MISERABLE CANT Some of the people who weave chaplets of rhetoric for those who write problem novels and plays that minister to obscenity must have an abiding faith in the gullibility of the public. They have pretexts by which they seek to justify their conduct. They can see, owing to an abnormal optic nerve, beauty in filth, and lessons in a performance that reeks of the immoral. And then they point to crowded playhouses and "best sellers" as proof beyond question that their view is correct, their praise deserved. It is all miserable cant, and they know it. Books that treat of the seamy side of life, of adventuresses who violate crudely or artistically the laws of God, are but influences to swell the tide of sensuality. They are written, pace the critics, to attract the dollars from those who have no respect for either their minds or hearts, and who allow themselves to be pawed over by scribblers whose sole ambition is to make verbal mud-pies, and to serve them in all their rottenness as mental food. One disturbing fad is that many people seem to like them. For its ability to see splendor in the gleam of the putrescent, beauty in those who are swayed by passion, lessons in the darksome details of lust is surely evidence of its unloveliness to those who house purity in heart inviolate and hedged around with prayer's safeguards. Some sociologists - a very over-worked word-are quite sure that the people who pay to witness "dramatized stenches" are instructed and furnished with all kinds of appliances for stormy weather. Cant again, learned from theatrical managers who have no standards of fitness and decency. These poor people are bitter with a morbid curiosity. They are neither instructed nor uplifted. And the influences they carry with

PATHETIC

them from this sort of a theatre

may take root and yield an abundant

harvest of evil.

A very pathetic spectacle is that of young persons reading the stuff that cannot but rob the soul of its frag-When you think of it, it is a monstrous thing-this submitting a young soul to the corroding touch of evil. And yet they do it blithely, forgetting that by so doing they bar themselves from the land where every bush is afire with God. Parental vigilance should be as a sentinel about them. But some parents have division; commanded her to teach, not a rudimentary conception of their but deprived her of the power of duties or responsibilities. So far as they are concerned watchfulness is a lost art. And with bridge-whisting, visiting, and going to the " moving pictures" they have no time to give to the children save to exhort them to get on in the world, to make a brave show even if others have to pay for it. They do not realize that there is a beauty in the character of an innocent young girl which nothing else upon this earth can equal. They do not understand that whatever tends to impair this innocence in woman is the first blight, after the touch of which she can never be herself again.

EVERY NIGHT

Many of our readers have seen young girls, who ought to be home, on the streets late at night. Bubbling over with fun, perhaps finding vent for animal spirits in joke and laughter, they pass along in twos and threes night after night. What, however, gripes at the heart are the brazen stares from eyes that should be veiled in maiden modesty, the swagger that seems out of harmony with girlhood, the flippant jest and retort. They are to be pitied. One could weep tears of blood over the children who are suffered by their proper protectors to take a post graduate course in the streets and have as preceptors any and every degenerate to whom purity is a jest or an impos-

THE REASON

sibility.

Now and then some non-Catholic out the causes of the empty pew. They adduce certain things, such as

fact, but they never seem to be able to put their fingers on the root of the matter. The preacher who aspires to be a specialist on civic questions, and tells his hearers with the greatest assurance certain things which they know much better than he does, may be a factor in diminishing church attendance. But they forget that many Protestants have broken away from the trammels of the past. The old watchwords are meaningless. The stories and fictions "What is the teaching of the Church in the question of Local Option, and why are some priests in born in a bitter past have no attraction for them. They know that the favor of it while others oppose it?" These are questions frequently heard Bible, to whose infallibility they had

penned their faith, has been questioned not only by infidels but also by leaders of their own party and has been discredited by them. Their creed may, through environment social and family relations, have s sentimental attraction for them, but it can never be quite the same as it was to their fathers. And because they are beginning to think for themselves on this subject they are realizing that no reasonable man can, without self-stultification, base his hopes of eternal salvation upon a creed made by men who are fallible, and who have no authority compet ent to define the truth. They are beginning to recognise that of all absurd notions which ever claimed large sway over the human mind, perhaps the most singular is that of a Supreme Being, Who for ages had spoken to men by direct communication or by ministers and prophets having a special gift of His own spirit, Who at last sent His Son with a message, should, when He recalled that Son, have simply put the record of all these transactions in a book and given to none any authoritative power of interpretation. The scales are falling from their eyes: the converts whose learning and piety can neither be questioned nor impugned are showing them the Church of which St. Ambrose spoke long years

THE CITY OF CONFUSION Speaking of Anglicans, the author of My Clerical Friends says that they pretend to believe in a Church of which their own revolt denies the existence. If she still exists why do they not obey her? If she has

Church."

ceased to exist, why do they talk about her? Have not Englishmen lost their reason when they gravely tell us that God made promises but forgot to keep them: that He intended His Church to be pure, but allowed her to become corrupt; designed her to abide forever in unity, but abandoned her in a few years to parable gifts but only to take them away again; gave to her enemies an infallible skill in detecting errors which He did not give her wisdom enough to avoid: and while He charged all men on pain of eternal reprobation to show her love and obedience, made it a still higher duty to refuse both. It would be more rational to believe with the infidel that He never made a Church at all than that He made such a thing as this. When we compare, as Christians alone are able to do, the clear and luminous faith of the most unlettered Catholic peasant with the senseless contradictions and incoherent views of the most learned and accomplished heretics, we understand why St. Athanasius always called the

Church. It is a case not for rebuke but for prayer. WHY?

the one possess a supernatural gift

which has been denied to the others.

And for this reason it is not anger

but compassion which we should feel

towards all who are out of the

One reason, we may tell a correspondent, why the Catholic priest is averse to having his name in the newspapers, is that he does not believe in self-advertising. He does not send excerpts from his sermons to the press. He does his work and is satisfied with the approval of conscience. Ready at all times for service, he does not cherish the delusion that he is eminently qualified for original clergymen labour mightily to find thought on questions which concern the specialist. And as for comparisons between Catholic and Protest-

the worldly spirit, to explain the ant clergymen, our correspondent may read Brownson for his instruction. Speaking of Catholic priests 'They this eminent convert says : surpass them (the Protestant clergy) as a body in logical training, in theological science, in the accuracy, and not unfrequently in the extent of their erudition.

THE CHURCH AND LOCAL OPTION

especially during the excitement of some of the hard fought contest which now mark the opening of al-most every New Year. At such times Local Option, or "the cause" as it is called, not infrequently becomes a sort of fetish to its advocates who in this blind enthusiasm are inclined to overlook the optional features of the matter. To Catholics, no matter how great the excitement of the campaign Local Option always remains just what it is, namely, a matter of choice in the exercise of their franchise and they feel secure in being guided by conscience in the choice they make. As there is no point of doctrine involved the Church has made no prouncement on the question. And it is worthy of note that even when the hardest fought contests are being waged in different localities throughout the province, it is rarely, and then only under exceptional circumstances, that Local Option is ever mentioned in a Catholic pulpit. As to why some priests oppose it and others favor it, that depends on local conditions. Local Option, wherever it becomes law, always causes great loss to the owners of hotel property. This is one fact that cannot be denied. Now the loss may be looked apon as a fine, the imposition of which is either just or unjust according as the sufferers deserve the punshment or not. If a hotel man conducts his place of business badly if as is frequently the case, he allows the license regulations to be violated and pays so little attention to the law that his place must be regarded as a disorderly house then he would undoubtedly deserve the punishment ago: "Where Peter is there is the or fine, which the community is empowered to inflict by passing local option. Under these circumstances any voter would feel bound in conscience to support the by law. On the other hand, if the hotels are properly conducted, with all due regard for the requirements of public order and public decency, it is diffihow the loss caused by local option can be justified and in that case any conscientious man would naturally hesitate before giving his support to a measure that would operate to cause a manifest injustice to law abiding citizens. By the mere fact that a man is the owner of an hotel he surely does not abdicate his right to justice and fair play. Hence the different conditions that prevail in different places sufficiently explain why some priests favor and others oppose local option. Every priest is by virtue of his office an advocate of temperance; he is the oing so; endowed her with incom- friend of every virtue and the foe of every vice. But whether the virtu of temperance is helped or hindered by the passage of Local Option is a disputed question. There are many good men, equally honest, earnest and intelligent on both sides. No one will deny that they have a right to their opinions, and that their honest conditions should be respect-If while forming their own opinions they are satisfied to attend to their own affairs and not meddle with those of others, then they are simply exercising local option in the most restricted meaning of the phrase. However, there is ample reason to believe that it is the harm done by disorderly hotels rather than any positive good that can be expected to result from closing the licensed bar that causes local option to carry in the majority of places. This is a hopeful sign, for it conveys a warning which if heeded will be produc tive of much good. latter "maniacs." It is evident that

A NON-THINKER'S TALK ON THINKING

Writing in the Century on the New Religion of Patriotism," Winston Churchill says: "We want a religion. Perhaps we are waiting for We'd plunge into life, a new one. into usefulness, if only we knew whatlife were, but we don't know." The "want" thus indicated is one

of the results of no religion in the schools. Mr. Churchill also says, We look around us and we perceive at length that every institution in our modern government, every dis-covery in our modern science from the telegraph which encircles the globe to the cure and prevention of been accomplished disease, has been accomplished against the principle for which that Church stands, the principle of having our thinking done for us."

Of course he means the Catholic Church and he slanders it. Very many of the "discoveries in our modern science " and most discover-

ies in our olden science, are the work of priests and monks of the Catholic Church, which Mr. Churchill ought to know. Those Catholic discoveries required some thinking.—Exchange.

ALL MAIL OPEN TO WILSON

PRESIDENT DENIES TUMULTY LETTERS

Washington, D. C., Feb. 17:-In a etter to W. W. Prescott, editor of the Protestant Magazine, published here, President Wilson has denied emphatically that his correspondence is handled with religious prejudice by his secretary. Joseph P. Tumulty.

The correspondence made public to day by the magazine follows: "The President, Washington, D. C., Jan. 15.—Sir: I learn from personal interviews and correspondence that there is a widespread feeling among Protestants that it is practically impossible for any communication relating to the activities of the Roman Catholic church to reach you personally, for the reason that all such letters are withheld from you by your private secretary, Mr. Tum-ulty. It is unfortunate both for you and for the country that such an im-pression prevails and that it seems to have some foundation.

SEEKS REPLY TO LETTER

"Before dealing with this subject in this magazine, I am writing to ask or a statement from you which might be of service in restoring confidence among some of the citizens of this republic. Any reply however brief, showing that this letter actually reached you, would be a source of satisfaction. "When you were governor of New

Jersey I wrote you concerning some criticisms of your course in which you were charged with showing favoritism to the Roman Catholic church and your reply placed the matter in such a light that I did not leem it necessary to make any reference to the subject. My desire is to leal fairly with public men and hence W. W. PRESCOTT." this letter.

WILSON BRANDS REPORTS FALSE The president's reply under date of

Jan. 19, follows:
"My Dear Sir': Allow me to acknowledge thereceipt of your letter of Jan. 15 and to thank you for your andor in writing me.

"I beg leave to assure you that the impression that any part of my correspondence is withheld from me n any circumstances by my secretary on account of religious predilections on his part is absurdly and utterly false. I venture to say that no presilent ever had more frank and satisfactory relations with his secretary

than I have with mine.

"The whole of my correspondence is constantly open to me. Mr. Tumulty is more prompt, perhaps, to call my attention to matters in which his prejudice is supposed to be engaged than to other matters of relative in-

difference. "Of course, I need hardly add I am not speaking from an impression, but from knowledge of just how my correspondence is handled.

WOODROW WILSON

THE CASTELLANE-GOULD CASE

Another decision in the Castellane-Gould case, which may need a few words of explanation. After the second verdict of the Rota, which pronounced in favor of the nullity on the ground that Anna Gould did not give a proper matrimonial consent to the marriage, the Defender of the Bond took two steps; first he appealed to a third turnus of the Rota or a final and definitive verdict on the case on its merits; second, he interposed a recourse to the Supreme Court of the Segnatura to have the second verdict of the Rota quashed on the ground of fact that Anna Gould had not been properly cited to appear and give evidence. It was this Segnatura recourse which was decided recently, and decided in the sense that the citation had been properly made and that therefore. the second Rotal sentence stands for the present. For several reasons resolution may be welcomed. The issue was purely a technical one -the evidence of Anna Gould was already full before the court; the suashing of the verdict would have meant only that the case was to be tried again before the same three auditors, and this would have involved further delay, expense, waste of time and annoyance for all concerned. It now remains, of course, for a third bench of Rotal Judges to go into the whole case once more, and to give a verdict which shall be

definitive.

Is it possible to devise some means for diminishing the number of similar processes. The question may become urgent in view of the notorety of this Gould Castellane case and of others tried before the Rota. People now know just what kind of evidence is required to secure a legal ecclesiastical sentence of annulment, and "unscrupulous persons may be inclined to make use of this danger-

ous knowledge. There will neces-sarily be always instances of defectus consensus which cannot be obviated by any change in the present formula of matrimonial concert of matrimonial consent; error, fear, and the like, but perhaps it would not be difficult, and it might become necessary, especially in mixed marriages, to introduce into the formula of matrimonial consent a word or phrase explicitly annulling all pre-nuptial "pacts" or "conditions" CENSORS ANTI CATHOLIC affecting the consent. To the lay mind it will perhaps seem that such a phrase already exists to meet the Gould-Castellane case. It is con-tended by the actor in it that Anna Gould agreed to marry him not till death did them part but for as long as he behaved himself. What she actually did say, however, at the very and precise moment of making the contract was that she did take him or her lawful husband till death did them part, and these words might be supposed to exclude or annul any previous pact or condition oppos to their obvious meaning in precisely the same way that a last will ex cludes all previous wills. But neither the Defender of the Bond nor Anna Gould's counsel, obviously anxious and interested though they are to secure a sentence in favor of validity, have thought it worth while

ANOTHER CONVERT

legal arena.—Rome.

to use this little argument so there must be some flaw in it—and the lay

mind retires discomfited from the

ABERDEEN RECTOR JOINS THE CATHOLIC CHURCH-A LECTURER ON LABOR PROBLEMS

The Daily Citizen, the organ of the English Labor party, says: Surprise has been caused in labor as well as in ecclesiastical circles in Aberdeen by the announcement that the Rev. P. Williamson rector of St Margaret's Episcopal church, has tendered his resignation preparatory

to joining the Catholic faith.

During his stay in Aberdeen, Mr Williamson has taken a warm in-terest in labor and Socialist questions. He lectured on several occasions for the local branch of the Independent Labor party. One of his addresses on Socialism and religion created a great deal of interest at the time it was delivered. He is held in the highest esteem, not only by members of his own congregation only, but also by those connected with labor

and the trade union movement. In a statement issued recently
Mr. Williamson says his decision was
not made hurriedly, but after long
and prayerful consideration. "The and prayerful consideration. Kikuyu controversy has had nothing whatever to do with it It would have happened in any case, but that of course, has not made me feel less inclined to leave the Anglican communion. In short, I have resigned St. Margaret's with real sorrow cause I no longer believe in the Anglican positions or claims. I have taken the first step towards submitting humbly and unreservedly to the See of Rome, in the truth of whose claims I do unfeignedly be-

AN HISTORIAN, NOT A CONTROVERSIALIST?

Intellectual prejudice was the weapon used by the Pharisees to check the influence of our Lord's teaching: it is still the most formidable obstacle met with by His Church. Minds obsessed by the Church. Minds obsessed by the slander that Christ wrought His miracles by the devil's aid would naturally be impervious to His doc-trine and deny His claims. Once a lie has been accepted as true, then everything which is seen in the light of that lie is distorted. Now, at one time all Christendom knew the truth of Catholicism. No one doubted that our Lord had succeeded in founding a Church, according to the plan He had foreshadowed during His life an authoritative, universal, indefectible Church, teaching by His com mission, claiming to embrace all mankind according to His design, preserved from error by the indwelling of His Spirit. Possessed of that truth men could see, without being scandalized, the scandalous conduct of professing Christians: the human constitution of the Church did not prejudice her divine institution. But when the lie that the Church was not really divine entered men's minds they became incapable of sift ing the tares from the wheat and the whole course of history was misin-terpreted. There was a necessary denial of traditional teaching and the testimony of the Gospels had to be explained away : the great false Protestant Tradition began its devastating career.
Its effect still lingers in many

places, amongst various societies which trade upon it, in the hearts of many individuals who have lost all practical religion save hatred of Catholicism in the minds of students who have drunk it in with their mothers' milk and have directed their studies, unconsciously perhaps, all their lives long to fostering it. To this class belongs the bigots pilloried from time to time in these pages. Individually they are of little account: for all the intellectual influence such men have Catholics

might well be content merely to pity and pray for them. But they have a value as types, and if attention is again called to one of the worst it is that we may realize the deplorable condition of many of our neighbors thus spiritually blinded : Oculos habent et non vident.

Over three

Over three years ago The Month rebuked Dr. Hay Fleming, the Scot-tish historian, for lending the weight of his authority to the genuineness of the "Hungarian Confession," a parody of a Catholic Creed so outrageous in its extravagance as to stamp all real believers in it as men-tally diseased. We venture to put it so for, apparently, Dr. Hay Fleming no longer believes in it. He writes, it is true, a sort of defence of his previous view, not, indeed, in a reputable journal such as e. g. the Scottish Historical Review, papers, in The Protestant Observer; yet even there he confines himself to attempting to weaken the extrinsic arguments against the authenticity of this silly parody. It may, perhaps, be due to inadvertance, but nowhere does he venture to record his con-tinued belief in the document. We may quote a few of the articles to show that this Scottish historian is well advised in withholding his further support from this ridiculous fable. Mingled with some statements which are, in parts at least, sound we come across blasphemous imbecilities like the following :

V. We confess that the most holy Pope ought to be honoured with divine honour and with deeper genulexions than Christ Himself.

IX. We confess that every priest is much greater than the Mother of

God herself. . . . XI. We confess that the Roman Pope has power to change the Scripture, and, according to his will, to add to it or take from it.

XVII. We confess that the Holy Virgin Mary ought to be held by angels and by men to be higher than Christ the Sen of God History Christ, the Son of God, Himself.

Dr. Hay Fleming expends much learning in discussing Father S. Smith's account of the various editions of the work containing the above nonsense, nonsense which, we believe even the Protestant Alliance has ceased to father. A simple means of arriving at the truth would surely have been to study the document itself. Dr. Fleming claims that he is "an historian, not a controver-sialist." It is the function of an historian to weigh the intrinsic probabilities of the records he discusses. Is it, then, antecedently probable that any Catholic could believe in any of the blasphemous absurdities, illustrated above, which expressly contradict the current Catholic teaching? It would seem that the greater and more ridiculous the falsehood the readier is the anti-Catholic mentality to accept it. Unless, then, Dr. Hay Fleming condsscends to recognize that hatred of Catholicism is a positive hindrance to learning the truth about it, he must henceforth take his stand with Dr. Horton and Mr. Hocking amongst those who are controversialists but not historians.—J. K. in the Month.

BIGOTS DEFEATED

INDIGNANT CITIZENS INSIST ON REIN STATEMENT OF TEACHER

Readers of this paper will recall of Enid, Okla., who was refused a contract because of her religion. She had been employed in one of the Public schools there, and was a great favorite with parents of the Catholic children who attended her school. She was summarily missed because of her religion, this fact being mentioned by the superintendent in a letter informing her that her services were no longer re quired. As soon as the reason for ner dismissal became known to the citizens an indignation meeting was held at which the bigoted members of the board were vigorously de ounced. As a consequence not only has she now been reinstated, but three other Catholic teachers who had also been discharged for the "offense" have been restored to their former positions. This is what a local paper, The Events, says

of the proceedings.
"True to the prediction of The
Events, last Sunday's St. Louis PostDispatch published two columns
with lurid headlines, relating the story of the Enid lady teacher was employed to teach school and publication devoted to St. Joseph. then rejected when it was ascertained that she was a Catholic. The Sunday Post Dispatch has a circulation of readers—and hundreds of other papers all over the United States published the story. While the unfavorable advertising hurts, yet we assure a scornful world that Enid will never be the goat in such bonehead proceedings again. Even a worse feature in the rejection of Miss Mulkaren develops in that she had already been elected to teach in the city schools by the school board, had been assigned a difficult room (which Superintendent Jacoby says she was competent to teach), and was preparing to enter upon her duties when the question of her religious affiliation was raised and she was sent packing post-haste out of the city like a leper into banishment."

CATHOLIC NOTES

1845

The London Tablet announces the recent reception into the Church of Crawford Flitch, a brilliant writer, whose "A Little Journey in Spain," has lately appeared.

Cardinal Logue and the Archbishop of Tuam cordially encourage the movement to have Mass said next St. Patrick's day on the Hill of Tara, from which St. Patrick preached for the conversion of Ireland.

Mrs. Mary Long, an excellent Southern woman of eighty years and a lifelong adherent of the Baptist faith, was recently received into the Church by Father Clancy at Albany, Oregon. Her husband was also re-ceived into the Church on January 21, his ninety first birthday.

Cecil Chesterton, the brother of Gilbert K., tells that it was the reading of Huxley that made him a Cath-Huxley was the occasion. Mr. Chesterton is now one of the most brilliant journalists in London, edi-tor of The Eyewitness and the True Witness, weekly reviews.

