would leave them (the grounds of divorce) as they are, unless I wiped them out altogether. . . . I do not personally much like divorce."

Sir Bargrave Deane, while advocating divorce in existing circumstances said:

"I am not at all sure that the Divorce Acts have not worked harm to the community. I think that it is a misfortune that the divorce laws were ever passed. I think that the idea of the strength of the marriage contract has been very much weakened by them" (the Divorce Acts); "I think if you could go back fifty-seven years, or fifty-three years—whatever it is—to the time when the Divorce Acts were first started, and began again, I would say at once, 'Do not have divorce'; and then the people would know that they had to live together for better, for worse, and there would be an end of the difficulty." "I do not believe the tone of morality in this country is as high now as it was fifty years ago."

Striking words these and bearing out the foresight and wisdom of the Catholic Church in dealing with the divorce problem. The loss of the English nation to the Faith was a great misfortune; but in the eyes of the Catholic Church it was infinitely to be preferred to the incomparably greater evils that would have ensued had she sanctioned the principle of divorce in favor of the English royal apostate.

FOURTH COUSINS!

That the Catholic Church does not forbid the marriage of fourth cousins in the Province of Quebec or any place else is a truth familiar to every Catholic schoolboy. Yet the compounders of news in Montreal for local and outside consumption do not seem to know it, as they continue to represent the annulment of the Tremblay-Depatie marriage as arising from the fact of their being "fourth cousins." They are not fourth cousins at all. They are third cousins, but related to each other in the fourth degree of consanguinity. It is because they are third cousins that their marriage was null and void from the beginning. It would greatly improve the reliability of the press service if news items involving Catholic doctrine were edited by graduates of Catholic elementary schools.

GOSSIPS

Christ's every word and work is eloquent of charity. St. Luke tells us "He began to do and to teach." He went about "doing good." He taught, "You are My disciples if you love one another."

Christ is the badge of our fellowship with our Master. We cannot be Christ-like without charity. We may be very generous towards the poor, we may, after a fashion, help to sanctify souls, but if we have not charity it profiteth us nothing. Everything, then, that tends to promote charity in the community should be encouraged. Everything that militates against it should be rigorously excluded.

The great enemy of charity is the gossip. She, for the gossips generally a woman, is the person who, having no business of her own to attend to, is very much concerned about her neighbor's. She is always fearful lest something dreadful is about to happen. She sends out danger signals with the regularity of a weather bureau. She has all the latest news hours before the evening papers. "Did you hear what so-and-so said or so-and-so?" "Some one told me such and such a thing." "I heard about him from good authority," and so on. She tells

A what B said about him, and makes it a point to let B know what is A's opinion of him, rounding it out with little details of her own imagining.

The gossip is a common thief. She takes away her neighbor's character without scruple. The purse snatcher is put behind prison bars, but the gossip, who commits a far more serious theft, walks abroad scot free.

The gossip is a very faithful church-goer. She literally haunts the church. This is what invests her with such a potency for evil-doing. She has the external marks of sanctity, but failing so lamentably to show it forth in word and deed, she works untold havoc with the grace of God.

COLUMBA.

NOTES AND COMMENTS

AMONG the Protestant members of Parliament from Ireland who voted for the Home Rule Bill was Mr. Samuel Young, who has the honor, of which as a Nationalist he is justly proud, of being the only person now living who was a "Repealer" in the days of Daniel O'Connell.

MESSES. LONGMANS, Green & Co. announce for immediate publication a volume of "Sermon Notes" by the late Cardinal Newman. The Cardinal left two manuscript volumes of memoranda of sermons and catechetical instructions delivered between the year 1847 (the year of his ordination) and 1879, and from these has been selected the material for the present volume.

THE INTERESTING memoranda regarding the new Catechism, appearing from week to week in the columns of the CATHOLIC RECORD, at the instance of His Grace the Archbishop of Toronto, recall some earlier efforts in that direction. Up to the time of the cession of Canada to Great Britain and for perhaps half a century thereafter, there had been no provision made for uniform catechetical instruction to the children of English-speaking Catholics in Canada.

THE EARLIEST catechism in English of which we have any knowledge was issued in 1817. Its title reads as follows: "An abridgement of the Quebec catechism, to which are added Prayers for Mass and other occasions. Approved and authorized, Quebec: Printed at the New Printing-office, No. 21, Buade street, 1817."

A THIRD EDITION of this Abridgment which we have seen, (there doubtless were others during the interval) was issued at Montreal, revised and authorized by His Lordship the Right Rev. Joseph Signay, Bishop of Quebec, in 1834. This had but seventy-one pages, and like the titleless volume before us comprised the Catechism and a few prayers only.

THESE CATECHISMS DIFFER radically in form from the Butler's Catechism we all know. Their identity in substance is a matter of course, but instead of the first questions in Butler's at the creation of the world, the Being and Personality of God, etc., the Quebec Catechism begins with four "preliminary questions as follows: Q. Are you a Christian? A. Yes, by the grace of God.

THE QUEBEC CATECHISM is divided into six chapters, "Of the Mysteries;" "Of the Apostles' Creed;" "The Commandments;" "Of Prayers;" "Exercise of a Christian Life;" and "Of the Sacraments." These chapters are subdivided into articles, and the articles again into sections—an arrangement which, to say the least, does not make for simplicity. Of its merits as a compendium of the Christian Doctrine it is not necessary here to offer an opinion, save to say that upon it were reared several generations of faithful and uncompromising Catholics, who, by steadfast adherence to its doctrines and precepts, bore testimony in their day to the reality of the faith that was in them.

BUTLER'S BECAME the authorized Catechism for the whole of Canada by decree of the First Provincial Council of Quebec in 1851. The wording of this decree, as inserted in all subsequent editions of the Catechism, is: "Let Butler's English Catechism, approved by the Bishops of Ireland and long in use in this country, be the only one taught to the faithful speaking the English

language." It is probable that Butler's had gradually displaced the old Quebec Catechism as the proportion of Catholics of Irish birth or origin increased in the country, but when it was first adopted in any one diocese is not clear. Certain it is, however, that with the erection of the Diocese of Toronto, and the appointment of Dr. Michael Power as first Bishop, Butler's Catechism stepped into the place it has ever since occupied as the official manual of instruction for the Catholics of Ontario.

WE have recently seen what we take to be the first edition of Butler's Catechism printed and published in Upper Canada. Bishop Power was consecrated in his parish church at La Prairie on 8th May, 1842, and took formal possession of his Diocese on 26th June following. From the printing office of the Mirror (the Catholic paper of the day) four months later there issued this catechism, so that its preparation must have been one of the first works to which the Bishop had set his hand. This antedated the Council of Quebec nine years, so that the decree of that august body was but giving definite and official form for the whole of Canada to what had been an established principle in individual dioceses for some years.

THE GENERAL CATECHISM, revised, corrected, and enlarged, and prescribed to be taught throughout the dioceses of Kingston and Toronto. "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Mark x. 14. "This is eternal life, that they know Thee, the only true God, and Jesus Christ whom Thou hast sent."

IT is unnecessary to dwell upon more recent editions of what has since become a household friend in every Catholic family. But it would be interesting to know who the priest of the Diocese of Toronto was referred to in Archbishop Lynch's authorization of July, 1871, as having made further additions to Butler. It was in that year that the Catechism was copyrighted by the late James A. Sadlier of Montreal, under whose imprint it has ever since been issued.

THE COMPILATION of a new catechism therefore marks a distinct period in the history of religious instruction in the Dominion and the means adopted by Archbishop McNeil in making it public in sections through the Catholic press, with a view to eliciting criticism and suggestions from those best qualified to give them, must result finally in the adoption of a manual suitable to every section of our people and as near perfect for the purposes intended

as knowledge and experience can make it. That the method is already bringing forth fruit the letter published in last issue of the RECORD makes evident.

THE CHRIST, THE SON OF THE LIVING GOD

THE Presbyterians of Philadelphia have had a sample of the difficulties confronting them in their desire to unite on some common ground with other denominations. With the best intentions in the world and hoping to prepare the way for a peaceful rapprochement with their Baptist friends they invited, a few days ago, a representative Baptist minister, the Rev. Dr. Evans, president of the Crozer Theological Seminary, to address a ministerial body of Presbyterians assembled in Philadelphia.

IT is true that out of every 1,000 Christians 999 have always believed that Jesus Christ is both God and man? The question of the Divinity of Christ is not of to-day or yesterday. It certainly has been at all times a stumbling block for the Jews, and a folly to the Gentiles. On the road to Caesarea Christ asked His disciples: whom do men say that the Son of Man is? Some said that he was John the Baptist, some Elias, and others Jeremias, or one of the prophets.

THE doctrine of our Lord's Divinity has been not only a stumbling block for the Israelites, but the rock of offence to many in the fold of Christ. Time and again in the Church's history there have been men who arrogated to themselves the Christian name, yet to the question, who is Christ, have substantially given the same vacillating answer of the Jews. Passing over the Gnostics, who were rather a pantheistic sect, borrowing the phraseology and some of the tenets of Christianity, the stability and purity of the Christian religion were never more vigorously assailed than by the Arians of the fourth century, who denied the Divinity of its Author, and so far triumphed over orthodox belief that St. Jerome could say "the whole world groaned and marvelled to find itself Arian."

AGAIN in the twelfth and thirteenth centuries the fierce Albigenses set up two Gods and reduced the Redeemer to the level of a mere creature. In modern times Socinians and Unitarians have fallen into the same error. Yet they call themselves Christians, and are not debarred from Christian fellowship, even by those Protestants who profess adherence to the highest forms of Christian orthodoxy.

THE Baptist minister's denial of Christ's Divinity, then, should surprise no one. It is the logical outcome of the principle of private judgment. It is the legitimate conclusion of rationalistic principles applied in the domain of Faith. Unsound philosophy and loose theology tend inevitably to the same annihilation of what is fundamental in the belief of the Christian. The Christ of Kant is the Ideal of Moral Perfection and not the historical Jesus, and of this Ideal alone can in his system of philosophy the statements of the orthodox creed be predicated.