The Honorable Hannis Taylor, diplomat and prominent counsel, has become a convert to the Catholic faith. He was baptized by Monsignor Russell (under whom he was in-structed), on New Year's eve, in St Patrick's church, Washington, and he made his first Holy Communion on New Year's day in the same church

Mr. Erskine Childers puts the position for the Unionists of Ulster in a few lines at the end of a letter in reply to one of Lord Grey in the Times. Belfast excluded, he writes, the number of Catholics and Protestants in Ulster is almost precisely equal, 597,573 and 597,176-a near balance. There are 92,000 Catholics

A new grand opera in English, treating of a distinctly Catholic subject, has lately been produced in London. It is "Joan of Arc," by Raymond Roze, who is at once his own composer, librettist, conductor and producer. Not less than \$70,000 has peen expended in staging "Joan of Arc" at the Convent Garden Theatre.

The new Governor of Guam, Commander W. J. Maxwell, U. S. N., is a Catholic who during his six years residence in Washington, took an active part in Catholic affairs. He member of the General Naval Board. During the past two years he was in active duty as Commander of the Mississippi and, later on, of the

The following persons have lately been received into the Church at Caldey Abbey, South Wales; Rev. W. Swinstead, curate of All church, Clapton; Rev. Mr. Pickering, H. Burnell Hudson of Wick House, Pershore, now a monk there; Miss E. M. James, a well known author of Carnaron, Wales, and twenty four of the islanders at Caldey.

A perpetual Sabbath is being celebrated on earth. This is not generally known, for most people think that the day they call Sunday is the only one celebrated. The Greeks observe Monday; the Persians, Tuesday; the Assyrians, Wednesday; the Egyptians, Thursday; the Hebrews and several Christian sects, Saturday; and the Christians, Sunday, Soreally, it is "The Lord's Day" always.

In Paris, while excavating for the Underground Railway, under the Place du Theatre Francais, the engineers encountered the rampart and the moat where the Blessed Joan of Arc is known to have fallen wounded by a shot from a crossbow, when she attempted to drive the English out of Paris. The exact spot is 328 feet from the Saint Honore gate and now in front of the Cafe de la Regence. & DANG MAR

A Catholic school built in 1814, continuing as a Catholic school without a day's interruption for one hundred years and still going on as a Catholic school in 1914, fully recognized by the Board of Education and the local Education authority, is per-haps, unique. Such a record is held by St. Wilfrid's, Preston, England. The annual reunion of its graduates was held recently and there was a record attendance. Many clergymen were among those present.

Undaunted by the implacable opposition of the Anglican Bidlops to the invocation of Our Lady the bolder spirits of the Romeward move-ment within the Anglican church have founded a special society and whose glories are set forth by the founder, the Rev. A. H. Baverstock, vicar of Hinton Martel. He writes 325,000—which amounts to 1,200,000 of the Foster Father of Our Lord as being the patron of the dying, of working men priests and of the Catholic Church.

The Berlin newspapers are still discussing the extraordinary exodus from the National church. The Balliwicks Courts are actually overworked with an immense number of those who wish to make declaration of change of religion. In one day alone eight thousand applications were received, while during December, up to the 23rd ult., some seven-teen thousand persons had seceded from Protestantism. Large numbers of these people join the Los von Rom movement the Monists and the Socialist Atheists also having their

AILEY MOORE

A TALE OF THE TIMES SHOWING HOW EVICTIONS, MURDER AND SUCH-LIKE PASTIMES ARE MANAGED AND JUSTICE ADMINISTERED IN IRE LAND TOGETHER WITH MANY STIRRING INCIDENTS IN OTHER

BY RICHARD B. O'BRIEN, D. D., BISHOP OF CHAPTER IV

THE DRAWING-ROOM AT KINMACARRA AND HOW IT WAS DISTURBED

The Lord of Kinmacarra was new comer, and was ambitious of being considered a good neighbor; so, on the third day after his arrival, he invited a large party to his noble mansion. His lordship had "stooped to conquer," and therefore Mr. Joyce Snapper was of the company. Mr. Snapper being only a land agent and attorney at law, and as law and physic are never, unless wantonly, disassociated, Dr. Creamer, surgeon, came, by special pre arrangement, in Mr. Snapper's gig. Our former acquaintance, Mr. Salmer, was early acquaintance, Mr. Salmer, was early in the drawing room, prepared to guest and parson; while, as it was a well-known resolution of Mr. Salmer never to divide his household, even Lord of Kinmacarra recognized domestic attachment which forbade any social indulgence to eithe in which both the reverend gentleman his lady were not united. In word, Mrs. Salmer made one of the number who graced the house-warming of the illustrious heir of the

To do Lord Kinmacarra common justice, he had gathered in a great crowd every one that was any way ound views; and little doubt can be entertained of the influence of such dinner parties, not only confirming sound views, but even in inspiring We would be inclined to lay a wager, if it were not vulgar to do so, that much external sanctity and high political principle are drunk in good old claret during down in good old claret during "holiday" reunions and disinterested family hospitalities,—one reason for "ministerial dinners" and Lord

But the Lord of Kinmacarra was wise as well as a noble man, and therefore was not going to be 'bored' by the vulgarity which he might benevolently tolerate. His lordship had a select circle of guests who had accompanied him from Englandtew, but select—and who were very much charmed with the opportunity of seeing some phases of Irish life which would raise them to the posi tion of critics upon "travels," "stories," and plays. It is something to see life—even Irish life—provided you are not obliged to live it. People will talk of it, and write about and one must be able open one's mouth; so we would recommend all gentlemen of en-lightened views, and ladies of decided literary taste, to go over to Ireland, if, however, they have courage

enough to do so. We will spare our readers the description of the drawing room Everyone knows what a drawing room is. The carpet was very rich and the furniture splendid; the chairs covered with rick silk, and so were the sofas, ottomans, and "faute The magnificent tables bore many magnificent things that sorely some of the well-informe persons who stood near them. There were three most complicated chan-deliers depending from the ceiling, and there was—a crowd. All the above, and twice as many other were seen twice over in th mirrors-two majestic ones, which every well-dressed gentleman and lady there into a most self com

nt tone of mind.

There is a gentleman leaning over the back of a curious Gothic chair, which contains a curious Gothic lady The gentleman wears many rings, which appear most dazzling when he twists a moustache that very likely will grow on his upper lip-in time; time is required for everything, particularly for every great thing. That is the Hon. Hyacinth Wilkins. Evidently he had very nearly been a tall man, and a dignified man; indeed he was a dignified man, though not tall. In fact, the Hon. Mr. Wilkin's body grew very long, as far as the hips; but somehow or other, the lower part of the system would not stretch in accord; he therefore was a short man with a long back; and, moreover, he had a sulky, sallow look, and he squinted. The lady is an Honorable too. Her dress is a great protection to her person; for no one can come within any distance of her in front. There is a semicircle of silk, in fact, spread all around her like a little field, and, of course, that is ground on which no one dares to tread. She wonderfully avoids tread ing upon it herself. The Hon. Miss Felman is the worthy person alluded to. She is only about thirty—a period at which she has stood still for many years—a thing not to be surprised at, when we reflect that the sun and other luminaries appear to stand still at a certain point of their periodic courses. She is a very plain person, with very thin hair, to which the coiffeur has added some other poor body's, a countenance rather bitter, and a nose rather trousse. lady has for some time been settling into a species of misanthropy —that is, a dislike of men and of things in general. She has serious things in general. She has serious notions of joining Miss Sellon—"Ye, Reverend Mother"—and therefore the looks with much pity on the weak ness of the world, and the contemptible vanities of fashionable life. The Hon. Hyacinth has just heard as

much from her, as she pulled the lace

trimming of her dress from the approach of his amorous t the hon. gentleman But assures her, as Leicester once did Queen Elizabeth, that all society would lose its centre were she to bandon it, and that it would be an injustice to the whole world to deny the people the light of her face. The Hon. Miss Felman smiled faintly—but not incredulously—and told the gentleman he was a thing which was not indeed very unlikely, considering all things; though, of course, we cannot take upon our-

selves to judge.

Let us direct the attention of the reader also to a sofa near the window, and to a young lady—a real young lady—who is sitting upon it. Beside her is a splendid looking your man say about twenty five years of age, and who, if he be at all vulnerable, is in danger. Miss Tyrrell, the lady alluded to, has a finel-shaped head, and a face like those of which Petrarch dreamed. If the reader be retrard dreamed. If the reader be acquainted with the angels that is with the angels of Raphael and Domenchino, he would say that Cecily would make a model for pencilman or sculptor—a model for the cherubim class of Heavenly Citizens. The first thing which

struck you in her was the soul-the

eyes, and presided in her noble bear

To low spirits her air looked like pride, and meaner natures, feeling the influence of her character, vainly mitated it. She had little or n color, but she was dazzlingly fair, and she had a smile and a grace that wrought magically—at least, so many good folk declared—and which "won good folk declared—and which "won all hearts with softness. or with spirit awed." It was quite remark-able, that Cecily Tyrrell never covered the whole floor with silk and lounces-that she wore her bonne on her head—and that she could never be induced to hang the lower part of her garments from a hoop of wool or cotton tied below her waist. It must be admitted, however, that nany young people, who admired these matters, came to a decided conclusion that Cecily Tyrrell was ec centric, and "self opionated"—defects which, of course, the aforesaid young

ladies very properly avoided.

Cecily Tyrrell looked rather paler han usual, and the young cavalier smiled knowingly as he remarked it. Ve have said he was a fine young man, which we beg to repeat. In ruth, he was a manly resemblance of Cecily herself. He was tall with black hair and black eyes like her the same mouth—the same quiet, elf possessed air-the same engaging look—the same everything, un-less an indescribable majesty, which was peculiarly—his sister's. Now we will warrant the reader thought hat we were going to create a condition of things proper for a love tale. We hope that, having found his error, ne will be more charitable in future and give us more of his confidence.

The Lord of Kinmacarra was o ourse everywhere about the drawing room. He stopped more than once near Frank Tyrrell, and the "charm ng Cecily," as his lordship called her. He even stood near the Hon. Hyacinth for a few moments, but saw e was not absolutely necessary to his sister, and be had, at the momen we have been describing. ettled between the attorney and Mr almer (and Mrs. Salmer of course). His lordship was a fair specimen of an animal nobleman. He was five eet eleven, portly and fresh looking. with blue eyes, and a great quantity f auburn hair, kept duly and profusely curled.

The parson was talking of the progress of evangelical instruction," n every place where the hearers had been ; the Hon. Hyacinth was his attention; and the brother and sister looked out upon the western sun, that sent its golden beauty from he ocean's verge, in a flood of mellow glory upon the ancient mansion of the Felmans.

Frank was very fond of Cecily ; indeed, a good judge, the Hon. Miss Felman, said the attachment was absurd. It would have been more reasonable, certainly, had he appreiated such attractions as the Hon. Hyacinth had more than once that very evening described, and of course. discovered in Miss Felman.

But Frank sat quietly by Cecily, and it may be, that when the light feil full upon her noble figure, haloing her round, and outlining more perfectly her beautiful symmetry, Frank Tyrrell was proud of his sister. You look pale. Cecily." he re

marked. Do I?" she answered; "I had never less reason. The mountain air was fresh and even odorous, and the view magnificent in the extreme."
"Well, confess, Cecy, that you were

frightened when the horse took head at the shouting."

Cecily smiled. "There, again," she said, "for the hundredth time. Why, Frank, I begin to be alarmed

for you.' or you."

And she smiled again.
"Diplomacy!" softly whispered
the brother. "Now, Cecy, you could
the brother. "Now, Cecy, you could the brother. not but have admired that young fellow. I never, in all my days, saw

the horse dashed towards the little bridge." Yes, indeed, and I do admire him," was the steady reply. "I never saw more grace and truer gallantry;

such intrepidity as he displayed, as

we both owe him, perhaps, cur lives."
"Decidedly," answered Frank,
"most decidedly. Had he not seized the animal, we should have been dashed to pieces; and had he suddenly brought her up, we should have been Lord of Kinmacarra. We should thrown out; the presence of mind to have remarked that the said lord least, know them intimately."

seize the reins, and run with the frightful rapidity of the creature herself, saved us."

"And you think he risked himself much?" asked Cecily.

"Much!" answered her brother;

why, he has not got off without in-ury, and I am sure he risked his

He would do it for any human being," said Cecily, ardently; a noble young man!"

Who ?" asked Lord Kinmacarre his lordship having approached the speakers without having been perceived. "Cecily, I give you notice that I intend to be quite jealous of all 'noble young men;' I envy vastly have you that a How vastly, I assure you, that—a—Hovis he called, Snapper?" continued the nobleman, addressing the land agent, who stood at some distance pparently anxious to join the group "His name is Moore," answered Miss Tyrrell, in her own quiet way; "his name is Reginald Moore, and I believe his family live near thi

They hold a considerable shar of land under your lordship," said Snapper, with a low bow to the land-lord, and a very low bow to Cecily

and her brother.

"What kind of people are they demanded the lord.
"It is an old family; my lord, and

an excessively proud one. If they spared half the money which they squandered in making a lady ot—"
"Sir, I pray you," remarked Frank, reddening very slightly; "I pray you will be good enough." will be good enough-

Dinner, my lord," said a soft voice, coming from something yellow, blue, and white, which stood at the

And the lord of the mansion

Tyrrel, laughing.

"'Pon my life, Cecily, we've just escaped a—a something, I do declare. Snapper quite a -forgot, or rather he did not know-a-the nice things Frank had been saying of that young person and her brother, I do think a-we've-or Snapper has escaped a something;" and h s lordship drew his fingers through his curls and

Where is Lady Kinmacarra? The good nobleman is a widower, but be-trothed to a cousin of Cecily Tyrrel!, whom Cecily has just left at Rome That was the accurate state of the case at the time of which we have

been writing.

A great crowd indeed stood round that dining table.

No one will desire a description of

a dinner, nor do we desire to give it. It is all very well, if a man be going to get a good dinner; he will read of it quite ravenously, of course, because he can eat the viands, and drink the vintages, in imagination first, and in delicious reality afterwards. But unless reality be about to follow imagination, the latter is a tormenting knave—something like reading the theory of the English constitution, and then listening to a debate on Maynooth.

Can any one explain how it is that we are all subjects of the same crown when the gatherer comes to look for the income tax-equal, as equal can be-but when we are making laws in Parliament, we talk of "our policy towards our Catholic fellow country men," as if the said fellow countrymen lived in Jericho? This is merely parenthetical, however, and written for the special advantage of any secretary for Ireland who may wish to profit by truth. When will the man be found for whom it is intended, then? - Who knows? art of printing took many thousands of years to be discovered; and we have not been five hundred years vet looking for an Irish secretary of the foregoing stamp.

The reader will please suppose that ing favorably with the fair object of his attention; and the brother and been in danger from Mr. Salmer's "grace," and many people were dis-tracted by looking at his helpmate one of the "squireens" made a wretched pun upon that word "helpmate,"—we are bound to say that s large a quantity of solids and liquids rarely had disappeared before the same number of people as disappeared on the occasion, when the Lord of Kinmacarra made his first essay at "popularization."

The conversation at dinner was not very general—the people were too varied, too numerous, and too much distinguished by differences of grade. So the ladies left soon, and the lord and the doctor with Hon. Hyacinth and Frank made their appearance in very proper time and in very proper order. We have not mentioned the parson, because it is always to be understood that he is where his wife directs-and that is beside herself. The attorney at law was left in the dining room, with a number of guests, who wished to drink something that works more rapidly than wine; and his lordship considerably left the ground to give them more freedom, desiring the land agent to do the honors of the man-

Cecily was at the piane, and Dr. Creamer stood at a short distance; Mr. Salmer and (as we have admon-ished the reader was always to be the case) Mrs. Salmer were near him they sat at a small round table, not far from Dr. Creamer, and with them was Frank Tyrrell; while a few feet away from this group sat the Hon. Hyacinth and Lady Felman, apparently not tired of one another's com-pany. For the last two hours her pany. For the last two hours ladyship had not spoken of reverend mother."

What and who is Lady Felman? Both questions require only one answer, viz.: She is the sister of the

stood opposite Frank, and formed s portion of Mr. Salmer's party. His lordship's hands were under the skirts of his coat, locked amicably in one another, and his shoulders being bent in the direction of Frank, the full globe of crush hund. full globe of curls hung gracefully forward.

"Salmer—a—has been saying," said the noble lord, "that—a—I do declare it is very hard to be so bored by the ignorance of these people—Salmer says, Frank, we must conver

them to the Establishment."
"Certainly," said Mr. Salmer. The way of the impious is dark,' dded Mrs. Salmer.

And they know not where they must fall down," rejoined the parson.
"But," said Frank, "are you so sure that you can convert hem? and that conversion will improve them? The process of conversion seems verv gathered are hardly presentable. At least, in England there is nothing a man feels a greater horror of encountering than one of your converts.' They drink, Mr. Salmer

"I beg your pardon, sir," mildly answered Salmer; "hundreds upon hundreds of the poor Romanists of Connaught and Kerry have seen the ight, and have learned the consolation that comes from the sacred vol ume. They have suffered a martyr dom for their constancy, and the lesert has become a garden by their industry."

watered garden." said Mrs Salmer. Yes, my dear." said Mr. Salmer.

"So-a-a-you perceive, Frank, again his lordship remarked, "we must change those people to right ways—a—we must—"

Give them the Bible, my lord," aid Mr. Salmer.

"More penetrating than a two-edged sword," said Mrs. Salmer. "Quite true," said the doctor smil-ng; but it was not a new smile then put on—the doctor always smiled when from home. He had very small, dark, piercing eyes-the doctor had; he was very yellow-had a small, spare igure—his clothes were large for his dimensions—but he always smiled when from home, as before remarked Quite true," said the doctor.

Ha, then, doctor," said his lord. ship, "you know something of these

"A great deal," answered Dr. reamer. "I have just travelled Creamer. "I have just travelled over the whole ground mentioned by Parson Salmer and his lady, and the Bible has been there a two edged sword indeed.'

And the doctor showed all his teeth ne smiled so, when he said this. In fact, the doctor felt he had said something very good.

The Bible has improved them so nuch ?" inquired Frank.

Why, when you say 'them,' ans wered the doctor, "it supposes a large share of success; but our clergymen have not been able to do such wonders, I regret. In the barony of Dingle, for example, there are about 80,000 of a population, and the con verts, men, women, and children de not amount to 200. The proportion of success in Connaught is not near so great, and in all places the wretches

are flying back to their priests. at you saw their houses, their cleanliness, their industry," said Mr

Salmer.
"Unless the lord build the house you know," said Mrs. Salmer.

" Oh, I assure you," rejoined Creamer, "the converts are the off-scourings of the population; they have been completely demoralized. Habits of labor have utterly disappeared from among them; they are filthy in their appearance, and have an expression, every one, that marks them as the countenance marks a word, Mr. Salmer, they have cost us nearly £1,000 a head, and only there is hope of their progeny—the Bible has been 'more penetrating than a two edged sword' among these wretched creatures, indeed—it has destroyed them, and the social harmony of the districts where they live.

"Doctor," said Frank, "you confirm views which force themselves upon the prejudices of any honest The characters which we give to the Catholic Church — the best among our clergy and our nobility — com-pared with those whom we have received from it-the worst and lowest of humanity — afford only one explanation to common sense—that we purchase men's passions, and Rome wins their convictions."

Why, Frank!" exclaimed Lord Kinmacarra. 'Mr. Tyrell!' said the minister.

"I have loved Jacob," said Mrs. Salmer, chidingly, "but Esau I have hated.'

"Indeed, I regret to say," added the doctor, "that many reason in this way; yet we are not to despair. England was once Romanist, and she has now freedom and prosperity; may we not in Ireland yet hope, by the same road, to obtain the same blessings?"

blessings?"
"Just so, truly," said Salmer;
"look at the Papistical countries—"
"With desolation is the whole earth made desolate," interposed Mrs. Salmer.
"I was going to say," continued

Mr. Salmer—but stealing a small, half-fearful look of reproach at Mrs. Salmer,-" I was going to say, look at their slavery, - their degradationtheir poverty-their ignorance-their

Oh, pray, Mr. Salmer," 'pleaded Cecily, turning round from the piano —"oh, pray, do not speak so depreci atingly of the Catholic countries

"Why, Miss Tyrrell, every one

But, no. does not care to know," interposed Frank. "Liberty! why, is not the Italian free? My servant has liberty according to law, but he dares not use it according to fact; in Italy my servant has no liberty according to law, and no limit to his liberty ac-What liberty?" asked the doctor

"Why," answered Frank, only liberty worth anything to the mass of mankind. The liberty of feeling themselves equal to those who are richer; of feeling—that poverty places no bar between them and intercourse with those above them: that though they may have an humbler class of duties, they are in all things equal to those whom they

And do you say," said the lorddo you say—a—a—high people, and —a—low folk are all equal abroad?

I say that no one can feel poverty humiliation," answered Frank that there I've seen all the effects of liberty without the theory: and here I find the theory with few of its effects on the population." But they a re wretchedly poor?

asked the doctor.

"Poor!" said Cecily: "oh! they have not much money; but is it not

the same, if they can buy for a little money what will cost us a handful?" "Certainly," said the doctor. In fact, the poor doctor would say anything to agree with such a pleader.

"Money could not purchase the state of society, the union of high born and low born, the love and sympathy between the exalted and the humble, the frank, free intercourse

between prince and peasant, all so full of enjoyment of the most exquisite character."
"Well!" said the little doctor, who

Well, and are not these things worth money; is it not money to purchase felicity !' Let us have it with the money,'

said the doctor. "Ah!" said Cecily and Frank, in the same breath, "there is our curse; we cannot teach England to make money its last end, and inspire the spirit of equality which comes only from the actual or habitual sway of humility,-in other words, from

the presence of God!"
And these discussions engaged all parties, save and except the Hon. Hyacinth and the object of his attention, the Hon. Miss Felman. In fact hours flew by unperceived.

It was far advanced in the afternoon—the rapid approach of horse men was heard, and voices, earnes and loud, attracted the attention of the little party.
A start, as of many people on their

feet, showed something had occurred in the parlor. There was a moment's frightful pause.

Lord Kinmacarra rang the bell vio lently, Lady Felman fainted, the Hon. Hyacinth stood behind Frank's chair, nd Cecily's eye was fixed upon the drawing room door. The clergyman and his wife were in such a way as people generally are of their hopes ears, and courage. A servant presented himself .- be

looked pale and flurried. Two armed men at the door, who want your

'Let them come in, if they be

friends," said the nobleman.
"They will not enter," said the servant. "They say a man has been murdered at the entrance of the Pardon !" said a fine full sono

ous voice, and an able looking, well dressed, handsome man, of age and middle class, walked into the Your lordship will pardon this intrusion, but a man has been are amagistrate?"
"Who is he? where police?" said the nobleman.

'I have done all I think needful the police are at your command," said the stranger. "The dead man is Jepson Skerin, Esq., justice of the peace," added the man.
"Skerin!" cried the doctor.

"My God, do you say Skerin?" cried the parson. 'Oh, merciful God!" cried Mrs.

Salmer. In the midst of the confusion, the stranger, who was calm, bowed, par-ticularly to Cecily, and retired.

"Stop him!" roared the land agent, in the hall. "Stop him!" shouted ten others,

as well as drunken men could. Frank was in the hall by a bound Snapper was sitting on a chair;

he appeared frightened to death.
"What is the matter?—say, I pray you!" cried Frank.
"Oh, sir," murmured Snapper,

the most fearful man, of these bad days, has been here. I knew not himself, nor his voice, but his whis per, which makes the blood grow cold. He said, in my ear, ' Take care, you may go next! TO BE CONTINUED

Love is of God, and they who debase or misuse the things that are of God, which are holy, ally themselves with the first enemies of the Almighty, and, in consequence, fashion for themselves the same punishment.—Anna C. Minogue.

If we knew the secrets of the lives of those—alas! innumerable — who seem to have no real apprehension of anything, none of the light which it is said lighteth every man that cometh into the world, it would probably be found that they have not been born without it, but have forfeited their noblest human heritage by repeated practical denials of the things which they have seen.— Coventry Patmore.

THE RECKONING

Well, Charles, have you been led into any new truths since our last conversation ?"

On the contrary, father, I have been gradually losing ground. In-stead of gaining, I am almost con vinced that yours is the true religion; it is one that attracts and in spires. Her liturgy and her cer-emonies, appealing to the senses arouse all that is poetic in one's

Always the poetic side, Charles Always the poetic side, Charles. You look upon our ceremonies as a beautiful pageant, all glitter and pomp. You have not come to believe these the outward expressions of the divine and sublime truths of our faith.'

You mistake me, father; I be lieve that there is more than the external show. I was always a pariah in religion, wandering from one sect to another, and at each trial I thanked God for bringing me to the truth. Alas! I was drawn to them like a bee to a painted flower, only to find them mockingly false on account of their apparent reality.
Within your fold I find myself more deeply interested than ever, but then comes the feeling that your Church stands apart like a monarch, to be admired and feared."

Does not the Church unite high and low, rich and poor, the scholarly and the illiterate, bringing comfort and happiness to all ?"

That is true, for it holds sway over all. But does it reach their hearts? The millions upon millions of your creed follow in childlike submission because their religion is hereditary: it is part of their rou-tine of life; not that it has their hearts, but their fears and superstitions. I know what arguments you will bring up. They seem true but they elude and baffle me; and some inward power persuades me to hold off—to look for a sigh, a strik-ing proof of the right time."

You are overwrought this even ing," quietly remonstrated

Forgive me. father : my recent researches have tossed me between belief and doubt. Alas!" he con-tinued gloomily, "in the hands of tinued gloomily, "in the hands of fate I am the plaything for an hour. If I could look upon the world and while laughing at the follies of man kind, join in the gay revel, all would be well. But I was cast in a differ ent mould, and must follow the path

of my inevitable fate."
"You speak truly. We must not laugh at the world's follies. Our mission is to uplift and ennoble mankind. And you, Charles, are not the plaything of fate, but the child of Providence. I am sure God will direct you to the right path. The rising and falling of your hopes and fears will cease, and you will settle

into perfect contentment."

"It is my one desire, for not only my spiritual but my temporal happi ness depends upon the path I take too sincere in her faith to trust to a union with one who is of no pro fessed religion; and I love her all the wait." he said, rising to leave.

It was an evening in early June that the above conversation took place on the rectory porch in the little village of Jefferson. The first speaker, Father Stone, was for years the faithful pastor of the faithful village flock. He was a man of medium height, with long silvery locks rippling over his slightly stooped shoulders. Of a kind and sympathetic nature, he was honored and loved by all, while his influence

was felt in every circle. His companion, Charles Berry, was the superintendent of the the village. He was a young, energetic man of the world, and, although of no professed religion, similar tastes and habits had drawn him to Father Stone, and they worked hand in hand for the welfare of those around them.

The stream of life had flown smoothly in Jefferson until of late. There appeared in the village a demagogue, a disciple of the new civilization who flaunted a banner on which was emblazoned "Socialism." His teachings spread discontent among the people, and Father Stone was, perhaps, the first to notice the change, for the former love and reverence of some of his flock turned to suspicion and distrust.

After Berry's departure on this June evening his thoughts lingered on their conversation and on this undercurrent of discontent until he was interrupted by another visitor. "Good evening, Agnes," he greeted cheerily as she approached.

"Good evening, father," she re turned faintly, in a troubled tone. As Father Stone drew a chair for her she said: "I have come to speak about George. Of late this strange politician is his steady companion, and George constantly reads his books and pamphlets. He has given

EOb. that man's work wherever I go. I agree or suffer."

hearts." Agnes valiantly checked

would be angry at my interference."
"No, no," replied the priest, and quickly changing the subject, he short route to the mill. said: "Did you meet Charles Berry Berry, working in the on your way? He left a few min-

A blush suffused Agnes face as she answered, "No, father."

utes ago.

"Charles is a beautiful character.

"Charles is a beautiful character, and I know God will soon settle his doubts, and then, he said, taking Agnes by the hand, "there will be more than one happy heart."

"Yes, father, I love Charles, but these obstacles must be overcome. He knows the difficulty, and is too honest to urge any step until he is convinced of the truth."

Do not worry, Agnes ; watch and pray."
Agnes and George Kane had blossomed from childhood under the priest's loving care. Both were employed in the Croton Mills,

an assistant foreman. Agnes a book

keeper in the office.

Three days sped by since Agnes' visit to the rect visit to the rectory. Father Stone's effort to see George Kane were unsuccessful until the evening of the third day when they met by accident in front of the latter's home, George was about to pass with a sullen nod. when the priest gently placed hand upon his shoulder.

"Why do you avoid me of late, George? Are you in any difficulty?

Yes, I am troubled : but you can

not help me."
"You are mistaken, George, and I am sorely grieved over your neg-lect. Why did you not come to me

with your difficulties?"
"I knew what you would have told me, for religion and wealth go hand in hand. Both try to hold us down. The rich, by continually crushing, keep us in one condition and you priests tell us to be con-tented with our lot, to look beyond for reward, and by these means you help the power to keep us from get-

George, you have become thor-thly imbued with the poison of ughly those misleading pamphlets. These men pretend to be for the interests of the working classes. If they were they would try to lead them away from the love of their homes, their State and their God? Ah! if men would but realize that we do not destroy their rights, but guard them, they would not be so easily duped by these empty-minded men. Do you not understand that these men seek to gain their own end, regard-

less of the rights of others?' "I knew you would say this," Kane said impatiently; "it has been said before, to no avail. We want men in politics to bring about these reforms not priests."

"George, a day of reckoning will come, when you will see the foolishness of your way. I trust that you will see the light before the calamity falls.

The conversation stopped at the arrival of Agnes Kane and Berry. A flush of anger mounted George's cheeks. The revolution of his moral and political doctrines has aroused hatred for authority and those who exercised it. Father Stone placed a restraining hand upon his shoulder and said to Berry in a cheery voice: "If you are about to return, Charles, "If you are about to return, Charles, I shall accompany you." Without further ado, the two men retraced

their steps. 'You are aware of the revolution ists among us?" Berry said.

"And that Kane is one of the new 'I was talking to him upon the

subject. Father, for the past few weeks I have felt a dark presentiment. How ever hard I try, I cannot shake it

In this life we are continually followed by a vague fear, but we must not be deterred from our course

by any intangible something.' Suddenly Berry grasped Father Stone's arm and whispered: "Here comes the cause of all the trouble. This is Parlow, the Socialist.'

Approaching was very looks stamped him a demagogue. He was thick set in body and coarse in feature. As he passed he threw them a look of surly de fiance.

"We shall feel the weight of his hand before long," continued Berry.
"He is succeeding in spite of us." 'Well," returned Father Stone as

they clasped hands in parting, shall leave it all to Providence. The long summer days passed like dream, and the vague fear which had haunted Berry assumed a terrible form. A sweeping panic spread broadcast over the country and, coming to Jefferson, silenced the hum of the wheels of industry.

A year back, Mr. Croton, in com plying with the demands of his tired nature, retired from the more active management of the mills. Entrusting all his interests to Charles Berry, he started for an indefinite stay in Europe, Berry worked day and night to straighten the mills' finances, and promised a speedy opening. But a snake was in the grass, for Parlow had aroused the impatient men's passions to the straining point.

One evening as Agnes Kane stepped upon the side porch of her home she perceived her brother and Parup his religion, and is so changed low approaching. Hidden by the at home that he is breaking our trellis, she paused and let them pass, when Parlow, raising his voice, hissed: "Berry will be at the mill Ah, I am meeting the results of to-day. We'll get the rest. He'll

that man's work wherever I go. I fear we shall have troublesome times before we are rid of this stranger. I shall speak to George. Be of good heart, my child."

"I thank you, father; but do not tell George that I spoke to you, he can be seen as we interference."

"What am I to do?" she whispered in agony. "I cannot stop them. Can I reach the mill before them? I must! I must! Oh. God, give me strength!'

She sped out of the yard, taking s Berry, working in the office, start-ed and listened as the rapid footfalls drew nearer and mounted the steps.

He sprang to the door and threw it open.

"Agnes!" he cried, catching the hausted girl.
"Oh, Charles, fly from here!" she panted. "The men are coming to harm you; Parlow and George are leading them. Hurry before it is too

No, no; I cannot go. My duty i to remain here."
"Listen! What is that?"

There was a low murmur of voices and the tramping of many feet.
"Come;" she pleaded, grasping his

arm.
"It is too late. Quick, Agnes, out the back way. "You must not be

He hurried her through the back office, bidding her avoid the mob. He sprang back through the office and out upon the steps to face an angry crowd. The men fell silent as Kane stepped forward.

Kane stepped forward.

"Berry, you have been making fools of us long enough; we want work and no more waiting. We won't be trampled on any longer, We have enough of your lies."

A frown crossed Berry's face at this insulting remark.

this insulting remark.
"Men, do not blame me, for I have worked day and night to straighter affairs. My report is now in Mr. Cronton's hands. In a few days I shall receive his answer and reopen A half satisfied murmur passed

through the crowd. We won't be put off any longer,'

These words again aroused the mob to anger. Berry hushed them with a wave of his hand.

"Men, I have been honest and just with you. If I did not work continually the mills would not be open for months. I upheld you in the past, now you stand by me." "We trusted you long enough," shouted Parlow. "Come on, men,

A shout of anger arose, and the mob, in a compact mass, rushed at

When Charles left Agnes, she stood for a moment as if stunned. Suddenly, as the thought came to her, she ex-

I know, I know; Father Stone will save him."
With renewed strength and courage, and helped on by fear and love, she

ran towards the priest's residence Faint with exhaustion, she turned up the street which led past the rectory. ahead spurred her on. It was Father Stone. He heard the hurrying foot-steps, and turned as Agnes rushed up to him.
"Why, child, what is the trouble?"

With the fire of excitement rushing through his veins, the priest ran to the mill. As he entered the vard he heard the angry cries of the men. Although darkness had fallen, by the moon's light he could see the crowd swaving back and forth near the steps. He plunged into their midst, crying: "Men, stop; make way!" Those nearest drew back, opening a path for him. Bounding up the steps, he placed himself between Berry and the men. The crowd halted and

My friends, would you harm one who has never injured you? Is this my thanks for the years spent among you? In the name of our Lord, who suffered for us alike, do not do this.' Many hung their heads in shame

'He has held us down long enough,' cried Kane. No priest interference," shouted

No, no!" The shout was taken

Friends, do not listen to the voice of the tempter. For the sake of those who love you, and in the name of God, I ask you to go quietly to your homes Enough, enough!" yelled Parlow

The few supporters of the dema-

gogue were in the middle of the crowd. With a shout they pushed toward the steps.
"Come on!" they yelled, forcing

all forward.

all forward.

"Back, back!" The cry arose from all sides.

"Men, men," cried Father Stone, throwing up his hands beseechingly, "stop! In the name of God!"

A wild shout was raised by a few, colleged by the shout was raised by a few,

followed by the sharp report of a pistol. With a low moan the priest pistol. With a low moan the priest fell into Berry's arms. The crowd halted, terror-stricken.

Horror seized their hearts. A wail of despair arose as Berry dragged Father Stone into the office and slammed the door.

'Father Stone is murdered! Where is Kane? He did it. No, no; it was the Socialist. Where is Parlow?" The crowd surged round and round in their endeavor to find one or the

placed the priest in a chair and bathed the wound. The bullet had cut a furrow in the left side of the scalp. Father Stone was breathing heavily.

Father. father!" Berry cried. "Oh, the wretches. Some one shall pay for this. That shot was meant for me. Ah. what nobleness, what a

'Father Stone, father !" he called

The priest stirred, his lashes quivered and he opened his eyes as Berry uttered an exclamation of joy. "Charles, are you safe? The men, did they go? But a few meant harm.

My head, how it pains! I'll be well in a minute. Listen! What is that?

Open the door; some one is knocking. All is safe."

Berry flung open the door to con-front Kane, pale and haggard, with fear and repentance stamped upon his countenance.

Father Stone, how is he?' "George!" cried the priest.

The young man uttered a cry of joy and flung himself upon his knees before Father Stone.

Oh, forgive me for this night's work. I am the cause of the trouble work. I am the cause of the trouble.
But I did not shoot; it was Parlow.
I saw him draw the revolver, but I struck his hand when he fired. Oh, God, I did not think he would do it!
He got away; we cannot find him."

"Oh, George, how I have hoped and prayed for your return. No harm is done. All ere sets. Look to God.

is done. All are safe. Look to God for forgiveness and strength."

Kane arose with a happy, contented smile. He turned to Berry and ex-tended his hand. "Berry, forgive me. This is the

awakening; I now see the folly of my Berry grasped the outstretched hand. "Let us forgive and forget." "George, Charles, I am tired." Let

"George, Charles, I am tired." Let us return home."

As the three passed from the office they met the hushed, bowed, but happy men who lingered about the door. A cry of joy arose as they appeared. They passed through the crowd full of joy, exultation, rap-

ture. When Berry turned from the

rectory his mind was filled with thoughts of the late occurrences. "How noble and self sacrificing was Father Stone and Agnes. How he swayed the hearts of the crude men, changing their flerce passions to patient penitence. Surely there is more than human influence. And Kane's remorse. What is this some-thing that is in the hearts of all i

Yes, it must be, it is their religion."
Two days later there met in the ozy living-room of the rectory four

happy people, Father Stone, Berry, Agnes and George Kane.

"Yes, father," Berry was saying,
"I also had my awakening. I asked for a sign, and a sign was given. I am in the full glare of the light."

Agnes' face lit with a happy smile as Father Stone replied: "I knew it, I knew it; and I rejoice with you."—Bernard F. Dooley in St. John's Quarterly.

MGR. BENSON

ON DREAMS AND TELEPATHY In his introductory remarks to a lecture on "the theory of the sub-conscious self" Monsignor Benson "Why, child, what is the trouble?

"Oh, father," she panted, "George and Parlow are leading the men to attack Charles. He is, in the office. haustive account of the various steps; pointed to the growing question, and all he proposed to do was to indicate what an amateur psychologist had managed to draw from recent psychology; and his timid deductions from it in respect to a theory they met everywhere. The theory aimed often at religious claims, which was dis-concerting. It was his endeavor to show that if it were established they

need not fear it.

Dealing with the immediate subject: "The Thinker and the Dreamer," Mgr. Benson proceeded to draw attention to a series of facts familiar, yet not belonging quite to the ordinary range of mental pro-cesses of which they could give an intelligent account. These curious telepathy, and memory. All who haddreams knew of the extraordinary things they did, that they could not honestly imagine in ordinary waking moments. In the dream state the did things most uncharacteristic of themselves; they imagined them-selves flying, commenting crimes, doing the most heroic deeds, seeing the return of the dead, etc. With telepathy, the lecturer continued, all were acquainted in some form. It dealt with the phenomena of thought transference. A little while ago he tried an experiment in this direction with his own sister.

Taking a pack of cards, he ques-tioned her as to the names of a number selected, and out of eleven experiments she was perfectly right in five and nearly right in others.
Mankind appeared to have two memories, the speaker continued, namely, that range within call, and the range

without call, or nearly so.

This he illustrated by pointing to the man who in telling a story sud-denly paused and explained he had forgotten all about the rest of it. He would remember it later when his mind was on another and totally different subject. Again, there was the case of the drowning person whose whole life's deeds passed be-fore him. They appeared to have faculties of thought of which very little was known. Conscious thought was under the will and the reason For instance, they could set them-selves to think, and then think of serves to think, and then think of something else; but dreams, tele-pathy, and the habit seemed apart from both will and reason.

The theory of subconsciousness Mgr. Benson continued, was a comparatively new classification of these faculties. This he went on to explain by illustration, asking the audience to imagine a two storied house, one room in each, and com nouse, one room in each, and communicating by a trap door. In the top story, called consciousness, resided those powers of thought and feeling that were wholly under their control. In the lower story there resided subconsciousnes: those facul ties which could not altogether be controlled, such as the imagination etc. Roughly, then, men's conscious controllable, reasonable and critical faculties known as the "objective" faculties, dwelt upstairs; and his un conscious, uncontrollably, unreason

able and uncritical faculties, known as the "subjective faculties, resided

Pointing to the relations between the objective and the subjective faculties, the speaker went on to explain that they were separate, yet not wholly separate. In some instances they could use the subconscious faculties deliberately; for instance, he said: "If I close my eyes and stop my ears I can make a mental image of the South pole, or remember the second of the south pole, or remember the second of the second of the south pole, or remember the second of the sec and stop my ears I can make a men-tal image of the South pole, or re-member after a while something I cannot now remember—what I had for lunch. Or again, I can give the lower story a suggestion—begin to form a habit; wave my hand and go on doing it. They might say that there was a trap door between the stories, which was sometimes open and sometimes shut.

phenomena, Mgr. Benson demon strated that dreams were generated by subconsciousness. A person thought how nice it would be to fly, and feared to commit murder. That person went to sleep; or rather his two-story did. What happened? Subconsciousness was left awake, and had a royal time while stern reason had a royal time while stern reason was asleep. The cat was away, and so all the suggestions the dreamer had sent down by hope or fear ran riot, and in doing so did not appear

A dreamer then was one who slept only "upstairs." Telepathy was the power of sending or receiving sense-images. It had nothing to do with images. It had nothing to do with reason or criticism; it was a will im-pulse. This the speaker showed by reference to the objective and sub-jective "stories." Adverting to the subject of the two-fold memory, the lecturer showed how when the top-memory was asleep or lulled the lower acted. And very old folk suffering from senile decay forgot where they were, or thought the dead were living; could not remember yesterday's happenings, yet clearly recollected the pattern of a frock worn in childhood's days. All this threw an interesting light on

Roughly, there were two types of character, namely, the practical and the imaginative. A good business man was "top story" man. The centre of gravity lay there, and the "trap-door" was almost closed. The poet, on the other hand, was a "lower-story" man. He was unvertical but perceptive. He thought the business man a fool. Two other types were the madman and the genius. The madman thought himself the emperor of China. Through some injury his critical faculty was dead. He lived faculty was dead. He lived below. The genius was one whose "trap-door" work easily. He could ascend or descend at will. He was the perfectly balanced man. Instancing Napoleon as belonging to this category, the lecturer recalled how the great Emperor used to dream of his plans for conquering nations. It did not stop at dreams, however. He was a thinker and a man of action, and put his dreams into practical

Concluding, Mgr. Benson expressed his intention of dealing in a subsequent lecture with the darker side of his subject, namely, possession, black magic, etc.—Intermountain Catholic.