IRELAND'S RELIGIOUS CENSUS

IN view of the part which the religious question plays in the Ulster problem, the figures published by the census authorities on the religions of the people of Ireland are deserving of wide publicity. Ireland it may be noted, is the only part of the United Kingdom in which it is required that a statement of the particular denomination to which he belongs should be made by the householder.

VERY MUCH IN THE PUBLIC EYE

RIGHT Hon. Sir Edward P. Morris, K. C. M. G., P. C., LL.D., the Catholic Premier of Newfoundland, was one of those included in the King's New Year's honors. Sir Edward is a native of Britain's oldest colony. He received his early education at St. Bonaventure's College of St. John's, and afterwards took a course at Ottawa University, where he graduated with honors.

HE then chose the legal profession, and soon afterwards entered the political arena, and has been fighting the people's battles for over twenty years. During that time he has never been defeated. Nearly four years ago his party was successful at the elections, and he became Prime Minister. During his term of office the colony has had a wonderful era of prosperity, owing to his progressive policy. In fact, the past year has seen the colony making more marked advance along the high road of prosperity than any of its predecessors.

WEEDING OUT

DEAR Sir—In reply to "Citizen's" letter re "weeding out" of Catholics from office, I beg to inform him that 75 per cent. of the menial positions in the gift of the government are held by Catholics, which certainly leaves room for our Protestant friends to ask "where do we fit in?" However, if such a state of affairs existed under the previous administration, and Catholics did not get their share of offices, I can name three Catholics who succeeded Protestants in office under the present administration, viz.: Dr. Carruthers, Chas. Hamilton and D. B. O'Brien, and can mention Catholics in the post office who waited sixteen years to get common justice.

WEDDING OUT

THE treatment meted out to Captain Doyle on the steamer Winoca was most unfair, and I trust the matter will not be allowed to rest, and that Captain Doyle will be given an investigation, as it is conceded that the steamer Winoca is the most mismanaged boat in any of the government departments, and has always been so under the present management, and if I would not burn the paper I would like to tell "Citizen" what I think of it. "Citizen" knows who did the trick.

W. M. F. BUCKLEY.

Notice to Contractors

Tenders will be received until noon on Tuesday, February 18, 1913, at the office of the undersigned, for the building of a separate school in London, Ont. The lowest or any tender not necessarily accepted.

McBride & Fairfield Architects Edge Block, London, Ont.

FINANCIAL STATEMENT OF THE Mutual Life of Canada HEAD OFFICE - WATERLOO, ONTARIO For the Year ended 31st December, 1912 CASH ACCOUNT BALANCE SHEET

FIVE MINUTE SERMON

SECOND SUNDAY IN LENT

THE JOY OF PENANCE
He was transfigured before them. Words from to-day's Gospel.

At first sight, my dear Brethren, it seems strange that just as we have entered upon this season of fasting and penance the church should have chosen for to-day's Gospel one of the few accounts which the Evangelists have given of the manifestation on earth of our Lord's glory and majesty. The Gospels, as you are aware, are mainly made up of the record of our Lord's words, actions, and sufferings; they tell us how the Son of God made man went about from place to place, doing good, healing the sick, consoling the sorrowful and in the end undergoing cruel sufferings and an ignominious death. There are but few instances recorded of his being glorified and honored with more than human glory and honor, and when such is the case no long and detailed description is given, the fact is barely mentioned, and the narrative passes on.

But to-day's Gospel forms an exception to this general rule. In it special pains have been taken by the Evangelists to give us in detail a description of the other side, so to speak, of our Lord's life. We are told that our Lord chose, out of the twelve, Peter, James, and John, and led them up into a high mountain, and was transfigured before them: so that His face did shine as the sun, and even His garments became shining and exceeding white as snow, "so as no fuller upon earth can make white." And then there appeared to them Elias with Moses talking with Jesus. And so astonished and impressed was Peter that he exclaimed: "Lord, it is good for us to be here: if Thou wilt, let us make three tabernacles, one for Thee, one for Moses, and one for Elias."

Now, why has the Church, by selecting the account of the Transfiguration at this season, turned our thoughts to what seems so inappropriate a subject? It would seem that it would have been better to have chosen those parts of the Gospel which treat of sin, of the judgment to come, of the punishments which await the impenitent sinner. Well, I do not know that I can tell you all the reasons why the Church has made this choice, but I think I can give you one reason, and that is, that the Church wished to encourage us and to animate us at this season by placing before us the glory which is in store for those who do penance and suffer here.

In this life there is nothing so familiar to most of us as suffering in some form or other. Most of us are obliged by our circumstances to pass our days in exhausting toil and labor. Disease and anxiety and want and disappointment are to be met with on all sides, and there are but few who are free from all these evils. And to all—even to those who are the most favored in this life—there is an hour coming which nothing can avert—the hour of death. This, as every one may see, is the present state of things. Moreover, our Lord, so far from encouraging us to expect freedom from suffering, insists continually upon its necessity. "Deny yourselves," "take up your cross daily," "blessed are the mourners," such are the words, our Lord addresses to His disciples. And the Church, that this teaching of our Lord may not be a mere speculation, brings it down into every-day practical life by commanding us at this season to fast and abstain. From all this the necessity of suffering is evident.

But however true this is, suffering is not an end in itself; it is only a means to an end; it is but a road to everlasting joy and glory. God permits and commands sufferings in order that He may give to those who endure their sufferings well an abundant reward. As St. Paul says: "That which is at present momentary and light of our tribulation worketh for us above measure exceedingly an eternal weight of glory." And it is in order that we may ever remember this that the Church calls upon us to consider the manifestation of the glory of our Lord and Master, to whom we must be made conformable in all things—in suffering in this life, in glory in the next.

TEMPERANCE

NO RUM FOR THE "CUBS"

There is a particularly dark side to the performances of the human pests who tempt ball players to become shocking examples when important games are about to be played, says the Chicago Daily News. President Murphy, of the "Cubs," points out that an alleged admirer of a player may do an important service for the opposing team by putting the player into a state of partial incapacity through a course of heavy drinking. The rules of the training camp and the training table show general knowledge by athletes of the harmful results to any one of them who drinks liquor.

The mystified public which, having seen its favorite team playing brilliantly and victoriously against its strongest opponents in the league, beholds it a few days later playing like an aggregate of amateurs and going down ignominiously before an inferior team, has had its suspicions aroused from time to time by the singular contrast. President Murphy's new rule may serve in the future to modify such reversals of form.

Baseball is a popular sport because it is a clean sport. It ought to be

"YOU'LL SUFFER ALL YOUR LIFE"

That's what the Doctor told him "Fruit-a-tives Cured Him"

CHESTERTON, ONT., Jan. 25th 1911
"For over twenty years, I have been troubled with Kidney Disease, and the doctors told me they could do me no good, and that I would be a sufferer for the rest of my life. I doctored with different medical men and tried many advertised remedies, but none of them suited my case. Nearly a year ago, I tried 'Fruit-a-tives.' I have been using this fruit medicine nearly all the time since, and am glad to say that I am cured. I give 'Fruit-a-tives' the credit of doing what the doctors said was impossible. I am now seventy-six years old, and in first class health."
GEO. W. BARKLEY.
In all the world, there is no other remedy that has cured so many cases of so-called "incurable" kidney disease, as "Fruit-a-tives". This famous fruit medicine acts directly on the kidneys—clearing and strengthening them—and ridding the system of the waste matter that poisons the blood. 50c a box, 6 for \$2.50, trial size, 25c. At dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

kept clean. Patrons of a baseball team are entitled to the best playing of which the team is capable. Players themselves would be much better off if compelled by their contracts to give a wide berth to the human pests whose idea of showing appreciation of a player's skill is to load down the player with intoxicants.

These are the rules laid down for members of the "Cub" team for the future:

1. The use of intoxicating drinks of any kind is absolutely prohibited.
2. When the team is at home every player must report at the West Side ball park in uniform not later than 10:30 a. m. each day and must be on the field at least one hour before game time at home or abroad.
3. All players must be in their rooms for the night not later than midnight and should arise not later than 8:30 a. m.
4. The smoking of cigarettes is absolutely prohibited.

The penalty for the violation of any of the foregoing rules will be a fine, a suspension or both, according to the offense.

THE TABOO ON MODERATE DRINKING

The use of alcohol is receiving some hard knocks these days. A prominent railway system, not content with the general rule heretofore in force on railroads forbidding employees to drink while on duty, now forbids employees to indulge at all in drinking out of employment hours, or in any other conduct which will impair their health or make them less alert and less capable while on duty. The owner of the nation's pets—a prominent baseball team—announces that moderation in drinking is not sufficient; the players on his team must leave alcohol entirely alone and abandon cigarettes. The justification for such rules may be found not only in the difficulty of being moderate in indulgence, but also in the cumulative and after-effects of dissipation. The world is moving; the old fetich of "personal liberty" at whatever cost of danger to the public at large seems to be losing its power. The Journal of the American Medical Association thinks that the time may come when every man to whom the life and safety of others are entrusted may be expected or even required to be as abstemious as ball-players and railway employees.

SOMEWHAT UNUSUAL FEATURES

If a story now going the rounds of the press be true, the Australian liquor law presents some features decidedly different from those that mark our legislation. It appears, according to this story, that in Australia the allow as many saloons as there are men willing to pay the nominal license, which is just enough to pay the registration fee. Every man who drinks, or expects to drink, in a saloon, must go to the City Hall and take out a license in the shape of a brass check, on which is stamped a number, and for this he pays \$5 a year and must always carry it with him.

Before he can get a drink in any saloon he must display that brass



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check. If he is a native regular customer, a barkeeper looks over his book and tallies his drink or drinks. If he is a stranger and has taken out his license the new man is entered on the book with his number, and his drink entered up against him.

Failure to do this, or selling a man a drink without having been shown the brass check means the absolute and actual closing of the saloon, and there is no appeal. Every morning a blacklist is sent out from the City Hall to each saloon, and we use any barkeeper who sells a drink to a man whose name is on that list.

JEANNE D'ARC IN NEW YORK

When three years ago Pius X. made the veneration of Blessed Jeanne d'Arc coextensive with the world, the world approved with a unanimity and enthusiasm never before accorded a similar event. Secular and sectarian magazines and journals, writers of all denominations, or of none—a few blantant French atheists excepted—were in accord in paying tribute to the matchless Maid of France. The London Times, the typical representative of the Protestant opinion most hostile to the faith that inspired her, and of her people whom she fought and at whose hands she suffered, heartily agreed that "few more noble figures have ever been held up to the veneration of their fellows," and closed a warm eulogy with the declaration: "The elevation and the moral beauty of Joan's character have won the hearts of all men."