THE LENTEN SEASON

During Lent holy mother Church bids her children pause and consider in a serious way how they stand with God. That they may do this the better she sets apart the Lenten season as a time of special devotion. She opens it in the most solemn way by recalling the lowly origin of man's body that he may regulate the unruly passions of his lower nature and bring them into subjection to the soul. "Remember," she says to him, "O man, that thou art dust and into dust shalt thou return." The body upon which you bestow so much thought and care is of little consequence in comparison with the immortal soul of which you are heedless. Yet your eternity of happiness or unhappiness depends upon the state of the soul. Do not neglect the body, but do pay some attention to the soul; let it share your solicitude, if it does not engross it.

that it is scarcely appreciable, some ten or fitteen minutes would represent the average, while in the body's scale the minutes count up to hours. Yet we claim to be reasonable beings. Judge us by our actions, and do we prove ourselves worthy of the claim? Again, let us test ourselves by our aspirations, and how do we stand? Does the desire of heaven find a place in our minds and hearts at all? Earth and its vanities are so en-grossing that they fill both mind and heart, and even when death approaches and the glamor of the world should have lessened, man still clings to earth and what it has to offer, and it requires an effort to turn the thoughts of the dying man

to heaven and its real enduring joys. A good Lent means a good life for another year at least, for this is its purpose, to bring about a better life for everyone. It is a time of reflec-tion and resolution, but, above all, it is a season of grace and strength and

maiden, the strong mechanic, the ordinary laborer, the banker, the physician, the lawyer, the high-born lady, the steady housewife, the servant maid, the teacher, all are represented by numbers more or less of their class piously passing the Lenten season through the keeping Lenten season through the keeping of its fast and observance of its public devotions and exercises. It is a most consoling sight to the clergy, and many a "God bless you" is invoked by them on the good, holy people by their fathers in Christ. Let Lent always mark an era in the specification of all Cathelia Victoria. sanctification of all.—Catholic Union

CATHOLIC TOLERANCE

CARDINAL MANNING ONCE DECLARED THAT "THE CHILDREN OF MARTYRS NEVER BECOME PERSECUTORS," AND THE FACTS OF HISTORY BEAR OUT THE CONTENTION

In the course of a sermon delivered in the Baltimore Cathedral lately, Cardinal Gibbons referred with par-donable pride to his native Maryland as "the cradle of civil and religious liberty" and the only one of the American colonies that raised aloft the invited the oppressed of other colonies to seek an asylum beneath its folds. The "Charter of Liberties" issued by Thomas Dongan, New York's first Catholic Governor, has won for first Catholic Governor, has won for him a renown equal to that of Cal-

As Cardinal Manning once said. "the children of martyrs never be-come persecutors." Dealing with the baseless charge of religious intolerance sometimes made against Irish Catholics the writer of an ar ticle in the British Review entitled "Ulsteria" shows that it is refuted by facts of past and present history. As an illustration he recalls the actions of the Irish Parliament of James II. in 1689, when for a brief period the Catholic majority held the reins of power in their own country, and pro-

'There was probably,' Lecky, 'scarcely a man in the Irish Parliament of 1689 who had not been deeply injured by the penal enact-Yet that Parliament, which the Pro testant Unionist historian confesses to be far in advance of its age,' estab lished absolute religious freedom and equality. Its authority was, unfortunately, of brief duration, and when nower reverted to Protestants, they aptly described by Edmund Burke as a machine of wise and elaborate contrivance, as well fitted for the oppres sion, impoverishment and degrada tion of a people as ever proc from the perverted ingenuity of man. For centuries the Irish Catholic ma jority were mere serfs, persecuted and prosecuted, 'only existing,' as an eminent judge declared, 'by the connivance of the government.' It seem a little strange at first sight that the bitterness of those days should survive in the persecutors and not in the persecuted. The Orange outcry against Popish intolerance is unsustained by one tittle of proof.

SECTS DYING OUT

The condition of Protestantism today is gloomy and disheartening to those who preach its doctrine or seek to promote in any way its interests. The centuries which have passed since Luther's death have with its children in the Communic dealt harshly with it as a system of of Saints? Broadly speaking, this belief. It has met with reverses and is the first Salvation Army, comwith failures in quarters where its posed of all the nations of the world, ward to unlimited success. Never in possession of a strong foundation or of principles guaranteeing unity and cohesiveness, it has been broken into many fragments, and if one sect proclaims itself the custodian of genuine deposit of Protestant faith, a hundred different others rise up in

protest to demand a hearing.

The work of patching and of propping is a constant burden to the minds of its leaders and a never ending tax upon their ingenuity. But the breach in the structure only grows the greater, and with the advance of How necessary this warning of the Church is will appear plain to anyone who weighs in a balance the minutes devoted to the welfare of minutes devoted to the welfare of the body. So light condition of decay which can end condition of decay which can end condition of decay which can end

only in collapse.

The principle of private judgment is the disintegrating force at work. Inspired and guided by this principle one man reads the Scriptures and finds himself a Baptist. His next door neighbor borrows the same sacred volume and when he returns it he proclaims himself a Methodist. And so it goes: each man forms or feels religion for himself and there are as many codes of doctrine as there are persons who believe. Those who are bolder consign the Scriptures to the rubbish-heap as too silly and too childish to be read by educated men, and out of their ab normal imaginations springs a vague and vapory philosophy labelled religion but resembling it as little as black resembles white.

Such division and discord have

filled the thinking men of Protest-antism with dismay. They see the young people breaking away from the Churches of their fathers. They

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Luther's disciples tore from the back of the priest have in some churches been restored; the crucifix and the images which the reformers demolshed are being set up in place of honor; saints are once more held in n, their statues occupy promin ent niches, and their feast days find place once more in the calenda of religious observances. The most significant introduction of all, how ever, is that of the Real Presence against which Luther raved with

These are long steps, unwilling though they be, taken in the direction of the Church of Rome; but they bring the sects no nearer to a united Protestantism. So these days we Protestantism. So these days we hear sounded in our ears an appeal for "United Discipline," for a union of all "Christocentric forces and movements." Such a union can only be accomplished when all religiousminded and church going people profess the creed and kneel before the altars of the Catholic Church. The Catholic has received from his dissenting brethren the invitation to establish unity of faith and of worship. The Catholic's only suggestion be this. Reject the principle of private interpretation and recognize an infellible teaching Church: put away all imitation of Catholic belief and ritual, and unbiased by traditions, with the sincerity the situation de nands, effect your "union of Discipledom" through the acceptance Christ's teachings, which are the fundamental doctrines of Catholi

THE FIRST SALVATION ARMY

THE CATHOLIC CHURCH MAY LAY CLAIM TO THIS TITLE

From the time of the Hebrew say red writers to our own day, says Robert Cox Stump, life, by a familiar figure of speech, has been called a continual warfare, and the soul, by metonymy, a perpetual battle ground of the passions. Both the old and the New Testaments abound in instances of this martial metaphori which are employed again and again in the Evangelistic and Pauline books and found, as a final culminating picture, briefly sketched, of Armageddon, in Revelations. So, we must concede, the comparison is far from being new.

But is there not another great army, of which the great company of the Redeemed in Paradise, visualized by St. John, is but a part—the Catholic Church, viewed collectively of which Christ Himself is suprer Commander and Captain, and of which His vicegerent upon earth, the successor of St. Peter, is the visible Head. To this army we must all be-long either in fact or in spirit, if we would "fight the good fight" and de-serve the laurel crown of ultimate victory. It is of paramount and most vital importance upon which side we enlist ourselves—if with Michael or Lucifer, beneath the ban ner of the cross, or with " the grisly host who troop under the sooty flag of Acheron," for the issues involved in eternal conflict between good and evil are tremendous. Within the Church we may speak in a more restricted sense of another Salvation Army.

From the earliest centuries of Christianity there have been religious orders that have combined the monastic and military character being banded together in soldier fashion, to wage the wars of God. Benedictines, Dominicans, Franciscans and the rest, are all uniformed Crucified. It remained for the Jes uits, however, to show the world a distinctively religious body, with military rank, titles and discipline, and with a chief commander known to the members as General—a name adopted also by a few of the other orders. The warrior saint of Loyola, injured at the siege of Pampel una, turned his thoughts from tem poral to spiritual warfare, and the great Society or Company of Jesus superb in its conception and perfect in its organization—was the fruit of his new ideals.

This is the order whose herculear might, even in its infancy, made apos tion and resolution, but, above all, it is a season of grace and strength and blessing which, if corresponded with, renews spiritual life within us, and makes us burn with the love of God and the desire to live for Him alone in the exercise of our faculties and powers. On all sides we see in Lent most edifying examples given us by every grade of society. The tender

holds, combating evil continually, from the pulpit and through the confessional, both by word of mouth and to fessional, both by word of mouth and by actual example. Compared to the hierarchy and priesthood of the Catholic Church, the latter-day follow-ers of General Booth are as raw, un-trained militia to the seasoned veterans of a thousand fields. Any Christian, either cleric or lay-

man, may generalize on the cardinal, basic truths of our common faith— may tell the social parish and the sinner in the slums about God, inness, fear of His justice and hope in His mercy and merits; but none may speak with the voice of the Church, as one having authority," nor can every man personally apply Christ's abundant merits to the soul of his fellow-man, like "spikenard of great price," a precious, healing unction. The right to administer saving grace, at time with the Sacraments, is vested in priests alone, and is shared by the Pope of Rome with the humbles' village curate. But whether serving as chieftain or private, whether in the ranks of the militant, suffering or triumphant children of the Church, the Catholic Christian is foremost and always a member of the First Salvation Army.

Surely, if we have the spirit of piety in our hearts, the Holy Souls will be a special object of our remembrance and of our prayers.— Cardinal Manning.

You cannot fight liquor or lust in the soul with magic lanterns, or even by clean clothes and nice table manners. Only one thing in the world can do it, and that is religion. conscience and a profound convic-tion that all acts have a consequence in this world and in the next.—Rev. John Cavanaugh, C. S. C.

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LETTERS OF RECOMMENDATION

LETTERS OF RECOMMENDATION
Apostolic Delegation,
thomas Coffey: Ottawa, June 13th, 1905.
Dear Sir—Since coming to Canada I have
a reader of your paper. I have noted with
action that it is directed with intelligence and
y, and, above all, that it is imbued with? a
Catholic spirit. It strenuously defends Cathrinciples and rights, and stands firmly by the
logs and authority of the Church, at the same
promoting the best interests of the country,
wing these lines it has done a great deal of
for the welfare of religion and country, and it
to racore and more as its wholesome influence
se more Catholic homes. I therefore earnestly
mend it to Catholic families. With my blessa your work, and best wishes for its continued
se. Yours very sincerely in Carist,
Donatus, Archbishop of Ephesus,
Apostolic Delegate

University of Ottawa, Ottawa, Canada, March 7th, 1900 mas Coffey:

Sir—For some time past I have read your
e paper THE CATHOLIC RECORD, and coneyou upon the manner in which it is pubeyou upon the manner in which it is pubeyou upon the manner in which it is pubi upon the manner in which it is pub-latter and form are both good, and a spirit pervades the whole. Therefore, I can recommend it to the faithful, and wishing you success, believe me to rs faithfully in Jesus Christ, ALCOMO Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, FEBRUARY 28, 1914

"WHO CAN FORGIVE SIN ?"

"Who can forgive sin but God alone?" asked the Rev. Mr. Riddiford, Baptist minister, preaching to his little flock on Egerton street, who presumably were greatly tempted to go to confession. This faithful shepherd warned those of his hearers who were dallying with the temptation that "Auricular Confession is the outgrowth of centuries of darkness and ignorance.'

This learned Baptist, if we are to judge by his own synopsis of his sermon, does not credit his hearers with any intelligent curiosity on the subject which he professes to treat. How he gauges their intelligence and interest may be gathered from such statements as this: "Peter, so far as I can learn from this Bible of mine, was never called holy father." No. nor, so far as we can learn, was Peter called "Rev. Mr."

"If a man sins against me," said the speaker, "I can forgive him, but when he sins against God it is not for me to forgive. This is the decis-ion of Jesus Christ. In business we sense, and why not in religion.'

This is about the only passage that could be dignified by the name of argument. We seldom hear pulpit tirades against Confession nowadays. The school-master is abroad too long. But Riddifords rush in where others fear to tread; and Riddifords we have always with us. Even to them and their misguided hearers Catholics are always ready to give a reason for the hope that is in them.

'In business matters we use common sense." Just so. It is, Apostles and their successors; "for therefore, well to take a business example. If Mr. Riddiford were to sell some property of ours, he might get to jail for appropriating what did not belong to him. He can sell his own property; he cannot sell cally from the nature of the power to ours. But if he can show that he was commissioned by us to sell that very property : that we duly author ized him in proper legal form to do so; and, further, if he has such authorization in writing to show to dishonesty in selling what did not priest be ignorant of the cause on belong to him, then only an officious fool would think of having him pro secuted in the courts. "In busi ness matters we use common sense, and why not in re religion?" If any man dared with out authorization to forgive sing against God it would be blasphemous presumption; just as selling another's property without authorization of the owner would be an indict able offence. The whole question then resolves itself into this: Are those who forgive sins in Confession 430) warns the faithful: "Let us not authorized by God to do so? If so the officious fool who would persist in arresting Mr. Riddiford after he had shown that he was fully and legally empowered to transact the business in question, plays the same role as the preacher who rails and rants at Confession regardless of the fundamental question at issue.

Christ said to the man sick with And there were some of the Scribes hearts: Why doth this man speak forgive sins but God only? But

them: Which is it easier to say power was a function of the priest- ecclesiastical grounds that have State. National Protestant and machinery of Government, what an | and upon the latter, especially, was arise, take up thy bed and walk-? ance; Christ granted this power see that Christ wrought a miracle to power and could exercise it on earth as the Son of man. This power He gave to His Church. To Peter He said: "And I will give to thee the keys of the kingdom of heaver : and whatsoever thou shalt bind upon earth it shall be bound also in heaven : and whatsoever thou shalt loose upon earth it shall be loosed also in heaven.' (Matt., xvi., 19.) Later to all his Apostles: "Amen I say to you, whatsoever you shall bind upon earth shall be bound also in heaven: and whatsoever you shall loose upon earth shall be loosed also in heaven." (Matt. xvii. 18). In healing the palsied man Christ declared that "the Son of man has power on earth to forgive sins." Here He promises that what the Apostles bind or loose on earth, God in heaven will likewise bind or loose. This power of the keys has always been exercised by God's Church and

It was after the Resurrection. however, that Christ principally instituted the sacrament of Penance. 'As the Father hath sent me I also send you. When He had said this He breathed on them : and He said to them: Receive ye the Holy Ghost. Whose sins you shall forgive they are forgiven them; and whose sins you shall retain they are retained." (John xx, 21.23.) Could language be plainer? And note the solemnity with which Our Divine Saviour confers this great power. His divine mission the Apostles are to carry on. 'As the Father sent Me. I also send you." Then He indicates by the significant outward sign of breathing upon them, and by the solemn words, Receive ye the Holy Ghost,' that they are to receive special power from God.

always will be to the end of time.

He then conferred the power of forgiving sins in words that bear no other interpretation: "Whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained."

It is, therefore, clear from the words of Christ that the Apostles had power to forgive sins. And it is equally clear that this was not a personal prerogative that would cease with their death; it was granted them in their official capacity and was hence a permanent institution in the Church founded on them : Christ Himself clearly connects it with their mission : As the Father sends me so I send you. Binding and loosing, forgiving sins and retaining them, is one of the great powers Christ conferred on his behold I am with you all days, even to the consummation of the world.'

(Matt., xxviii, 18). As for confessing one's sins, it follows naturally, necessarily and logiforgive; this is a judicial power; whose sins you shall forgive they are forgiven, whose sins you shall retain they are retained. The power must be exercised wisely and pru. dently. How can a wise and pruwhomsoever should accuse him of dent judgment be rendered if the which judgment is pronounced? How obtain the requisite knowledge unless it come from the spontaneous acknowledgment of the sinner? No judge may release or condemn without full knowledge of the case.

All through the centuries, dark or light, ignorant or learned, the Church of God, founded by Jesus Christ and guided by the Holy Ghost, exercised that tremendous power conferred on her by her Divine Founder. St. Augustine (who died in listen to those who deny that the Church of God has power to forgive all sins. (De Agonia Christi iii.) St. Ambrose (died 397) rebukes the heretics of his time who "professed to show reverence for the Lord by reserving to Him alone the power of forgiving sins. Greater wrong could not be done than what they do in seeking to rescind His the palsy, "Thy sins are forgiven thee, commands and fling back the office He bestowed. . . The Church sitting there and thinking in their obeyed in both respects, by binding sin and by loosing it; for the Lord thus? he blasphemeth. Who can willed that for both the power

to the sick of the palsy: hood. "It seemed impossible that Thy sins are forgiven thee; or to say, sins should be forgiven through pen-But that you may know that the Son | the Apostles and from the Apostles it of man hath power on earth to for- has been transmitted to the office of give sins, (he saith to the sick of the priests (op. cit. II, ii, 12.) Against palsy.) I say to thee : arise, take up the same heretics St. Pacian, Bishop thy bed and go into thy house." (Mark of Barcelona (d. 390) wrote to Symii. 5-11; Matt., ix. 27.) Here we pronianus, one of their Leaders This (forgiving sins) you say only answer the objection we hear to day: God can do. Quite true : but what Who can forgive sins but God only? He does through His priests is the Christ thus showed that He had this doing of His own power" (Ep. I. ad Sympron., 6 in P. L., xiii, 1057.)

But Protestants do not all speak of Confession with the flippant irreverence of ignorant self-sufficiency. We shall quote one learned German Protestant philosopher, mathematician and man of affairs, of whom the Encyclopedia Britannica says he was more perhaps than any one in modern times, a man of universal attainments and almost universal genius."

Leibnitz ("Systema theologicum," Paris, 1819, p. 270) says:

"This whole work of sacramental penance is indeed worthy of the divine wisdom and if aught else in the Christian dispensation is merit orious of praise, surely this wond rous institution. For the necessity of confessing one's sins deters a man from committing them, and hope is given to him who may have fallen again after expiation. The pious and prudent confessor is in very deed a great instrument in the hands of God for man's regeneration. For the kindly advice of God's priest helps man to control his passions, to know the lurking places of sin, to avoid the occasions of evil doing, to restore ill gotten goods, to have hope after depression and doubt, to have peace after affliction. in a word, to remove or at least lessen all evil, and if there is no leasure on earth like unto a faithful riend, what must be the esteem a very deed a friend in the hour of his

SOME MARRIAGE CASES

Before the Juvenile Court in Kingston the other day, a married man was up for trial on a charge of perjury. A married man tried in the children's court? Yes; but this married man was in knickerbockers and will not be fourteen years old until March 19th next. Russell Lovelace, in spite of his short pants and evident immaturity, had no more difficulty, apparently, in obtaining a marriage license at Smith Bros.' store than he would have in getting pound of candy—he had the price; a fact which is worth more than a volume of learned commentary on our marriage license law. When charged with making a false declara tion and grossly deceiving the august civil officer, who has the duty and responsibility of issuing marriage licenses, the youthful benedict burst into tears, admitted his guilt, but did not appear to realize the seriousness of the offence. We shall have to add something to our course of sex hygiene.

Laura Richardson, the young woman in the case, was eighteen years old and had the consent of her

Armed with the legal permission o marry the thirteen year old groom set out with his more mature companion to find a minister of the gospel, but yes. You see the minister is protected by the marriage license, and the issuer of marriage licenses is protected by the declaration.

The Rev. G. I. Campbell, pastor of the Queen Street Methodist Church, after close questioning of both parties," made the boy and young woman man and wife. Presumably the "close questioning" failed to elicit the fact that the boy was only thirteen years and ten months old . nor did his appearance suggest an age requiring the parents' consent. Remember the license protects the minister.

The boy was let off on suspended sentence and is now in charge of his

parents. Another case. George Draper of absence of some time, found his of all nations into their wife living with another man whom ples. Over and above all she professed to love better than she be thoroughly up to date and was willing to be logical as well. He turned over his wife and three children to the new affinity, helped them to get a marriage license, and was best man at their marriage, which was duly solemnized by a minister of the gospel. The woman's father appears to be somewhat old-fashioned. as he had both men arrested.

These two marriage cases we found in one issue of The Globe, Feb. 14th. If one were to make a collection of such items a large scrap book would

occurred in the three hundred years of Quebec's history could be recorded on a single page. But the clippings from Ontario papers of references to 'Quebec marriage cases' would make a library of scrap books. "Cast first the beam out of thine own eve and then shalt thou see clearly to take out the mote from thy brother's eye.'