America did not yield to Europe in devotion to the maid, and among her most zealous devotees were found non-Catholic Americans. The charm that won and purified the blaspheming soldiery of Orleans melted the irreverent cynicism of Samuel Clemens into a passion of knightly love, as for a thing divine, and trained his trivial pen into the seriousness of holy reverence. Our secular writers followed in similar vein, and many who found no occasion to write or speak, cherished her memory and quietly planned how best they could honor her. A few distinguished Americans, mostly non-Catholics, determined that the great Catholic heroine should be held up to the respect and reverence of the American people, and for that purpose a statue worthy of her, and of her nation and ours, should be erected in the metropolis of America. Having subscribed two-thirds of the \$3,000 deemed requisite, they searched the world for memorials of the maid in sculpture, paintings, casts, manuscripts and printed pages, and in order to interest and instruct the general public, opened, January 7, a month's exhibition of this unique collection in the American Numismatic Society building of New York. The banner of Blessed Jeanne's device, Jesus-Maria, surmounting the fleur-de-lis, was conspicuous, and the banks of lilies and roses and ferns that clustered around her statue were not unworthy of the shrine of a saint.

Her sanctity, as such, was not stressed in the dedicatory speeches. The speakers, refraining, perhaps wisely, from eulogizing those essentially Catholic qualities of the Maid with which their creeds gave them slight acquaintance, followed the line of thought so eloquently expressed by Mark Twain: "She was the Genius of Patriotism embodied and made flesh. . . that noble child, that sublime personality, that spirit which has no peer in its purity from all alloy of self-seeking, self-interest, personal ambition. . . A slender girl in her first young bloom with a martyr's crown upon her head, and in her hand the sword that severed her country's bonds, she was the most noble life ever born into this world save only One."

If the speakers failed to bring out Blessed Jeanne's Catholic devotion to Jesus and Mary, to Saints Michael and Margaret and Catherine, and the Sacraments of the Church, that inspired and sustained her heroism, the account of her life in the fine exhibition catalogue, freely distributed by the Committee, amply compensates for the omission. Her Catholic character is shown forth by Mr. Reynolds in much the same light as it appeared to Andrew Lang: "She was the most perfect daughter of her Church; to her its Sacraments were the very Bread of Life; her conscience by frequent confession was kept fair and pure as the lilies of Paradise."

people. It is particularly grateful to Catholics that our non-Catholic brethren are taking a leading part in erecting in our greatest park a memorial of a heroine whom the Holy Father has raised to the altars of the Church.—America.

CHESTERTON

HIS ESTIMATE OF IRELAND AND THE IRISH

Ireland has in it a quality which caused it (in the most ascetic age of Christianity) to be called the "Land of Saints;" and which still might give it a claim to be called the Land of Virgins. An Irish Catholic priest once said to me: "There is in our people a fear of the passions which is older even than Christianity." Every one who has read Shaw's play upon Ireland will remember the thing in the horror of the Irish girl being kissed in the public streets. But it is not this purity which I should chiefly count among the legacies of the old Irish morality. A much more important gift is that which all the saints declared to be the reward of chastity; a queer clearness of the intellect, like the hard clearness of a crystal.

This is probably why Irishmen succeeded so much in such professions as require a certain crystalline realism, especially about results. Such professions are the soldier and the lawyer; these give no opportunity for mere illusions. If you have composed a bad opera you may persuade yourself that it is a good one; if you have carved a bad statue you can think yourself better than Michael Angelo. But if you have lost a battle you cannot believe you have won it; if your client is hanged you cannot pretend that you have got him off.

There must be some sense in every popular prejudice, even about foreigners. And the English people certainly have somehow got an impression and a tradition that the Irishman is genial, unreasoning and sentimental. This legend of the tender, irresponsible Paddy has two roots; there are two elements in the Irish which made the mistake possible. First, the very logic of the Irishman makes him regard war or revolution as extra-logical, an "ultima ratio" which is beyond reason. When fighting a powerful enemy he no more worries whether all his charges are exact or all his attitudes dignified than a soldier worries whether a cannon ball is shrewdly or a plan of campaign picturesque.

He is aggressive; he attacks. He seems merely to be rowdy in Ireland when he is really carrying the war into Africa—or England. A Dublin tradesman printed his name and trade in archaic Erse on his cart. He knew that hardly anybody could read it; he did it to annoy. In his position I think he was quite right. When one is oppressed it is a mark of chivalry to hurt oneself in order to hurt the oppressor. But the English (never having had a real revolution since the Middle Ages) find it very hard to understand this steady passion for being a nuisance, and mistake it for mere whimsical impulsiveness and folly.

When an Irish member holds up the whole business of the House of Commons by talking of his bleeding country for five or six hours, the simple English members suppose he is a sentimentalist. The truth is that he is a scornful realist who alone remains unaffected by the sentimentalism of the House of Commons.

The Irishman is neither poet enough nor snob enough to be swept away by those smooth social and historical tides and tendencies which carry

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A DEVOTED WIFE HELPS HER HUSBAND TO A CURE THROUGH SAMARIA PRESCRIPTION

Mrs. S., of Trenton was in despair. A loving father, and a careful provider when sober, her husband had gradually fallen into drinking habits, which were ruining his home, health and happiness. Drink had inflamed his stomach and nerves and created that unnatural craving that kills conscience, love, honor and breaks all family ties.

Now if you know of any home on which the curse of drink has fallen, tell them of Samaria Prescription. If you have a husband, father, brother or friend on whom the habit is getting its hold, help him yourself. Write to-day.

PRESIDENT SUSPENDER
NONE-SO-EASY

Radicals and Labor members comfortably off their feet. He goes on asking for a thing because he wants it; and he tries really to hurt his enemies because they are his enemies. This is the first of the queer confusions which make the hard Irishman look soft. He seems to us wild and unreasonable because he is really much too reasonable to be anything but fierce when he is fighting.

MASONRY IN AN ARMY

In the military reform introduced by M. de Broqueville in Belgium, the officers are forbidden to belong to any secret or political society. Coming from such a source the announcement has caused an explosion among the Freemasons of the country. They protest that it is aimed at them and are denouncing the Government for attempting to clericalize the army. As a matter of fact the prohibition dates from 1846, but it has never been enforced except to prevent an officer from joining any Catholic society. He could not even be a member of the St. Vincent de Paul Society, while his companion in uniform could laugh at him and belong, if he wished, to all the lodges in the Low Countries.

There is no doubt that there are elsewhere membership in the Order meant promotion. There is no other way of accounting for the number of incompetents who have succeeded in being named to great and responsible positions. Nor can there be any doubt that the aim of the Craft is above all political in spite of its reiterated protest that it is merely "an assemblage of upright and free men whose cult is honor and human dignity." The Grand Master, Joseph Descaut, who was inaugurated in 1905, had no hesitation in saying that he wanted his fellow Masons "to get together in order to make the nation mistress of its destinies," and the independence, which is one of the leading papers in opposition to de Broqueville, declared with exultation, on March 18, 1911, that "the Grand Orient was a meeting place where Radicals and

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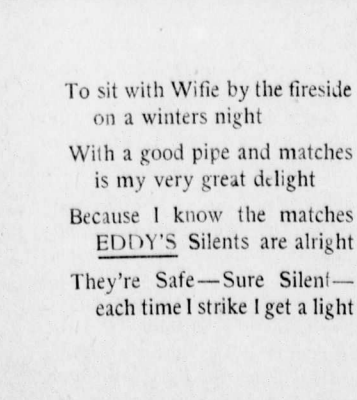
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With a good pipe and matches is my very great delight
Because I know the matches EDDY'S Silents are alright
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SOLIDARITY OF MASONRY

The American Freemason of February, 1913 (though by a proofreader's oversight "1912" appears on the cover) publishes a summary of a circular letter sent out by a number of very earnest Freemasons who participated in the recent International Peace Congress at Geneva. The editor calls attention to the fact that "It is signed first by Brother Magalhães Lima, Grand Master of Portuguese Masons, and one of the principals among those concerned in his deposition of royalty in his home country, and in establishment of the Lusitanian republic. The circular is at once a warning and an appeal. It sets forth what are alleged to be the designs of the Roman Church—and to make itself the supreme, even the sole authority, not only in things spiritual, but also in purely temporal affairs. These efforts, says the circular, are adapted to meet every situation: sometimes made openly and blatantly, but at other times proceeding by methods hidden or plausible and jesuitical. The unceasing efforts of clericalism, continues the circular, have but one aim—to rehabilitate the Vatican as seat of a world power; to elevate the papacy above all governments. After giving several recent illustrations of priestly intrigue, the framers of the circular call upon Freemasons of all countries to forget their differences that they may unitedly face the common danger. Craftsmen are urged to make such preparation that they may resist clericalism at every point. Only thus can the freedom of conscience, gained by past struggles and sacrifices, be preserved from the destroying hands of bigotry and intolerance. Nor does this article exclude English and its associate American Freemasonry, which have hitherto protested that they had no affiliation with the anti-Christian Grand Orient of France. For in the same issue of the American Freemason we are informed that the result of the meeting of the International Masonic Club, held in London on November 15, was the conclusion: "1. That the Grand Orient of France, with regard to religious tests, is much nearer to the original plan of Masonry, as set forth in the first constitutions, than is the Grand Lodge of England. "2. That the French Masons are worthy men, doing a wonderful work for the cause of progress and enlightenment. "As a matter of fact," continues the writer, "French Freemasonry has ever since 1878 been steadily growing more intelligent and scholarly, more compact, more serene, more self-confident, more effective, and more elevated. At this day it is the model for all the world in respect to these qualities. There is no American jurisdiction that can compare with it. "And yet the Grand Orient of France is so avowedly atheistic that it boasts of having by its legislative action "extinguished even the lights of heaven"; while the Masonry of Portugal, over which Mr. Magalhães Lima presides, has made an inferno of that unhappy country from the first day that the revolution, organized by the Craft, set up its cruel and ridiculous republic.—Sacred Heart Review.