"THE TRAGEDY OF QUEBEC"

The parish of Ste. Sophie de la Corne, county of Terrebonne, has become entirely Jewish. Originally it was a Scottish settlement, but the Scots were supplanted by French Canadians. Now there are only three French Canadians and one English farmer in the entire parish. and tobacco-growing has displaced mixed farming.

We should like to have the private opinion of Robert Sellar on this new tragedy of Quebec.

"CHRIST OR CAESAR"

Under this heading the Globe of Feb. 16th had a leading editorial that is worth considering. " Dr. W. S. Rainsford," says the Globe, "smote without sparing the imperialistic ideal of greatness and power. His hope for our citizenship and for our civilization is in the democracy of Jesus: 'If any would be great among you let him be your servant.' And the Globe comments :

"Over against all this exaltation of Christ we have had in Toronto during recent days a glorification of Cæsar. Some of the very men who yesterday responded to Dr. Rainsford's challenge were assured three nights before that the strength of the Empire is in military and naval power, and that " all over the world peace came by power rather than by preaching.'

It is the old conflict : love versus force. The young Jew from Nazar economists, philosophers and statesmen of his day said force. The crowd said force. Roman imperialism said force. Cæsar was force incarnate. Jesus faced the alterna tives. After forty days He came back and threw down the gauntlet to Caesar. He renounced the policy of force and proclaimed the gospel o love. Against Imperial Rome with all its legions He stood alone with only an idea. It was force against It was Cæsar against Christ And, history being witness, Christ

Through nearly three centuries that idea of love as the supreme motive of life and the organizing from Judea to Asia Minor, to Rome to Gaul, past the pillars of Hercules and on to the borders of Scotland. The Church's first reversal was in its own apostacy. It lined up with Cæsar. It joined hands with the military power. It substituted force for love. The Churches of the Re formation repeated that Apostasy in Germany and in Britain. To day To-day and in Canada it is still Christ of

Here we have the essentially Protestant and pre-Christian confusion of Church and State. Protestants have never grasped the distinction between them. Religion and nationality were one with the Jews; with pagan Rome; with Protestants, as Redmond's last appearance on with almost every heresy and schisn throughout the history of the Church But there is a clear distinction be tween Church and State. "The convenience of man in this world: salvation. The State concerns itself with man in his social organization. the Church with his individual soul. The law of the State rests justly on the welfare of the community: the laws of the Church upon the mandates of the Creator."

Such distinction the Jews did not conceive. Such distinction the Romans could not for a moment adperor was the Pontifex Maximus of the Roman religion. Their deities were national. The Romans were not bigoted with regard to Bracebridge, coming home after an religion; they admitted the gods the deified Roman Emperor. The did her husband. Draper appears to State was supreme. The persecution of the Christians was due to the fact Roman law. It was quite a natural could not conceive of the distinction between Church and State, should persecute Christians and endeavor to extirpate what to their minds was clearly seditious.

It took centuries to drive home religion was not national but Catho-

Schismatic Churches were a reversion to the old pagan ideal of religion identified with the State.

It is a woeful misconception o Christ's teaching and mission to say that "He threw down the gauntlet to Casar." Christ proclaimed the truth that His Church has ever since witnessed, that His kingdom is not of this world, that Cæsar has his rights and duties, but that God's Church has ber own divine mission over which Casar has no shadow of system of superiority and ascendcontrol. "Give to Casar what belongs to Cæsar." Christ asked not whether the coin of the tribute would go to the upkeep of the Roman legions; that was evidently a matter of no concern to Him; it was Cæsar's business; Christ's business was eternal life.

His Church did not "line up with Cæsar" in the time of Constantine. The Church never conceded to him the right to pass upon doctrine. It was the Donatist, the Arian, the heretic and schismatic that appealed from the synod or council to the Emperor. And it is notoriously true, as the Globe says, that the churches of the Reformation repeated that apostasy in Germany and in Britain."

To day in Canada and elsewhere the great Protestant grievance against the Catholic Church is that she is true to the teaching of Christ. that she distinguishes clearly and unequivocally between what belongs to Cæsar and what belongs to God. To-day, as in the pagan Roman empire, to day as in the days of Elizabeth, it is precisely for the reason that the Church claims to be and is Cath. olic and independent of the State, that the charge is made of a "divided allegiance;" and Catholics are accused of being disloyal to Casar because they are loyal to Christ's Church.

And to day, good and sincere Pro. testant Christians, because they are utterly unable to grasp the fact that Church and State are independent each in its own sphere, 'smite without sparing imperialistic ideals of greatness and power," and believe they are delivering Christ's message of eternal life when they rail at Casar for devoting the coin of the tribute to the building of Dreadnaughts. Give to Casar what belongs to Casar, and let Casar attend to his own business : Christ's business is the salvation of the individual soul; it is through the Christian precepts be observed in the things that belong to Casar.

Howsoever sincere and eloquent he be the Christian preacher who leaves the individual to reform society in the mass is but tilting at

ALL WELL WITH HOME RULE The great speech delivered by the Irish Leader to his constituents at Waterford a few weeks ago is destined to become historic. It was Mr. Irish platform as Leader of the Irish Party. When next he speaks to his fellow-countrymen it will be in his capacity as Prime Minister of Ire-State has to do with the comfort and land. We are not unduly optimistic. To quote his own words, "as certhe Church has to do with his eternal tainly as the spring will succeed the winter gloom, as certainly as the full glory of summer will succeed the promise of spring, so certainly and automatically will the Home Rule Bill become law." Those who put their trust in the

special correspondents" are either in high glee or deep in despair. according as their sympathies are for or against Home Rule. "The Cab mit. Religion was with them a de-partment of the State: their priests Carson," "' Ulster' is to be exwere government officials; the Em. cluded from the operations of the bill." "The royal assent will not be given before a general election.' All this looks well on the first page of the morning paper, and-well, the Special Correspondents" have to make some return for their salary. But all this talk of "concessions" is pure nonsense. For the Cabinet to vield to the threats of the opera bouffe Ulster revolutionaries would that these refused to obey the be to sign the death warrant of democratic government. To capitulate to thing that those old pagans, who Carson would be to put a premium on rebellion. It would be giving legal sanction to the doctrine that any minority can refuse obedience to a distasteful law. This is the pet theory of the Unionist party. They know very well that its logical sequel the novel idea that the Church and is anarchy, but they are willing to the State had their own distinct use it as a lever to get into office. spheres of action; that the Christian than which their bitterest enemy could not wish them a more terrible should be equal." (De penitentia I, be necessary. The half-dozen or so lic; that in its own sphere it was and fate. For if by a miracle they should Jesus, seeing their thoughts, said to ii, 6.) Again he teaches that such of cases of declarations of nullity on must always be independent of the find themselves in control of the

Apparently Mr. Redmond thinks so. that the Reformation is responsible. Never again will Ireland allow herself to be governed by the old rotten ancy," he said at Waterford, and if those who imagine they can kill the Home Rule Bill should succeed. Ireland would never again submit; she would be absolutely ungovernable." Thus has Bonar Law in his scramble for office prepared a boomer-

ing for the Unionist Party. Moreover, Mr. Asquith has again and again declared that the Liberal Party will redeem their pledge to the Irish people. To give way to the Orange threats, therefore, would be to disgrace himself before the civilized world. "The white man keeps nis word."

More ridiculous still is the talk of a general election on the Home Rule Bill. To submit the bill to the judg. ment of the electors means the abandonment of the Parliament Act and the restoration of the absolute veto of the House of Lords. It means the betrayal of the democracy into the hands of the old Tory aristocracy, and would condemn the Liberal Party to utter impotence.

For all these reasons, then, and for

more that we might enumerate, the

Home Rule Bill is certain to become law. Whether or not further concessions shall be made to "Ulster" depends entirely upon the Orange leaders. "If any change be made," says Mr. Redmond, " it must be not to enable it to pass, that is unnecessary, but to buy the good-will of our opponents in Ireland, and I must say to you frankly that at present I see no prospect of that good-will being purchased at any price whatever.' Small as the chances of the Orangemen listening to the voice of reason and patriotism are. Mr. Redmond holds out to them the olive branch. "Over these men," he said, "I want no party triumph. I want to influence their intelligence. I want to dissipate their suspicions and I want to soften their hearts; and, therefore, so long as it is possible for me to do so, even against hope. I will preach regeneration of individuals that to them the doctrine of conciliation. society will be transformed, that I say there are no lengths short of Christian ideals will prevail and the abandonment of the principles which you and I hold to which I would not go to win the confidence of these men, and not to have them lost to Ireland." Brave words these, and generous, as the soul of Ireland has ever been generous and quick to forget the wrongs of the past. When one reflects on the attitude of the Anti-Home Rule leaders towards the majority of their fellow-countrymen one cannot but pay the tribute of respect and admiration to the magnanimity of the Irish Leader. In him the states-

man speaks. In one of his latest speeches Edward Carson attempted to justify his position by arguing that consent of the governed was the first essential for good government, and be cause Ulster refused its consent therefore the Home Rule Bill should be dropped. But surely what is sauce for the goose is sauce for the gander, and since four fifths of the Irish people refuse, and have always refused, consent to the Act of Union, t should therefore be repealed. And we are glad to be able to say that it is as certain as anything human can e that it shall.

NOTES AND COMMENTS

SINCE OUR comment of some weeks ago upon the introductory lecture of Professor Hume Brown to the class of Ancient Scottish History in the University of Edinburgh, the full text of the lecture has appeared in the Scottish Historical Review. It is characterised by its author's usual carefulness of statement and fulness of information, and while not wholly free from those blemishes which appear inseparable from the Protestant view point, will none the less repay perusal on the part of Catholics versed in historical subjects.

THAT PORTION of the address which we singled out for comment at the time, viz: the intellectual sterility of the two centuries following the Reformation in Scotland, we may be pardoned for reverting to again. For the Reformation period itself Prof. Brown lays claim to Alexander Aless (or Alesius) and George Buchanan, but while both of these scholars espoused the cause of the "Reformers,"

swer can they make should the dis- mainly erected the great mountain appointed Nationalists take a leaf of falsehood and slander which has out of their own book and proceed to ever since remained so apparently rebel against the Act of Union? If hopeless a tradition of Calvinistic four counties are justified in refusing Scotland, it should not be forgotten submission to a law demanded by that all that was genuine and protwenty-eight, would the twenty- found in their learning was the proeight not be justified in refusing to duct of Catholic universities. It is submit to the dictation of the four? for the tainted superstructure alone

> THAT THE Reformation itself, deeply as it affected Scotland, was not a native product, Prof. Brown makes clear. The ideas that underlay it, he says, were not of home growth, but were taken over from the Continental Reformers. We know only too well how this exotic, under the fanatical leadership of Knox, laid the country prostrate in the dust, and how, with the burning out of Buchanan's erudition, learning in its wider sense ceased to be a factor in Scottish life. It is remarkable, as Prof. Hume points out in unmistakable terms. that for the two centuries following that era of destruction, "there is but one Scot, Napier of Merchiston. whose name is written in the Euro. pean firmament." He quotes Hugh Miller as saying that, as a result of the turmoil which the Reformation brought upon the country, with its accompanying intolerance and fanaticism, "Scotland lost her bairn time." and ceased to have that influence upon European letters which was ners all through the Middle Ages. The "Intellectual Influences of Scotland on the Continent," is indeed the subject of Prof. Brown's lecture and that that influence had its most unrestrained outlet in pre Reformation times he does not leave in doubt.

It is Prof. Brown's opinion that Scotland regained something of her old pre eminence in the eighteenth century, and in illustration he cites the names of David Hume, Francis Hutcheson, Adam Smith, and several others, who flourished during that period of depression and gloom. But in what manner does the infidel philosophy of Hume, the fatalism of Hutcheson, or the lifeless economy of Smith contrast with the life-giving genius of Duns Scotus, the mighty learning of Michael Scot of Balevearie, the poetic fervor of Gavin Douglas, or the profound philosophy of Nicholas Hepburn, all of whom found their source of inspiration in their Catholic faith. It is like contrasting light with darkness.

WITH THE eighteenth century, such as it was, closes, in the lecturer's estimation, the succession of Scotsmen who in their repective spheres made their contributions to European culture. It will be something of a shock to Presbyterians to be told that even in the nineteenth century, so prolific in the makers of literature there is but one. Sir Walter Scott, who by his original genius appealed to the civilized world and influenced the imaginative literature of every Robert Burns to be sure, but, unique as that was, it cannot be said to have made its way as yet beyond the limits of English speech. Burns as. poet was born out of due time and had no sort of kinship with the hopeless Calvinism of his surround

THAT DR. Hume Brown is not alone n his casting back for inspiration to "the happier times that were," we have many examples from time to time. The latest that has come under our notice is that of Dr. M'Adam Muir, who as a Preshyterian minister presides over the presentday destines of the old Catholic Cathedral of St. Mungo, Glasgow. Dr. Muir has actually in this year of grace, held in that venerable but desecrated edifice, a "special service" in honor of St. Kentigern (St. Mungo), founder of the See of Glasgow, and still venerated by Catholics as its patron. Since the days of Ninian, Columba and Kentigern, said the preacher, the horizon had been marvellously widened, but, none the less, he added, "they regarded with reverence and admiration those who despite what they now esteemed as childish efforts and crude superstition, walked according to the light they had."

PUTTING ASIDE THE pious snobbery which, no doubt unwittingly, characterizes such a mental attitude to wards his country's apostles, there is a degree of hopefulness in the thought that underlay the commen oration. It was a direct setting aside of the Westminster Confession for one thing, and it marked a de

parture from the old unhappy tradition which made contempt for Cath olic saints synonymous with zeal for religion for another. Our contemporary, the Glasgow Observer, commenting upon the incident, has this to say, which could not well be better

"The Glaswegians of Kentigern's day lacked much knowledge of material things that their successors to day may possess, but will Dr. M'Adam Muir venture to say that they were poorer Christians in the mass than their successors in St. Mungo's city to-day? Was there any unfortunate woman found dead on a door step, practically under the athedral, on St. Kentigern's Day a thousand years ago?
And anyhow, if it was 'childish
effort and crude superstition' to
observe saints' days in the old Catholic times, Dr. M'Adam Muir is to be congratulated on his courage in returning to a salutary and pictures-que practice, even if he has to throw to modern bigotry or iconoclasm the sop of designating the saint he honors as a superstitious child."

THIS SAME CONTEMPORARY has for a head-piece on its editorial page, a view of the Cathedral, surmounted by a scroll bearing these words: "It was and yet shall be." This expresses the hope that is the animating spirit of every true Catholic son of Scotland. Glasgow Cathedral is the one sole survivor of the many beautiful ecclesiastical buildings which were the glory and the pride of the nation in mediæval times—spared as if by a miracle from the tempest of fury and fanaticism which Knox let loose upon Scotland. Standing, as it does, a desecrated temple in the midst of a great modern city, it is yet the solitary witness of what the country once was, and as such it is looked upon with longing eyes by the faithful remnant which slowly but surely has re-erected the spiritual fabric of which the cathedral's founders are the ancient counterpart. Scotland as a nation is still a stranger to its true heritage, but may it not be that the motto we have quoted points to a time, if even yet distant, when the words will echo back from no empty or desecrated fane !

WE HAVE frequently commented upon the tenacity of old Catholic ideas even among peoples who for centuries have been strangers to the Faith. A curious example of this has recently come to our notice in perusing an article by the Hon. Gilbert Coleridge in the current number of Cornhill. The writer gives an entertaining sketch of an old Highland deer-stalker, "Rory of the Glen." and incidentally relates the following:

The proprietor was out with his head keeper one day, and on hearing a stag roar, remarked that it was early in the season for the stags to begin roaring. "They generally begin roaring. "They generally roar about Feroich," was the answer What is that" he queried. just the time when the stags begin Why is it called Feroich?' call it that." "Bu know; it's the name they give it.' The proprietor was of an enquiring turn of mind, so he looked in the Gaelic Dictionary, and found that the first part of the word meant a "festi-The second part was a puzzle but after more research it was found to be the genitive of a word meaning "cross." But the Festival of the Cross was surely in the spring, at Easter? At last, after much hunting up of authorities, it was discovered that there was an autumn Festival of the Cross in the early Christian Church to commemorate the vision of the Cross by the Emperor Constantine. Here was a Free Kirk man, in a district in which there is no trace of Catholicism ever having existed, fixing the date of the rutting season by an old Roman Catholic feast day without knowing

"OUR LADY OF LIMERICK"

In the national Hibernian the other day, Mrs. Jolly, the president of the Ladies' Auxiliary, is reported to have done a deed which should make her done a deed which should make her name gracious to all Irish ladies at home and abroad. She sent to Limerick many boxes of candles to be burned before the statue of "Our Lady of Limerick." "Our Lady of Limerick" sounds well. It is a name that is an inspiration—a name that links religion and history, for Limerstands for bravery in the annals of Erin. The statue of Our Lady standing on the banks of the spark ling Shannon, lay buried for a cen-tury and a half. Now the sick and distressed besiege the shrine of exposition of this marvel and find there cure for their infirmity and comfort for their wretchedness.

"Lady of Limerick" pray for us ha a rich fullness for the mouth of piety. Our Lady should be employed particu larly now, by every Irish exile, for on the 10th of February parliament con-venes and the world will know whether Home Rule is made or marred.—Buffalo Union and Times.

WILFRID WARD AND CARDINAL NEWMAN

SOME ASPECTS OF THE RECENT BIOGRAPHY OF THE GREAT CARDINAL

Wilfrid Ward, the present editor of the Dublin Review, enjoys the dis-tinction of being the foremost Catholic writer in England. In publishing the biography of Cardinal Newman— a work issued a little over one year ago—he has earned the gratitude of the whole literary world, irrespective of country or creed.

recently the prohibitive price of 36 shillings placed upon both volumes was reduced to 16 shillings, thus bringing the work within the range of the average purse. Doubt-less in time it will sell at a still more popular figure.

It would be unfortunate if the

wider circle of Newman's admirers and friends had not an opportunity to read this biography, for careless student cannot fail to be charmed by the sweet magnetic personality revealed in the ample space of two bulky volumes. Throughout these liberal pages one who is familiar with the Cardinal's writings, will find a confirmation of any favorable opinion previously entertained respecting the "Oxford Plato." For the Cardinal is allowed to tell his own story by means of letters and private journals. On more than one occasion Newman de-clared that the best part of a man's clared that the best part of man is life is in his letters. And the reader of Ward's Biography is struck at once by the number of private letters running into the hundreds, which are scattered throughout these volumes PRIVATE CORRESPONDENCE

Along with the letters which New man wrote—many of them now pub-lished for the first time—the reader meets with a mass of correspondence from relatives, friends, and co-work ers in the vineyard. Antagonists, too like Kingsley and Gladstone supply a large part, so that an English History for the century might almost be comrichness and variety of this material.

A cloud of witnesses are produced to show the strong religious bent of his character. As Father Neville writes of him: "His was a life of prayer. The works and ways of God, the mercies of Christ, the real purpose and uses of this life, the unseen things of the spiritual world, were always uppermost in his mind. His speech showed it. It pleased God to show to all around him the state of his heart and spirit by the graces and the direct religiousness of his conversation. Yet he never spoke for mere display—he was quite un-affected and showed his deep religion

quite naturally." NOT A PERFECT PORTRAYAL

Here we come upon the great dethe light of true biography. The author does not report the conversations-the table talk and intimate life - of Newman. Such conversations are quite as necessary as let-ters and diaries in order to complete a biography and disclose the Man in his full human stature. If Wilfrid Ward's father — George Ward — had undertaken the task or some member of the Oratory who had lived with Newman as, for example, Boswell lived with Johnson, then we might expect completeness. The picture would be rounded out, and we have Newman clothed in his habit as he lived, a real Newman of flesh and blood, not a geometrical ghost or in. "Doed I don't know; they always tellectual abstraction. It is true that call it that." "But what is the these letters and diaries help to remeaning of the word?" "I don't yeal the personality of the man; but an intimate personal knowledge with a wealth of conversation and anec-dote such as Boswell had at his command is still more essential to perfect portrayal. And such intimate knowledge is nowhere exhibited for the simple reason that Mr. Ward did not possess it. Accordingly his work howsoever meritorious in other respects, cannot take the highest rank in the realm of biographical

literature. Nevertheless the student of his pages will glean much that is import--much that will illume the dark and devious path which the genius of Newman followed, nay, was forced to travel, as his passed "ex umbris et imaginibus in veritatem." And if we miss the living portraiture of Bos well, there are pages over which the reader may linger with profit—pages that thrill with tragedy as deep and dark as any evolved by the Muse of Eschylus or Shakespeare. Not indeed the tragedy of the gory plain, but that inner and purer trag edv of suffering, of which Hamlet and Clytemnestra and Job are the classic examples. Province seems to require wood be charred before he can limn with it." The moral des tined for immortality in this sinful world must be broken on a wheel of

fire! NEWMAN'S DARKEST HOUR

Ward thus sketches the darkest days in Newman's life: "The years between 1850 and 1864 may be called low water mark of Newman's life story; they were years of great sadness and despondency. Every work he had undertaken proved a Among his former Anglican friends he was deemed a traitor in the Church of his adoption he was suspected, distrusted, and lived as he said Himself : 'under a cloud.' The university he attempted to found in Ireland proved a failure, his much heralded translation of the Holy Scriptures came to nothing. The magazine called the Rambler which he started soon fell under the ban because of dangerous intellec-

tualism if not for 'heretical leanings.' Doubt had been thrown on his whole-hearted loyalty in the matter of the Temporal Power. And while English Catholics for the most part suspected him, while political and ecclesiastical circumstances made him out a failure, he penned the following lines in his journal 'Not a star in my sky is now left shining but thee, O St. Philip! My God! when shall I learn that I have so parted with the world, as never again to make friend with it! This is the cry of a human spirit bowed to the very earth beneath a weight of misfortune and sorrow. Newman continues: 'I am writing on my knees and in God's sight. No one putting his hand to the plow and one putting his hand to the plow and looking back, is worthy of the king dom of heaven. And yet, O Lord, be gracious unto me for the way has grown dark, and trouble and sorrow and defeat and disappointment have come upon me. Yet have I remem-Creator in the days of my youth; I have not wilfully opposed Thy grace. I became a Catholic be-cause I felt it was Thy holy will. Yet now I have no friend at Rome; I have labored in England only to be misrepresented, backbitten and scorned. I have labored in Ireland with a door ever shut in my face. I seem to have failure for my portion wherever I go and in whatever I undertake, and what I have done well has been misunderstood. But, O my Dear Lord, Thou canst make it otherwise. In the Blessed Sacrament is my great consolation. Thou canst give me grace to endure.
Thou Who didst lead in my youth to
Thy Holy Tabernacle, wilt not desert me in my old age. Thy hand is
notestraightened that it can not save. What I now feel Thy servants have from the earliest times felt before Job and Moses and Habacuc felt

their never dying words. O Lord! remember me in this dark, this terrible hour of my affliction. It is a tragic cry from the depthsa tragic prayer similar to that ut-tered on the Ash Heap or on the winter gloom of Valley Forge or beneath the Olive Trees. It is the "de profundus" of David with David's beautiful faith and trust in the mercies of God. The supreme lesson taught in Newdarkest hour is his absolute trust and confidence in God.

as I feel thousands of years ago, and

am able to plead with Thee in

THE LIFTED CLOUD

After the long night a glorious morning broke with all the glory of a second spring or a resurrection. The Apologia came, and then the Cardinal's hat, and the cloud was

lifted forever.

The biography of Newman will repay careful reading and study. The literary style of Wilfrid Ward, so elegant and refined, makes the subject matter doubly interesting. Yet quite apart from the classic beauty nd finish of the literary dress, the reader will become absorbed more and more in the theme itself-the story of a life replete with the deepest moral and religious lessons the story of a man sent by God to restore the true faith to England.

REUNITED CHRISTENDOM

ARCHBISHOP GLENNON IS NOT SANGUINE OF ITS ATTAIN-MENT UNLESS BY A GREAT MIRACLE OF DIVINE GRACE AND LOVE

There are many religious people outside the church to day who are aving and hoping to see Christendom. They see the futility of division and of the contradictions which division engenders and the de feats that it leads to. They are (at least the great majority) serious and religious minded. They have a right to our sympathy; and they, and their purpose, should have a place in our prayers; for unity, properly under stood, was the desire, the prayer, and the command of our Blessed Lord Himself. Was it not the burden of the Saviour's prayer, uttered while the shadow of the cross and the darkness of Calvary was gathering around Him? Was not it His prayer to His heavenly Father "to preserve those whom Thou hast given me that they may be one, as we also are; and not for them only do I pray, but for those who through their word shall believe in Me; that they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." And in the parable of the Good Shepherd was it not the same Blessed Saviour, the Good Shepherd, who said: "And other sheep I have that are not of this fold; and them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." then, who would deem themselves followers of the Good Shepherd should with kindliness and sympathy, and with prayer approach those othe sheep, that there may be for all races and tribes but one fold and one shepherd.

Yet I am not sanguine (unless by a great miracle of divine grace and love) of a reunited Christendom - of the conquest of the world, or the im-mediate attainment of Christ's prayer of the triumph of His gospel; for there lies between that reunion and its consummation the conquest of the human will unto the will of the Christ, the moulding together, accord-

it was the spirit from the beginning —is to hold for the independence of the human will. Something of the original curse of the fallen angels, who did "not serve," appears to be mingled in this weak human nature of ours, whereby we refuse to bend our human wills, even when we admit the supremacy and divinity of

Next, there are the inherited prejudices, begotten of the schisms, contentions and misrepresentations, which appear, of all other places, to find their home in the world of religion. Theological hatred is the most intense; and religious jealous ies are the most unreasonable, and of all others, the most difficult to be overcome. And while it would not be fair to say that religious wars have caused more bloodshed than any other, yet it is, unfortunately, true that in the name of the gentle Christ more agony has been caused and more misery inflicted than in the name of the world's worst tyrant Even to day, with their boast of in-creased enlightenment and greater America of ours, whereof the greatest progress has been prophesied, we have the spectacle of an anti-Catholic propaganda, so unfair, so untrue and so vulgar that decency can make no answer. We can only wait for the foulness to blow by and the pure air and sunshine, which we believe still native to the American character and the American life, to take their wonted places.

And there is another reason stand

ing in the way of this hope for re-union—it is the jealousy of the nations. As the nations have grown in strength, it has been (possibly for their own preservation,) a purpose with them to each give its own im press, form and character to its citi zens, and thus promote a national zens, and thus promote a national, but stand quite opposed to an inter-national unity. It has been a policy with the nations to form what is called a national life weaving into it virtues and conceits, which in the promotion and in the weaving, would somehow bring the members thereof one to another and produce a result helpful to the nation's stability and power. Now this policy is altogether a worthy and commendable one. Patriotism is a real virtue; but it should be exercised in the tempora and the secular, for it has no place in the spiritual or the eternal. temptation, however, has been too great, and the desire for power too keen to keep national ideas out of the domain of the spiritual. And hence, we find that all through the history of the Christendom of the past there has been a constant effort to draw the peoples' conscience and the form of their religion under the national impress, or in other words to seek to have a national church and a national religion. Now this tendency stands opposed to united Christendom, just as in the past, it has been the cause of most of the schisms and heresies recorded. God and the king were supposed to go together, and the Almighty was sup-posed to smile upon the king's deaulting, while the king proclaimed

a national creed. a national creed.

These are some of the difficulties in the way of our friends who yearn for the reunion. And yet we hope that, somehow, the outcome will be The way, however, will be good. osier if hefore there be oneness o faith, there could be established a oneness of charity. A creed, to be consistent with itself, should not have one member calling for unity in the east, while in the west its agents are publishing slanders against the Church of Christendom, when Christendom was united, and doing their best to promote distrust, hatre freedom of it should be protected by law, but that is not all religious discussion which stoops to personal attacks, palpable untruths and gross misrepresentations, and in many in

stances, downright blasphemies. There is next the duty of prayer. Our Lord prayed that His disciples should be one. And those who to day would be His disciples and seek to retain or regain that unity, should pray as He did to the Father to make these, His children, brethren one to another. Prayer accomplishes more than argument, for though prayer light and grace and truth comes im mediately, while it comes through argument and discussion only medi-

Lastly, there is study. If unity is to be found in Christ, the mode of the unity is to found in His teachings. The unity that He preached to His apostles—the unity that they were to aposties—the unity that they were were hand down through the ages. Has that unity been preserved? Is the crucial question. History read rightly, prayer uttered fervently, and the belt desire to do what Christ willed holy desire to do what Christ willed each one to do will bring an answer and a solution.

It will be seen in the last analysis that the "One Faith, one Lord, one Baptism" of the beginning is the one faith, one Lord and one bap tism" of to day, and that it is only under that standard that genuine unity is to be preserved—and reun ion to be obtained is only by a return to that standard. In the disnnion they went out, in the reunion they will return home again.

FORGET THE FAILURES

To be habitually interested in seeing and speaking about the failures of others is to dry up our own powers of good. And the reverse is equally true; to be sensitively conscious of the good that is in others, to discover ing to that Holy will of so many diverse, independent and revolutionary human wills the world over. The spirit of the world to day—I suppose might never come into existence. it and talk about it freely, is to bring good into being in our own lives that

LENTEN REGULATIONS FOR 1914

THE FOLLOWING ARE THE LENTEN REGULATIONS FOR DIOCESE OF LONDON

1st. All days in Lent Sundays ex epted, are fast days.

2nd. By special permission of the
Holy See, meat is allowed at all

Holy See, meat is allowed at al meals on Sundays and at the prin cipal meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and Holy Saturday.

3rd. The use of fish and flesh at

the same meal is not permitted during Lent. Children under seven years of age are exempted from the law of fast-

Persons under twenty one years or over sixty years of age, are not bound by the law of fasting; and all persons in ill health or engaged in hard labor, or who have any other legitimate ex-cuse, may be exempted both from the

aw of fast and of abstinence In order, however, to safeguard onscience, the faithful should have the judgment of their pastor or confessor in all cases where they seek exemption from the law of fast or

Whatever may be the obligation in Lent is for everybody a season of mortification and of penance.

From this law no one can escape and in it no one has the right of dis pensation. Pastors are earnestly requested to preach during the holy season of Lent the necessity of pen ance and the obligation of Christian mortification. They will also pro-vide special means whereby their people may advance in devotion and

As in the past, two appropriate week day services will be held in each Church, and the necessary per-mission for Benediction of the Blessed sacrament on these occasions is nereby accorded.

A special effort ought also to be made to have the sacred practice of family prayer in common, and es the recitation of the rosary duty of honor and religion during this penitential time. MICHAEL FRANCIS FALLON,

Bishop of London.

ONE OF THE MENACE STAFF IN SERIOUS TROUBLE.

MINISTER CHARGED WITH BURNING HIS HOUSE BLAMES IT ON THE CATHOLICS Detroit Free Press, Feb. 19.

Rev. J. A. Cottam, of Dearborn, suspected of setting fire to his parson-age on the night of January 25, was locked in the country jail Wednesday night after an investigation by Fire Marshal Sam Robinson and Chief Deputy Sheriff John Smith, who announced that a warrant, charging the pastor with arson, would be asked for Thursday morning.

Before being led away to jail, Mr. Cottam sent the following message

to his people in Dearborn:
"I beg of you to keep your minds and hearts open and not to judge me prematurely. I will clear myself of this charge and place the blame where it belongs. Truth will out. I have nothing to fear."

The delivery of the message was entrusted to Ward N. Choate, attorney for Mr. Cottam.

BURNS MEN TO INVESTIGATE

Mr. Cottam's detention is the sensational climax of a secret investigaand discord among Christian people.
Religious discussion is well; and the state, county and Dearborn officials of the incident which threw the village of Dearborn into a fever of speculation for days.

The destruction of the parsonage

was attributed in certain quarters to persons actuated by a desire for revenge against the preacher because he announced a sermon on "Why I Am a Protestant." There was no apparent feeling over the matter in r around the village, but Mr. Cottam immediately after the fire, said that he had received letters threatening him with harm if he persisted in giving the sermon.

Mr. Cottam emphatically denies the charges of the investigators. His wife supports his contentions. The officers, however, assert that they possess enough incriminating evidence and have recorded enough discrepancies in the several utter ances of the pastor to rout any de fense he may establish. sertion is based upon the following:
Deputy Sheriff Ed. Johnson, Dearborn, claims to have a sales slip showing that Mr. Cottam purchased three gallons of kerosene oil from William Buford, a grocer at

ceding the fire. INSURED BOOKS REMOVED "Examination of the fire ruins revealed no trace of the solidly ound volumes which were said to be included in the pastor's expensive

Dearborn, on the Saturday night pre-

ibrary.
"Under the 'third degree,' the astor is alleged to have admitted that the entire library was not destroyed as he had at first reported, but that one box of books had been placed in the church shed and a bundle of papere had been placed in the care of a friend a few days before the fire.

"Insurance on the library was \$3,-000, instead of \$2,000, as was at first

reported.
On the night of the fire, Mr. Cottam's niece, who had been housed at the parsonage during the church service for several Sunday

evenings previous to the fire, was left at another home.

"An anonymous communication was received by Mr. Cottam from Jackson, dated Saturday, February
14. It was signed 'A Catholic,' and
expressed satisfaction over the destruction of the parsonage. Fire truction of the parsonage. Fire Marshal Robinson declares he can show certain resemblances between the handwriting in the letter and Mr. Cottam's.

STARTS AT ARSON CHARGE Lawrence Edmunds, one of the

guards stationed at the church on the night of the fire in anticipation of trouble, and the youth who discovered the blaze, several days ago estified before the state fire marsha that he saw the parsonage aflame about three minutes after the pastor had left it to attend the serv-Mr. Cottam was induced to attend

the inquiry in the sheriff's office by the fire marshal, who told the pasto that he wanted his story fo record." He was confronted with the results of the officials' investigation His denials were met with questions so rapid and direct that, according to those who attended the inquiry, the pastor made several conflicting an swers.

When directly charged with th alleged arson, Mr. Cottam's face paled visibly. He started violently, recovered his poise, and refused to talk further.

Besides Mr. Cottam, the persons

questioned in the investigation were Clarence Foster, John Boltz, Law-rence Edmunds, Guy Weber, Fred Reamer, Miss Maude Shaw, who negotiated with the insurance adjust ers; for Mr. Cottam; Emil Raddie, grocery clerk, alleged to have sold the pastor the kerosene, and Mrs.

SOME CONVERTS

NOTED LITERARY PEOPLE WHO HAVE COME INTO THE CHURCH

Anti Catholic preachers and publications fairly revel in telling of the Church's attempt to foster ignorance among her people. In doing so bigotry merely exposes its own ignor-

Among men and women well known in our literary life the lowing are converts to the Church : Miss B. Anderson ("White Avis") "John Ayscugh," Rev. F. Aveling,
"C. M. Anthony," Miss E. Austice Baker, Anita Bartle, Madame Belloe, Dudley Baxter, David Bearne, S. J., Egerton Beck, Edmund Bishop James Britten, K. S. G., Miss Bradley and Miss Cooper ("Michael Field") Montgomery Carmichael, Madame Cecilia. Cecil Chesterton, Rev. J. Copus, S. J., Mrs. V. M. Crawford, Isabel Clarke, Felicia Curtis, Mary Angela Dickens, Herbert Dean, Louisa E. Dobree, Mrs. Eastwich ('Pleydell North'), Ruth Egerton, F. Y. Eccles, Rev. G. A. Elrington, O. P. Margaret Fletcher Robert Francillon, Mrs. Hugh Fraser, Rev. R. Garrole, S. J., S. T., Gatty, F. S. A., Rev. T. J. Gerrard, E. Gilliat Smith, Emily Hickey, Margaret Howitt, Rev. E. R. Hull, S. J., Mrs. Arthur W. Hutton, Wentworth Huyshe, Genevieve Irons, Frances Jackson, Mrs. Coulson Kernahan, Mrs. Hamilton King, Mrs. Leggatt, Shane Leslie, W. S. Lilly, T. Longueville ("The Prig"), Miss M. Mallock, "Lucas Malet," J. Hobson Matthews, Mrs. William Maude, Wilfred Mey nell, Mrs. Meynell, Rev. P. M. North cote. W. Vance Packman, May Pem. berton, Mrs. Hungerford Pollen, Mrs. Raymond Barker, Robert Ross, J. F. Scholfield, Aimee Sewell, Shield, Rev. S. F. Smith, S. J., Hugh Spender, Miss F. M. Steele, Ida Phillips, C. SS. R. Canon Vere, Mary Alice Vialis, E. Vincent Wareing, Maude Valerie White, G.C. Williams son, Mrs. Yorke Smith, Rev. B. Zim

PROTESTANT TESTIMONY

A Protestant Welshman and mem per of British Parliament, Mr. Llewelyn Williams, lecturing recently on "The Reformation in Wales" said: "There was no portion of Great Britain more attached than Wales" to Catholicism during the pre."Reformation" days, and every scrap of history showed that the people of Wales were bitterly op posed to accepting the change in their religion at the Royal behest."

And like the Celts of Ireland, thousands of the Welsh Celts didn't accept it. They fled the country rather than do so and "amongst them was Morgan Phillips, the precentor of St. David's Cathedral, who settled down at Douai, in France, where he met another Welshman, William Allen, afterwards Cardinal Allen. These two men founded a college at Douai for the training of men for the mission field in England and Wales, and t was there that the Catholic Douay Version of the Bible was written."

There was persecution in those days and since but not by Catholics record which those who to day talk about persecution by Catholics in connection with Home Rule for Ireland fail to note.-Freeman's Jour-

FATHER FRASER'S CHINESE MISSION

The noble response which has been The noble response which has been made to the CATHOLIC RECORD's appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer.

It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to

inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why not, dear reader, have a share in that work by contributing of your means to its maintenance and extension? The opportunity awaits you : let it

not pass you by		
Previously acknowledged	\$3.702	85
Mr. and Mrs. Jos. Connolly, Kirwood	2	00
A Reader, Bergerville		75
Friend, Lawn. Nfld.	2	00
Macdonell, Toronto		00
John McHugh, Sault Ste. Marie		00
Coeur d'Alene, Idaho	5	00
In memory of Mary, St. John	3	00
P. J. O'Connor, Ottawa,	1	00
A. J. L. Hami ton	5	00
In Memory of parents, B-lleville	5	00
Branch 154 C. M. B. A., Eganville	5	00
REMITTANCES TO FATHER FRASER		
	4.0	Digital Control

WHY CATHOLICS GO TO CHURCH

While the sects are making efforts o fill their churches, the problem with Catholic pastors is to church edifices large enough to ac commodate the ever-increasing numers of people who wish to

Mass" on Sunday.

Catholics have faith in the real presence of our Lord in the Holy Euchar. ist, which is called "the Blessed Sacrament of the Altar." An altar denotes a sacrifice. In the old law God commanded His chosen people to offer sacrifice. When Jesus Christ brought the new dispensation, He ordained the "Sacrifice of the Mass," which was foretold by the prophet in the words: "From the rising of the sun until the going down thereof, there is offered to My name a clean oblation." At His Last Supper Christ commanded: "Do this in commemoration of Me. and as often as you shall eat the Bread and drink the Chalice you shall show the

death of the Lord until He come."

Protestants claim to make the Bible the sole rule of faith, but they have abolished the Mass. Catholics be lieve the words of our Saviour and in the Holy Mass they see the un-bloody renewal on the altar of the bloody sacrifice of Calvary. This faith of Catholics is the secret of their attendance at church. Christ is really present for them and they go to worship Him and commune with

But there are Catholics who do not go to Mass; they are slothful and ingo to Mass; they are stoturul and in-different. Often, as a consequence, they drift away from their religion entirely. If food is not taken the body is weakened, life is lost. If faith is not sustained by participation in God's appointed means of grace, it grows weak and dies.

Non-Catholics may scoff at the Mass, but they don't know much about it. Catholics who neglect it are also frequently surprisingly ignorant on the subject. If, for instance, books like that of the Rev. Michael Muller, C. SS. R., were read and pondered, the faith and devotion of Catholics themselves would be increased with their added knowledge concerning "The Holy Mass, the Sacrifice of the Living and the Dead."—

TO MY WIFE

Richard Mansfield Bring me that coat! I wore it when I wooed her first! Her mittened hand was on that sleeve And stayed me when I feigned to

read Her silence a command to leave. Search well the pockets, will you

A tiny, useless bit of lace? I stole it from the hand that hid The smile that dawned upon her

Seek, is the glove no longer there That she unclasped to smooth my hair,
As I had knelt and bowed my head

face.

Bring me that coat! Be there no vestige of these now, Of amber scented lock no trace? There is a silent witness still

Upon her knee, in mute despair?

More precious far than glove or lace: 'Tis here where you may scarcely The little rent a blackthorn tore;

That's where her loving fingers delved,

That's where her loving glances bore!

Look at the stitches close and neat, You'll barely find the rent I tore: She mended all my life like that : Bring me that coat, that coat once more!