the guilt I should have incurred, and the account which at the last day would have lain against me, had I not become a Catholic; and it pierces me to the heart to think that so many excellent persons should still be kept in bondage in the Church of England, and should, among the many good points they have, want the great grace of faith, to trust God and follow His leadings. This is my state of mind, and I would it could be brought home to all and every one who, in default of real arguments for remaining Anglicans, amuse themselves with dreams and fancies. I am, dear sir, truly yours, John H. Newman." Archbishop Bourne, on finishing the reading of the letter, remarked: "I think that we may safely say that he was raised up to convey the old, unchanging message in new words and in a fresh setting acceptable to the Englishmen of his day. No voice has fallen on English ears so persuasively as his."—Sacred Heart Review.

SHAMROCK WEEK IN OTTAWA

Under the distinguished patronage of H. R. H. Princess Patricia of Connaught and Her Excellency the Countess of Aberdeen, Vicereine of Ireland. "Wear a shamrock for the orphans." The Ladies' Auxiliary St. Patrick's Orphanage announces its second Shamrock Week, March 13th to March 17th, 1913. In thus appealing to the public through the dear little shamrock the society feels that it is performing a double charity, selling shamrocks made by Irish orphans for Canadian Orphans (at not less than 10 cents a spray.) This was strikingly verified by the Countess of Aberdeen's words to President Mrs. A. Livingstone Masson on the occasion of her visit to Ottawa Jan. 1913, when she congratulated the President of the Auxiliary on the good work being done and said, "Shamrock Week in Ottawa is only an echo of the joy that the Shamrock Week order brings to the Dublin Orphanage." This year's work will be carried on a house to house canvas principle, as in 1912. The president having divided the city into six districts, each with a convener who will appoint her own assistants. The educational institutions will be canvassed by a special committee, also the theatres. The society solicits orders under its own motto, "Wear a shamrock for the Orphans." All information etc. gladly given on application to the Secretary Ladies' Auxiliary, Mrs. Robert A. Devine, 181 Waller St., Ottawa, Ont.

CONCERT AND DRAWING OF PRIZES

On the evening of Feb. 3, a band concert and drawing of prizes was held in the town hall in Brampton in aid of St. Mary's Church. The following were the prizes and winners: Morris chair, won by Mr. Norval, Brampton; silver gold-lined comport, won by Wm. Higgins, Brampton; eight-day clock won by W. Anthony, Brampton; gold mounted umbrella, won by Mr. Greensword, Brampton; silver cream and sugar set, won by Bazel Koster, Toronto; set of carvers, won by Miss E. Egan, Toronto; box of cigars, won by T. McConnell, Brampton; box of tea, won by E. McCabe, Toronto; books, value \$5, won by Jos. Murphy, Toronto; pipe in case, won by Jos. Harrison, Brampton; box of oranges and pair of slippers, won by Mr. McQuinchy, Brampton; fancy cake, won by Mrs. Weir, Toronto; leather bill book, won

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by Miss Morgan, Dundalk; berry spoon, won by C. J. Boulton, Mimico; fountain-pen, won by Jos. Hosie, Brampton; fancy cushion, won by Miss Mulhall, Dundalk; box of chocolates, won by M. J. Gilpin, Brampton; shaving set, won by J. Dodds, Toronto; lady's waist, won by A. F. Walker, Orangeville; centre piece won by Mrs. Bright, Brampton; apron, won by S. H. McGibbon, Georgetown.

The pastor, Father Egan, announced to the large gathering that he had received nearly \$600 and he thanked the people for their generous support both in donating of prizes and purchase of tickets. He called on Rev. Dr. Treacy to address the people, and the Dr. in his usual fluent style gave a short lecture on the qualities of Christian citizenship and his talk, intermingled with a few stories, and his Irish wit, was much appreciated. A vote of thanks was moved and seconded by Mr. Ingoldsbay and Mr. Morphy, K. C., of Brampton.

"PASTOR RUSSELL"

A verdict for the Brooklyn Eagle and against Pastor Charles T. Russell of miracle wheat fame was returned by a jury in Brooklyn on Tuesday at the close of a \$100,000 libel suit which has grown out of the publication in the Brooklyn newspaper of a cartoon pretending to portray the plaintiff in the act of being called away from his task of peddling miracle wheat to join the union bank directors. The jury was out 40 minutes. In summing up for the defense Isaac R. Oeland insisted that the sale of miracle wheat as carried on in Pastor Russell's tabernacle and elsewhere was a purely business scheme to benefit the Watch Tower Bible & Tract Society, which, he asserted, is dominated by Mr. Russell.

FARMS IN THE WEST

We have been advised by Rev. Father L. Leconte, S. M. T., Castor, Alberta, that there are now excellent chances for settlers in the district where he resides. Intending settlers in the West might write him for particulars. Land is suitable for wheat or mixed farming and can be purchased cheaply and on favorable terms. In two or three years a much higher price will have to be paid. We are also advised by Father Leconte that there are good openings for young professional men in the many new towns opening up in that part of Alberta.