INVESTMENT

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INVESTMENT may be withdrawn any time after one year, on 60 days' notice. Business at back of these Bonds estab-lished 28 years. Send for special folder and full particulars NATIONAL SECURITIES CORPORATION LIMITED CONFEDERATION LIFE BUILDING, TORONTO, CANADA

FIVE MINUTE SERMON

Rav. J. J. Bunks, PRORIA, ILL. THE FIRST SUNDAY IN LENT MORTIFICATION

ted to Me with all your heart, in fasting These words of the Prophet Joe indicate the spirit of mortification that should animate the Christian during the time of Lent. This holy season, as you all know, has been se apart by the Church as a time of penance in order to appease the jus-tice of the infinite God for the insults offered Him by our past sins. Pen-ance is a duty which binds all sinners since the sin of Adam; and is a condition absolutely necessary to salva-tion. This our Saviour clearly taught when He said. "Unless you shall do penance you shall all likewise per-ish." (St. Luke xiii, 30.) The principal works of penance are prayer, almsgiving, fasting and abstinence. These we should observe at all times, but especially and particularly during this season. The second precept of the Church tells us to tast and abstain on the days appointed by the

I am fully aware of the fact that it is a difficult thing to fast. It is not easy for anyone. But if it were easy, then it would not be a penance, a mortification, and the law of penance so necessary to salvation would not be fulfilled. Although it is hard, it will be still harder to hear those words of condemnation "Depart from Me ye cursed into everlasting

(St. Matt. xxv, 41.) This manner of penance has been practised by the saints in all ages and is sanctified by the example of Jesus Christ; it is moreover a powerful means to quench our passions and satisfy the justice of God for our

whole life of Jesus Christ from the stable of Bethlehem to Cal vary's Cross was a continual passion, mortification, sacrifice. The lives of His followers should be fashioned after their Divine Model. "If any man will come after Me," He says, "let him deny himself, take up his cross and follow Me." (St. Matt. xv, 24.) The Catholic Church alone tooches and always has taught the teaches and always has taught the duty of mortification. With, St. Paul she teaches that to be sharers in the redemption we must "be nailed to the cross of Christ" and chastise that the merits of the atonement are applied our bodies and bring them into sub-

The disciple is not above his Master, and it is not becoming that the path of the disciples should be cov-ered with roses while that of the Master was strewed with thorns and sprinkled with His own Precious

All the saints of God understood All the saints of God understood this doctrine well and walked the narrow and thorny path "which leadeth to life." (St. Matt. vii, 14.) St. John the Baptist, the precursor of our Lord as is well known, led a life of penance and mortification. He was "in the desert," "was clothed with camel's hair, and a leather girdle about his loins, and he ate locusts and wild honey." not an inhabitant of heaven, who did not during life perform works of ance and mortification unless he ied in innocent infancy. This doctrine of penance in atonement of our the forty days fast of Lent in com-memoration of the forty days fast of our Lord. It has been observed from the time of the apostles, as we learn from St. Jerome who says, "Accord-ing to the apostolic tradition, at the proper season of the year we ob-serve Lent." This doctrine filledthe deserts and monasteries with holy persons who fled from the vain pleasures of the world to mortify themselves in solitude; and it encouraged the martyrs to shed their blood, to die for Christ and with And do we expect to go to heaven by any other road than that pointed out to us by the example and teaching of Jesus Christ and of saints of all ages? If we we are sadly in error nd the sooner we disabuse ourselves of such an error the better. Are we purer, holier, godlier than St. John the Baptist and St. Paul were? Have we less need to "work out our salvation with fear and

The saints mortified themselves in order to obtain strength to conquer their passions and to satisfy the jus-tice of God for their sins. "I chastise my body," says St. Paul (I Cor. ix, 27), and bring it into subjection; lest, perhaps, when I have preached to others, I, myself, should become a castaway." Have we no passions to conquer, no sins to expiate? It is not enough for a sinner to quit his evil ways, to reform his life. Atonement must be made for sins committed. If true penance consisted in offending God no more, then the sinner who died unrepentant would e saved; for he has ceased offend ing God. But something more is re quired. When we have offended or in fured a neighbor, we should not only cease injuring him, but we should repair the injury done. If we have stolen or cheated we must not only do so no more, but we must also make restitution to the person wronged. So, when we have of-fended God, true conversion consists in not only ceasing to offend Him in not only ceasing to offend Him-but also in making reparation for the insults offered Him. If the eye has gazed on improper objects, if the tongue has been guilty of detraction, calumny, blasphemous or immodest language, they must not only be re-strained for the future from those sinful liberties, but reparation must be made to God by works of penance -by fasting, by prayer and other works of mortification.

TORTURED WITH RHEUMATISM

Could Not Walk, Until "Fruita-tives" Completely Cured Him

CHATHAM, ONT., April 3rd. 1913. CHATHAM, ONT., April 3rd. 1913.

"I am a veteran of the Crimean War and the Indian Mutiny) volunteering from the Royal Artillery into the Royal Engineers, and served under Lord Roberts during the Indian Mutiny, and am a pensioner of the British Government. Fierce hand-to-hand fighting and continual exposure, left me a great sufferer from Rheumatism, so much so that my legs swelled up, making it impossible for me to walk. My bowels were so constipated that I only had one passage a week until I got to using "Fruit-a-tives". They cured me of both the Rheumatism and Constipation. In my regular employand Constipation. In my regular employment, I walk thirty miles a day and enjoy perfect health. No more Rheumatism or Constipation. You are at perfect liberty to publish this letter if it will be advantageous to "Fruit-a-tives".

GEORGE WALKER Don't suffer with Rheumatism, Sciatica, Lumbago or Neuralgia all this winter. Take "Fruit-a-tives" now and be free of pain. 50c a box, 6 for \$2.50 or trial size, 25c. At all dealers or sent on receipt of price by Fruit-a-tives Limited. Ottawa.

Thus King David, although assured Thus king David, although assured by the prophet Nathan that his sin was forgiven, never ceased to do penance. Thus St. Peter did penance. Tradition says he wept bitterly at the remembrance of his sin whenever he thought of having denied his Master.

The spirit of Calvary, the spirit of the true disciple of Christ is a spirit

the true disciple of Christ, is a spirit of self denial and mortification. The spirit of the world is a spirit of self-indulgence and fleeting pleasure.

Let us not forget that although by the atonement Jesus Christ has paid the price of our redemption and pro-vided ample means for the salvation of all, still, salvation is not absolute;

merits of the atonement are applied only to those who strive earnestly, with the grace of God, to imitate Christ, in His spirit, in His life and in His death. "If any man will come after Me, let him deny himself and take up his cross and follow

If there had been anything more beneficial to man's salvation than patient suffering, be assured, Christ and His saints would have shown it both by word and example. Can we seriously ponder the merits of suffering and not resolve to suffer,

to mortify ourselves, especially dur-ing this holy season of Lent? Can we think of the advantages of the cross and not be resolved to receive hereafter crosses from the hands of Jesus and endure whatever He pleases, since to suffer in a proper manner is absolutely necessary for

St. John the Baptist began his mission with the words. "Do pen-ance for the kingdom of heaven is at hand." (St. Matt. iii, 2.) Christ after him said "Unless you do penance, you shall all likewise perish."
And in the name and authority of Christ and of His Church I preach the same to you to day. Think on it; act on it. "Unless you do penance you shall perish."

TEMPERANCE

NO LICENSE

No license is no good unless it has behind it the public opinion of the community which adopts it.
The community that goes no license by a small majority; and that adopts the no license policy through some passing notion of its utility, is bound to have trouble in enforcing the law. last state of that community will be worse than the first.

With a sound and enlightened public opinion behind no license, the policy works well, and makes for the good of all the people. A no license community where the law is enforced properly—and it is possible to enforce such a law when the great majority of the people are in favor of it and a strong public sentiment demands it—is a cleaner and better place than it would be with open saloons on its street corners. It is a safer place to bring up children. And this consideration should be a powerful factor in determining the how to act on the question of license

or no license.

There is no denying that saloon is associated with much that is detrimental to the moral welfare of the individual and the community. However personally estimable may be the man who conduces a can he is in a dangerous business, one



surrounded with numerous temptations, one which is in itself a source
of temptation. All this is implied in
the words of the Catholic hierarchy
at the Third Council of Baltimore
when they advise Catholics to get
out of the liquor business and seek
some less onerous means of making
a living. To keep such a danger,
therefore, out of a community would
seem to be highly commendable. If,
however, its elimination would only
lead to the spread of the illicit sale of

however, its elimination would only lead to the spread of the illicit sale of liquor and increase of secret drinking, the problem is not so simple.

Wherever no license fails, it does so because the people of the community are not willing to pay the price of personal inconvenience and self-sacrifice for the sake of having a learn term or site. self-sacrifice for the sake of having a clean town or city. During an election campaign they may rise to the occasion, stirred up by speeches on the evil effects of the saloon; but when the election is over, their interest dies out and they make no effort to see that the law is enforced or to keep alive that moral enthus-issm without which the no license

law becomes a farce.

There is in our democratic system of government no automatic law. We can not wake up once a year, and by one act of citizenship secure the betterment of the community. We must be alert all the year round. We must show by our conduct not once but every day in the year that we are desirous of keeping our com-

munity clear of the liquor traffic.

One trouble with the people of the
United States at present is that they
expect too much of legislation.
They seem to think that if they pass a law covering a certain weakness in our moral or social life, they have done about all that can be expected of them. But Catholics, above all, should know that legislation is no remedy for a moral evil. Legislation however, has its place. Legislation helps. Legislation makes it dangerous for people who would take advantage of a moral weakness and make the weakness more weak by pandering to it for the money there

is in such a course of action.

So, in this matter of legislation on drunkenness. But it can prevent the commercialized industry of making drunkards, if it is sustained by a sound and active public opinion. Sacred Heart Review.

LABOR UNIONS AND THE SALOON

James W. Kline, president of the International Brotherhood of Black smiths and Helpers (affiliated with the American Federation of Labor) and editor of the Blacksmith's Journal, has given a strong utterance on the effect of the saloon upon labor in a recent address:
"The meeting places for many

unions many times is in a building over a saloon. True, we can rent halls for less money, for the reason that we are expected to make up the difference at the bar, and that means sometimes much more than the difference in rent. No one will deny the fact that many a dol. lar goes over the bar instead of going to the organization that is making it possible for you to support your family in respectability, and educate your children. This is a reflection on the intelligence and morality of the individual, and a further reflection upon our interna-tional and the trades union movement at large. "The reason for a great deal of our friction and disturbance in our union meetings is on account of the bar-room under our meeting places and I earnestly recommend that you remove your business agent's headquarters and meeting halls into localities where you will not be disturbed by King Gambrinus. I would recommend that this convention go on record as opposed to our meeting in buildings where saloons are located. I would recommend also that our vice presidents and organizers in the future discourage meeting in these buildings, and, in fact, discourage the drink habit. It is a deadly peril, and a menace to the advancement of our

movement. "My instructions to the organizers have been that any one that allows drink to interfere with his business, upon proper evidence furnished me, I will relieve him of his office. It is not my policy to deprive any man of his liberty in any way as a citizen, but as an organizers, if this liberty becomes a license that will hinder the progress of our work, then I deem it my duty to act."

WELL-WORN EXCUSE

The Rome correspondent of the Catholic Standard and Times thinks hat the influence of Freemasonry in Europe has been greatly exaggerated in the popular mind. It has become almost a habit to ascribe every move ment hostile to the best interests of religion to the Masons of Latin Europe. Yet the blame is not all theirs. A share of it should be laid at the doors of the apathetic Catho-lics who could control affairs if they only would. Writes this correspond

ent:
"On the continent of Europe the word 'Mason' is heard at every turn, but of recent years I find it prevails especially among the phlegmatic and the cowardly. Undoubtedly Masonry has acquired power and influence, but it is not omnipresent, nor is it omnipotent, as a number of Catholics -whose very presence would ruin any cause—would have us believe. From the fact that it is a secret society, the idea of power is associated with the sect in the minds of many.

The fault with a large number of

SAVED WIFE FROM DRINK

INNIPEG MAN . SAVES HIS WIFE THROUGH SAMARIA PRESCRIPTION

How terrible the effects of the curse of drink when a woman is afflicted. Wives and daughters often amitted. Wives and daugnters often save their husbands or fathers from the drink habit through giving taste less Samaria to them in their tea, coffee or food. But this is the story of a young husband in Winnipeg who overcame all difficulties and saved his wife.

"The treatment of Samaria Prescription which bought at Gordon Mitchell's Drug Store has saw my wife, who is still a young woman. It was on twelve months ago that she took to drink throut trouble. I cannot thank you enough, for she nev even thinks of it now, and if she goes near anyo who has had a dink, she always says how sick steels. Do not use my name, as we are so w known."

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lies in their being over-ready to se Masonry at the root of every check given to the cause they advocate. They see a Mason here and a Mason there. And they remind one strongly of the Yorkshire yokel who went to sleep after a heavy pork-and-beer supper and could never afterwards be persuaded that two devils had not danced the whole night upon his chest to the tune of the 'Kerry Dan-

cers.'
"It is true, indeed, that the secret hand of Masonry is responsible for innumerable intrigues against the Catholic Church (they, the Masons, do not care a straw for any other). The whole weight and influence of the Freemasons and of most of the influential Hebrews on the continent of Europe is thrown to day against the Church. But a cool head and a clear eye are required to discern trouble that originates with Freemasons and that which comes from the apathy of Catholics. Unfortunately, acres of resolutions, miles of protests, oceans of eloquence—at which a Masonic government merely smiles—seem to be the chief weapons upon which most Catholic leaders of the Latin countries rely."

the Latin countries rely." With this view of the situation we agree thoroughly. In proportion to opulation Masons are twenty times as numerous in the United States as in continental Europe. Catholics outnumber them many times over even in France, where they are sup-posed to be all powerful. What are the Catholics there doing to offset the power of the lodges? Practically nothing—else every member of the present cabinet would not be a mem-

This Washer Must perhaps as the inventor of the safety-Pay For Itself

A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted fine horse that I didn't be homeonity when the matter to be one of the most useful presents ever made by science

our money if the Well, I didn't lik

Machine as I thought about the horse man who owned it.

But I'd never know, because they wouldn't write and tell me.

You see I sell my Washing Machines by mail. I have sold over half a million that way.

So, thought I, it is only tair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

Now, I know what our "1000 Gravity" Washe will do I know it will wash the clothes with out wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

out wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

I know it will wash a tub full of very dirty clother in Six minutes. I know no other machine ever in vented can do that, without wearing out the clothes. Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edges nor break buttons the way all other machines do.

It just drives soapy water clear through the fibre of the clothes like a force pump might.

So, said I to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month. I'll take it back and pay the freight too. Surely that is fair enough, isn't it?

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is?

And you can pay me out of what it saves for you It will save its whole cost in a few months, in wear and tear on the clothes alone. And then it will save you can the machine itself earn the balance.

Drop me a line to-day, and let me send you abook about the "1900 Gravity" Washer that washes clothe in 6 minutes.

Address me personally—I K. Morris, Manager, 1800 Washer Co. 357 Yange St. Toronto. Ont.

ber of the Grand Orient. It is so in Italy, where the Catholic voters ex-ercised their power—practically for the first time—a few weeks ago to defeat the most rabid anti-clerical politicians. Even in Portugal, that is now prostrate under the head of an anti religious tyranny, Catholic apathy, rather than Masonic power, is responsible for the condition.

In this country, too, there is manifest a disposition to exaggerate the power of certain fly-by-night anti-Catholic organizations. We are quick to ascribe to their malign inluence, rather than to our own nings any failure of Catholics to attain to public office. There may be discrimination in certain in-stances; but it is seldom dangerous. Usually the man who claims an office on the score of his religion will bear close watching. The only way to win success is to deserve it. It is not just to ascribe failure to religious discrimination in America any more than to account for the political crimes of France and Portugal by ascribing them all to the existence of a few thousand Freemasons.—

INFUENCE OF A GOOD MOTHER

The mother, the strength and life of the family, is one of the largest contributors to society's well-being, the family being the cornerstone of society. The home builds up and holds together all things that will conduce to the social well being and betterment of the people, and though man is the head of the home, its life and strength rests in the mother. and strength rests in the mother. She is the power that counsels, restrains and urges. A man is often what his wife makes him, for her influence for good or evil is unquestionably great. The good mother stands out from other vomen. Filled with a sense of her dignity and her responsibility, she is the glory of the household and the pride of her children. Wherein lies the strength of the mother? It is in her virtues. Her modesty capti vates, her devotion and self-sacri ficing spirit teaches a lesson worthy of imitation, and her wisdom is enightening to all around her. She is a pillar to the home, a guide to society and a power for good, her example being visibly marked in those who make up the circle of her daily associations. What is it that makes the character of the good mother so exceptional? It is the realization of the dignity and obligations of her-state, God's handmaid destined to fulfil His Divine will in performing the duties of her station in life Her only true happiness is in fulfillment of her aim to be a faithful wife and a good mother, her every thought and prayer for the preservation of the home and home virtues.

Such a spirit should mark every Christian home, and the aim of every mother should be a model of virtue that her children may inherit the same and be preservers of society to succeeding ages. Every mother should strive to have this grand and noble spirit for "the hand that rocks the cradle rules the world."—Intermountain Catholic.

GREAT SCIENTIST'S BEADS

Sir Humphrey Davy, best known lamp, called "Davy Lamp," "Davy's lamp," or simply "davy," which has been well said to be one of the most to humanity, was the proud possessor of a rosary which he valued very highly, although he was not a Cath-The reason for this is given by himself in his "Consolations in Travel; or The Last Days of a Philsopher," which appeared in 1831, wo years after Sir Humphrey's

In the work named, Sir Humphrey wrote: "The rosary which you see suspended around my neck is a memorial of sympathy and respect for an illustrious man. I was passing through France, in the reign of Napoleon, by the peculiar privilege granted to a savant, on my road to Italy. I had just returned from the Holy Land, and had in my possession two or three of the rosaries which are sold to pilgrims at Jerusalem, as having been suspended in the Holy Sepulchre. Pius VII. was then a prisoner at Fontainebleau. By a special favor, on the plea of my return from the Holy Land, I obtained permission to see this venerable and illustrious Pontiff. I carried with me one of my rosaries."

The great scientist went on to say: "He received me with great kind-ness. I tendered my services to execute any commissions, not political ones, he might think fit to intrust me with, in Italy, informing him that I was an Englishman. He expressed his thanks but declined troubling me. I told him that I was just returning from the Holy Land : and, bowing with great humility, offered my rosary from the Holy Sepulchre. He received it with a smile, touched it with his lips, gave his benediction over it, and returned it into my hands—supposing, of course that I was a Catholic. I had meant to present it to His Holiness; but the blessing he had bestowed upon it and the touch of his lips made it a precious relic to me; and I restored it to my neck, round which it has ever since been suspended. 'We shall meet again, Adieu!' And he gave me his paternal blessing."-N. Y. Freeman's Journal.

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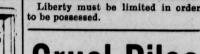
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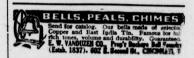
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a solemn promise to do so, saying

"I will go to confession to-morro

Impressed by this coincidence he readily consented and made his con-

the spot. The rosary had once more saved a soul.—Selected.

THE REWARD OF FIDELITY

years and as he grew older he had

him taught a trade.

His apprenticeship over, Julien started out on a tour of France. He

travelled as a journeyman for five years, then returned to his former home. He had worked hard and faith-

fully, but had not earned very much

money.
Upon reaching his native town he

found that his benefactor had died. His heirs were in the house; and so

Julien was greatly shocked at this

heartlessness, and he gave all the money he had for the picture. He reverently carried it to his own poor

ittle chamber and hung it up by a cord. The cord broke, as the picture was heavy, and it fell with a crash

to the floor. Upon examination Julien found that the frame was

broken. He was considering how he could mend it, when he noticed

something inside of it. The objects proved to be diamonds. With them

was a piece of paper on which the following words were written:

are heartless. I am sure, too, that they will sell my portrait. This will

The document was properly signed

and often told the story of the por

SLOVENLY WORK

in the boy who takes pride in his work, who feels that it is a reflection

on his character to be lazy, and who likes to put an "Al" mark on all that

I remember that I once han

pened to be near two boys of whom each had been given a cer-

him

Heart neview

I am sure that my natural heirs

words.

Holy Communion.

CHATS WITH YOUNG

MEN THE YOUNG MAN'S AMUSEMENT

We will now speak of the forbidden What are the forbidden pleasures? They are dangerous amusements. Among the amusements that are accompanied with danger we may mention in the first place card-playing. In itself an innocent amusement it crickly descent cent amusement, it quickly degenerates into gambling and sin. It is an amusement in which moderation is amusement in which moderation is difficult. This is especially true of certain games. These games lend themselves easily to playing for money, interest increases and the small sums soon become large stakes. Usually the young man who began to play for recreation ends by playing above his means; the passion grows and he becomes a gambler These games are too often prolonged into the late hours of the night or even the early hours of the morning; no recreation is obtained; but on the contrary, greater fatigue is the result. These games, too, keep young men from attending Mass on sundays; they keep them from their duties. Listen to what St. Francis de Sales, the kindest of men, says about card playing: "Games of this nature are called recreation, and they are invented to serve that pur they are invented to serve that purpose, yet they do not by any means serve the purpose for which they were invented, for as a matter of fact they are nothing but a severe mental strain. Look at the players what can be more sombre and gloomy than the attention they pay word, or laugh while it is going on; nay, one can hardly cough for fear of causing vexation or giving offense. And after all, the whole pleasure consists in winning money. Is not that a reprehensible pleasure which consists in winning at the expense of one's companions? Truly one can not recommend so ignoble a gratifica-

The frequenting of taverns and saloens must also be mentioned with the forbidden pleasures. Is it wrong to take a drink when one is thirsty, especially after long working hours? By no means; you are at perfect liberty to do this, but you must also remember that frequenting drinking. places, especially when doing so be-comes habitual, is extremely danger-Behold joy and gladness, eating flesh and drinking wine; let us eat and drink, for to morrow we shall die " (Is. xxii, 13.) This is the maxim of the world : but the Wise Man says of wine that "it will bite like a snake, and will spread abroad poison like a basilisk" (Prov. xxiii, (Prov. xxiii, 32). But it is especially the company that you are thrown among in the saloon which is dangerous. There you hear unprincipled suggestions, evil conversations, and this corrupt ing influence sinks deep into your heart. Disputes arise, curses are heard, brawls ensue. A young man with a Catholic education ought to feel that this is not the company for him. To the evil effects of frequenting saloons experience testifies only too clearly.—Rev. Joseph Schuen in Sacred Heart Review.