No man can be generous with God who has not a great, broad love of his neighbor. Words are little things, but they strike hard. We utter them so easily that we are apt to forget their hidden power. Fitly spoken, they act like the sunshine, the dew and the fertilizing rain, but when unfitly, like the frost, hail and devastating tempests.

FAVORS RECEIVED A subscriber in Cantley, Que., wishes to return thanks to the Sacred Heart of Jesus and the Blessed Virgin for a favor received. A subscriber wishes to return thanks to the Sacred Heart for a favor received. I promised to publish in the CATHOLIC RECORD, I also wish the prayers of the faithful for an undertaking through the intercession of the Blessed Virgin, and St. Joseph with a promise to publish if granted.

DIED O'NEIL.—In St. Joseph's Hospital, Guelph, Ont., January 22nd, 1913, Bernard O'Neil, aged seventy years. May his soul rest in peace!

BEST.—At St. Joseph's Hospital, Hamilton, on Feb. 7, 1913, Alban Charles Best, native of Bath, England. May his soul rest in peace!

PEARSON.—At Warnock, Sask., on Jan. 27, 1913, Mary Kane, beloved wife of Wm. Pearson, aged forty years. May her soul rest in peace.

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MUTUAL LIFE

Notes on Annual Statement of the Mutual Life Assurance Company of Canada for the year ending in January, 1913. BUSINESS IN FORCE For many years the progress of the Mutual Life Assurance Company of Canada, while not spectacular has been rapid. To glance at the Annual Reports for the last twenty years is to observe year after year an almost continuous prosperity, happily unrelieved by a single calamity. The business of the Company in force at 31st Dec. 1912 was \$77,911,553.84. The yearly increases have been so regular that one can almost foretell without being a prophet that within a very few years the hundred million mark will have been passed.

ASSETS It was with some degree of pride that in 1900 the total amount was quoted at over five millions. Today they amount to over twenty millions or to be exact \$20,074,344.80. All these funds are invested in the Dominion of Canada and no speculative securities of any kind are carried. It is claimed by the company and its claim is valid that not since its foundation has \$1 of the policyholders' funds been lost.

RATIO AND EXPENSE Not the least remarkable feature in the year's Report is the low expense ratio. In view of the fact that the splendid new offices of the Company were completed and furnished during the past year, it was naturally to be expected that the expense ratio might rise. To the surprise of the officers of the Company themselves, it was found that on the contrary it had actually fallen by almost one half of 1 percent.

MORTALITY Referring to the mortality experienced last year the ratio of 1.01 is quoted as being exceedingly low. This year it is 1.04 per cent, which, while higher than that of 1911, is still extremely favorable.

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WANTED AT ONCE A SECOND CLASS Normal trained teacher for C. S. Sec. No. 7, Fallowfield, Ont. Salary \$450 to \$500 according to qualifications. Reply to Charles McKenna, Fallowfield, Ont. 1797-3

TEACHER WANTED FOR SCHOOL, SECTION No. 4, Dover Township, County Kent, who holds a first or second class professional certificate to teach and speak the English and French languages. Catholic preferred. Salary offered \$500 per annum. Duties to begin after the Easter holidays. Apply to Joseph Cadotte, Sec. Painscourt P. O., Ont. 1797-11

WANTED A TEACHER FOR ADVANCED classes of Separate school, Cache Bay, Ont. French and English. Salary \$400. Apply to Rev. Thos. H. Trainor, Sec. Treas., Cache Bay, Ont. 1797-11

HOUSEKEEPER WANTED WANTED FOR A COUNTRY PARISH, a neat housekeeper. Apply stating age, experience, and references. Box W, Catholic Record, London, Ont. 1797-2

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AN INTERESTING NEWMAN LETTER

Preaching in the new Oratory at Birmingham on the sixty-first anniversary of Cardinal Newman's reception into the Catholic Church, the Archbishop of Westminster said: "We have his own assurance often times repeated as to the peaceful certainty which was the outcome of his submission to the Catholic Church. May I read to you a further testimony which, perhaps, may help some hesitating soul, even though more than fifty years have passed since the words were written? It was addressed to my own father, who then a young man and a very recent convert from Anglicanism to the Catholic Church, had been disquieted like many others, by the persistent rumors that Dr. Newman was dissatisfied as a Catholic, and was contemplating a return to the established church, and had written to ascertain the real truth from him to whose writings he owed, under God, his own reception into the Church." The letter is dated from Maryvale, June 13, 1848. It is embodied in the book of Cardinal Bourne, recently published, from which we quote it: "Dear Sir—I return an immediate, though necessarily hasty answer to your enquiry, which made me more than smile. It is wonderful that people can satisfy themselves with rumors which the slightest examination, or even attention, would disprove; but I have had experience of it long before I was a Catholic. At present the persons who saw through and reproached the evangelical misrepresentations concerning me, when I was in the Church of England; believe of me things quite as extravagant and as unfounded. Their experience of past years has taught them nothing. I can only say, if it is necessary to say it, that from the moment I became a Catholic, I never had, through God's grace, a single doubt or misgiving in my mind that I did wrong in becoming one. I have not had any feeling but one of joy and gratitude that God called me out of an insecure state into one which is sure and safe, out of the way of tongues into a realm of peace and assurance. I shrink to contemplate

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