"Willful waste makes woeful want," is an old maxim. In thinking of it most people have in mind some notable waste. But it is also true of trifles — moments, cents, health, opportunities, etc., for many a mickle makes a muckle

At a meeting of railway employees held not long ago, the president of

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one of the greatest lines of the West make this striking statement:

"We have to move two and a half tons of freight a mile to pay for two cente' worth of waste."

Think of this a moment. Let us put it in another way. That man meant that when were the strike way.

meant that when one of the em-ployees of the road, through carelessployees of the road, through careless-ness or by accident, caused the loss of property worth two cents, the company, to make up for that loss, must haul two and a half tons of stuff a mile.

It seems a small matter to crumple up a few sheets of fine writing paper and toss it into the waste-paper basket, does it not? To leave the water running from some spigot all night does not appear to be a serious matter. An electric light needlessly burning through the hours of in-activity is a little thing for a large ss house to consider.

And yet, for all those little points of leakage, the firm must do work which is really costly. Valuable machinery must run, men who re-ceive high salaries must serve, every resource of the vast business con-cern must be taxed, to overcome the cost of the waste of the humblest

God never wastes anything. He gathers up the very smoke from the forest fire and uses it somewhere else in His great universe. The mist rising from the sea, touched by His finger, takes shape and comes back in the form of rain to water the earth and make it smile. In all heaven, earth and sky not an atom is permitted to be lost. Everything

Don't waste material intrusted to you. Save opportunity. Save strength of body. Save the credit of the firm by good habits on your part. Don't waste anything belonging to your employer as you would not steal it. Don't waste yourself, so as to unfit to render an honest day's services for the wages you re-ceive.—Edgar L. Vincent in Catholic

OUR BOYS AND GIRLS

THE OFFICER'S ROSARY

A young officer in the army, whose life was anything but an exemplary one, for he was careless in the prac-tice of his duties to God, had, how-ever one virtue; he had bound himself by a promise to say the rosary every day. This, as a man otherwise of honor, he faithfully kept for years. But for everyone who pledges himself to any rule, the occasion must come when the rule grows irksome, and so it was with the officer.

One day during the war, he returned at nightfall to his tent, utterly worn out with fatigue, and he threw himself at once on his cot, and immediately fell into a deep

sleep.

Before midnight he awoke, or better said, his Angel Guardian woke him, and he remembered that he had not said his rosary. As may be imagined, he felt not a little disinclined to get up and recite it. For a while he lay still, debating what he should do. At last he said to him-

"I never broke my word to any man and I will not do so to our Blessed Lady."

He sprang up, and as one after another he said his beads, feelings of contrition for his past sins began to enter into his heart. By the time the rosary was finished, he was con-scious of an intense desire to go to

tain task to do. I do not know how long they had been working on it, but presently I heard one of them confession. Kneeling down he made say to the other: "There, Joe, that will do. It looks

"No, it doesn't, the boy called Joe replied. "I'm not going to leave mine until it looks a good deal better

than it looks now."

Good for Joe! That boy who sets
out in life determined that he will not do careless work is on the right track. Slovenly work will not pass muster in these days. If you have such tendencies, boys, you'd better get rid of them just as soon as possi-ble. Let a man acquire the reputa-tion of being slovenly and he is a sure failure. No man wants him around, and no man with a particle of honest, manly pride will be a person of that description. Pride in one's work, no matter what that work may be, is a tremendous help to success.—Catholic Union and Times

ELIOT'S NEW RELIGION

Not at all surprising, yet indeed amusing, would a Christian consider the so called "discovery of the twentieth century Christianity" by so distinguished a gentleman as President Emeritus Charles W. Eliot of Harvard, says Vincent P. A. Clohisy, B. A., of the law department, Georgetown university in an ment, Georgetown university, in an article in the New World.

In describing the Creator for modern man as a sleepless active, energy and will, we hope he will also concede that Creator infinite intelligence and omni-potence; for the order of the universe implies an Intelligent Maker; and infinity of God essentially includes omnipotence. The first cause of all things cannot be "ens ab alio," i. e., a being depend-ent upon another being for its existence, or made by another being. We name the First Cause, "God." Hence, God is an "ens a se," i. e., existing by His own power, a being absolutely independent and self-suf-ficient. The Creator, then—"ens a

ite Dr. Eliot's statement that "men of science have no faith in magic or miracles." We must exclude the word "magic" from the argument; for magic and miracles, in their sources, are as different as heaven and hell.

"And why not now?" asked a familiar voice out of the darkness. It was that of the army chaplain, Father Damas, who, through the providence of God, happened to be passing at that moment and heard the officer's words. Thus, even reason alone tells us that miracles are possible, for naught can baffle the power of "Our Father," whom Dr. Eliot himself terms "Almighty." If "Our Father" is "Almighty" in Dr. Eliot's opinion, why not remain consistent in holding that "opinion," and admit that the Almighty really is almighty, and can do all things, including mir-When the day dawned he assisted at the chaplain's Mass and received acles, which merely consist in suspending the operation of the physical law for special reasons; or better, since God's concursus make A few hours later the troops were called out to attack, and almost the first shot fired by the enemy struck the young officer and killed him on possible the operation of the physical law, certainly God may withhold that concursus in special cases wherein His Infinite Intelligence Julien was a poor little orphan boy. A rich man took pity on him and adopted him as his own son. He

sees fit ! The Bible is a history; the "History of the United States" is a history. Why can we not believe a history which is as well the compilation of inspired writings, as readily as we believe the history of our nation, or of other nations? Therefore, why should we deny the "thrilling experience" of Jonah in the whale, with no further argument than that based upon the impossibility of the Almighty to perform mir-acles? The Garden of Eden was a place in history, and we should no more deny the events which occurred there than we would dare to doubt in modern history the actual fighting of the Battle of Gettysburg.

angry were they at not receiving the sum expected, they were selling off the furniture and belongings, even down to a portrait of the dead rela-If God were able to create a world certainly there is no incongruity in his giving into the hands of Moses the Ten Commandments, be they of what material or design soever. The expression that "the sun stood still" was intended to convey the meaning that the day continued, and certainly an omnipotent Being can so com-mand. The Bible, in order to be clear, had to adapt its expressions to the astronomical beliefs of the people of that time, there being no difficulty for future generations to understand the real meaning, though Dr. Eliot the real meaning, though Dr. Ellot does seem to mistake the mean ing slightly. An Englishman may call a shoe a "boot," and yet we understand him to mean what Americans ordinarily call a " shoe."

doubtless be bought by some one to whom I have done a kindness. However, we need not look in the These diamonds are the property of that person, I bequeath them to Bible or history for miracles, but will and them occurring in our own day, in this country as well as elsewhere nd especially at Lourdes, in France, whether Dr. Eliot has ever seen them happen or not. If finite beings, such as Dr. Eliot and all of us, were to understand all that the Infinite so that no one could dispute the boy's right to keep the jewels. He was now very rich; and, out of gratitude, he remembered the poor Being understands and does, our evidently limited and finite intellects orphans of the city. He built a large, comfortable home for them, would be equal to the unlimited and infinite intellect of God—and that is trait and the strange will.-Sacred contradictory! Miracles can be un-mistakably distinguished from magic n this, that the former are divine Give me a boy noted for being in-dustrious and who takes so much and to manifest this supernatural character, must essentially be in prohonest and manly pride in his work that motion or defense of the interests of nothing but perfection will suit him, and I shall feel that I am sale in prophesying a successful future for that boy.

There is something fine and manly morality and religion.

Some of the salient features of Dr. Eliot's statements have been merely touched upon in this comment. However, a protracted dissertation should be superfluous to argue such ration ally evident facts as are assailed by

Notwithstanding the radical theories now and then proposed and reiterated by some well-meaning theorists of our "enlightened" twentieth century, as the same theories have been advanced with as little weight of argument from time imnemorial by men venturing to force their prominence into strange, un-welcome and extraneous places, the

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ficient. The Creator, then—"ens a se! my Draftsyear after year if they didn't really do just what I claim for them? Address: is omnipotent, and, therefore, able to perform miracles, in spite of fin
write today—now.

world in general will still continue world in general will still continue on the ever upward path of Christian civilization and progress. The civiliza-tion and progress of the world will ever owe its developments to the paramount influence of Christianity.—Intermountain Catholic.

AN EPISCOPALIAN MARRIAGE CASE

During the Protestant Episcopal convention, held in New York about three months ago, the Catholic Church was vituperated for presuming to have a marriage law of its own. The Convention had not been closed very long before Episcopalians of New York were startled at seeing a gentleman, who had been set free by the civil law, married to a new bride in one of their own churches by one of their own clergy. Some asked an explanation and were told by the clergyman involved that the matter had been referred to the bishop, with whose approval he had officiated at the marriage in question. This does not seem to have stopped discussion in New York and elsewhere; for an Episcopalian periodical appealed lately to its readers to trust the bishop, giving these two reasons why they should do so: that he had consulted a lawyer and that in such matters he is extremely conscienti

us. We do not for a moment challenge the conscientiousness of all con-cerned, the bishop, the clergyman, the bridegroom and the bride; but we think Episcopalians would be better off, if in such matters they had something more stable to rely on than counsel's opinion and the bishop's conscientiousness. We have the greatest respect for the legal pro-fession. But if one wishes to build a great bridge he does not consult a mining engineer, nor if about to con-struct a system of waterworks does he quite ignore the hydraulic engineer. Similarly, in matters of ecclesiastical law one does not go to one however learned in civil law. The bishop's conscience will not supply for his deficiency in science. How much more satisfactory would it have been had the bishop been able own, the members of which, learned in the letter of the law and precedents governing its application could have given him a clear authoritative decision on its merits. This was impossible, because, at best, the Episopalian marriage law is no more than rudimentary.

The fact is that Christian marriage is one thing; marriage as viewed by the civil law is altogether another. The case we have quoted shows that no body of Christians can defend Christian marriage without a definite body of law on the subject. To those acquainted with the case we would say: think of all the distinctions it may have involved, between marriage and what was consequent. between the absolute and the rela-tive, between the antecedent doubt and the consequent, between the doubt concerning the law and the doubt concerning the fact. Hitherto, Episcopalians, earnestly as they may desire to defend Christian marriage, have been unable to do so efficaciously, just because they have no real law on the subject. There must have been some among them to compre-hend this. If they cannot induce their less understanding brethren to consent to legislation on the subject, at least they may restrain such from reviling the Catholic Church because it has its Christian law on the mat-

13,386,565 CATHOLICS IN BRITISH EMPIRE

HURCH'S PROGRESS IN GREAT BRITAIN. OVER SIX THOU-SAND CONVERSIONS LAST YEAR

The steady progress which the Church is making in Great Britain is again borne out by the figures given in the English Catholic Directory for 1914. The Catholic population of England and Wales is given as 2,100. 446, as compared with 1,793,038 last year. The estimate of the Catholic population of Scotland, as compared with last year, shows a decline. This year it is 518,969; last year it stood at 547,336. For Ireland the same figures have been given in both years, namely, 3,242,670.

The returns of conversions in England and Wales during the year, with several dioceses not reporting, show a total of 6,322.

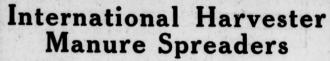
With regard to priests, secular and regular, the number in England and Wales has advanced by 34, and in Scotland, by 14, there being now a grand total of 4 449 Catholic priests within the English and Scottish provinces. Churches, chapels and stations, excluding places where Mass is said only occasionally, have increased by the gratifying number of 82, the total now standing at 2 264, as against 2,182 at the end of 1912.

Altogether, the Catholic population of the British Empire in Europe numbers 5.800 526; in Asia, 288 898 in Africa, 498,965; in America, 3,271, 358, and in Australia, 1.184 500. The total Catholic population of the British Empire is therefore 13,386,-565. The general population is 417,148,000. The number of Cathohics in the United States and the American possessions of the Pacific is 24,189,941. The total of the Catholics in English speaking countries is therefore 37,576,506. The Catholic population of the world is estimated at 298,734,824. — Standard and Times.



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UGLY FACTS

THE UNITED STATES NOT CHRISTIAN NATION - COL. LEGE PROFESSORS PROPA. GATING SOCIALISM

Plain talk is always in order when it is needed to arouse us to realiza-tion of dangerous conditions. The Rev. Thomas J. McCluskey, S. J., president of Fordham University, acting on this principle, laid before the Fordham Alumni Association some startling truths at a dinner given by its members. He started out with the statement that the United States is not a Christian nation. In support of this assertion he quoted census statistics. "We are supposed to be a Christian nation," he said, "but our last census shows that out of 100,000,000 there are 65,000,000 who profess no religion. From this we can only come to the sad conclusion that this is not a Christian country. How can we rightly describe a country as Chris-tian when nearly two thirds of the population profess no religion at all?"

Here is a very ugly fact staring us in the face. There is no blinking it. A population numerically about twice large as that of the United States at the close of the Civil War has no religion of any kind. Shocking as this state of things is in itself, it becomes still more menacing from the fact that much of the trained intellect of the country is engaged in the work of undermining all belief in the teachings of Christianity: Father McCluskey in referring to this incontrol mentioned a circular he re-cently received, in which it was stated that sixty university and college professors were the heads of Socialist clubs composed of students. Commenting on this, the president of Fordbar University said. "To these cidently mentioned a circular he re-Fordham University said: "To those who have been schooled in doctrines founded on the Rock of Ages and not on the shifting sands of opinion, such a condition seems impossible. It is almost incredible that the great universities of this country are centres of the teaching of false ideals, which may destroy the State, destroy the family and enslave the individual, but which can never accomplish the Utopia which they promise."

Whilst these sixty university and college professors are helping in the spread of Socialism, Andrew Car-negie's millions are employed to prevent the doctrinal teaching of Christianity within the walls of American universities and colleges. The manner in which our great educational institutions have bowed down slavishly before the anti-Christian ukase of the multi-millionaire iron-monger is thus described: "By far the greater number of the universities of the country have bowed from before that purse proud Juggernaut, who has been making a round of the universities of the country in order that they might have retiring pensions for their professors."

How President Emeritus Eliot has co-operated with Carnegie in de-christianizing our seats of learning is referred to in this way: "Think of that great institution of learning which has engraved everywhere on its buildings. 'Christo et Ecclesiae which has engraved story which has engraved to the president managed to thave the divinity of Christ denied by its teachers of divinity, and has ended his career by founding a new religion without Christ and without a church."

Our Catholic institutions of learning stand as breakwaters against the onrush of this anti-Christian flood. To strengthen them in every way possible is our sacred duty. And yet how indifferent to that duty are rich Catholics. Their indifference stands out in marked contrast with the generosity that enables non-Catholic educational institutions to carry on their work. The president carry on their work. The president of Fordham University, in calling them with the necessaries of life and also, when illness requires it by contributing the funds for their to the Catholic Church—we use the word disloyalty deliberately—said word disloyalty deliberately—said money is not lent, but given outright.

A. TARONE S. J. this effect was at a dinner a year ago.
One lawyer who heard me had the

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drawing up of a will two months laterefor a man who was worth \$100,000,000. He died recently and left not one cent for educational purposes. He was a Catholic too." Unfortunately, this Catholic with a very much overgrown fortune is not the only Catholic of vast wealth who in recent times died without leaving a recent times died without leaving a dollar to enable the Catholic Church to combat the anti Christian propaganda that is sweeping the land. To call such persons loyal Catholics would be a gross misuse of language.

BROTHERS' BOYS WIN

CAPTURE PRIZES IN BIG BROOK-LYN SPELLING BEE

The following from the Buffalo Union and Times will prove of particular interest to our readers besively the old charge made by the enemies of the Church that our Catholic schools and religious teachers

are inferior to others.

The Brothers of the Christian schools have three schools in Brooklyn and in the contest in question representatives from these three schools held the first, second, and fourth places. As these were in competition with all the schools, both Public and parochial, of the borough the results are exceedingly complimentary to the teaching of the Brothers and the industry and ability

of their boys.

"A great big old-fashioned spelling bee drew several thousand persons to the Academy of Music, Brooklyn, Friday evening, Jan. 23rd.

The contest was held under the direction of the Brooklyn Daily Eagle and was open to all the children of the parochial and Public schools of Long Island. The contestants the survivors of several contests held previously to prepare for the final one which was to decide the "champion speller " of the schools.

The purpose of the contest was to awaken interest in spelling throughout the schools of the city. The eading paper of Brooklyn recognized that this contest would give a mighty impetus to improvement in spelling by the generations that are now being aught in the schools. Therefore thorough preparation was given to formulating plans to make this work a success. A prepared list of 1,500 words was distributed throughout the schools. The children were tested on these words. Those who remained were obliged to spell words taken from an unpublished list. It is very evident that the test was thorough and complete. Our 125 schools were represented at the final contest.

The judges of the spelling bee awarded the gold medal offered by the Eagle to Ambrose Blaney of St. Augustine's school, and second place to Eugene O'Reilly of St. James' School. Both schools are conducted by the Brothers of the Christian schools. "The Brothers' boys won The Brothers' boys won again," was the general comment heard when the decision of the judges was made known. It was another illustration of the strict adherence to old fashioned principles and the three The parochial schools again

showed their efficiency to compete with other schools. "Their teaching of spelling is more thorough than some of their critics have been willing to acknowledge," notes the Brooklyn Eagle. The speaker for the judges was laudatory of the fine showing of the Brothers' schools in this contest. It was a very eloquent expression of work well done.

The judges of the contest were Right Rev. Msgr. E. W. McCarthy, rector of St. Augustine's Church; Miss Grace C. Strachan, district superintendent, and William L. Felter, Ph. D., principal girls' High school. The chairman of the evening was Prof. Franklin W. Hooper, LL.D., and the pronouffer Henry Gaines Hawn.

THE FOREIGNERS OF GUELPH

To the Editor of The Herald

Dear Sir,—To prevent or correct any misunderstanding about help given to foreigners in this city, I feel bound to state that, as far as Catholic foreigners in general are concerned, they neither acknowledge nor apply to other spiritual guides than the duly appointed clergymen of their own church. As regards the Italians in particular, who, in this city, are Catholics almost to a man,

I beg to inform the public that, though not an Italian myself, but a British subject by birth, I am the one appointed by the proper authorities to look after their spiritual needs, and as far as I am able, their tempor

al welfare as well.

The fact that the Italians in Guelph are not the recipients of pub-lic relief is greatly to their credit. They are always ready to help their fellow countrymen in need, by pro-viding them with the necessaries of life and also, when illness requires it by contributing the funds for their

A. TABONE, S. J. Guelph, Feb. 15, 1914.

NEW BOOKS

A GOOD STORY WITH A MORAL

story is told of a man who once

on God as you fixed it on the vessel of oil. You will not then be in sin."

CATHOLIC SCHOOLS IN THE WEST.— Under the School laws of Saskatche-wan Catholics are obliged to pay their taxes to the support of Separate schools and for Catholic Educational

Paul's Separate school, Saskatoon, are alive to the fact that there are

many non residents who are Catho-lics, and are owners of property in

that City. The Trustees are en deavouring to get in touch with

those who are not aware of the School laws in that Province, and who may be paying their taxes to the support of Public schools. Should any of

the readers of the CATHOLIC RECORD,

who are Catholics, own property in

Saskatoon, they should communicate

with T. Smithwick, Secretary of the

School Board, giving a description of their property, and he will see that it is assessed for Catholic School

Lyons.-At Kentville, N. S., on

Feb. 7, 1914, Mr. Frank P. Lyons, eldest son of Mr. Jos. R. Lyons, Esq., Post-

master. May his soul rest in peace

KNIGHTS OF COLUMBUS

London Council, No. 1410, Knights of Columbus, last evening tend-red a complimentary luncheon to His Lordship Bishop Fallon, the reverend director and professors of St. Peter's Beminary, and the clergy of the city. The acious hall of the Knights of Columbus was completely filled, not a seat being vacant. It was tastefully decorated with red, written and blue streams. The Italian orchestra furnished and blue streams.

acant. It was tastemly decounted when the hoise music during the evening. The fixth content of the third was the hoise music during the evening. The first toast on the program was His Holiness the Pope, after which came that of the King, both of which were fittingly honored. Why I am an Imperialist "came next, and words sepled to by Hisodiship Rt. Rev. M. F. Fallon, Bishop of London, Bishop Fallon treated the subject in an exhaustive nanner, characterized by content of the action of the holiness and the subject in an exhaustive harm to his auditors. The Bishop said he was an apperialist because the permanence of the British Empire means much for the peace and welfare of he world, and for the enjoyment of civil and teligious bletty.

world, and for the enjoyment of civil and religious liberty. The toast of "The Seminary" was teplied to by Rev. Father O'Connor, director of that educational institution, which is making such rapid strides. The reverend gentleman was well received, His address was repliete with matter which denoted the finished speaker and scholar. The toast of "The Clergy" was replied to by Rev. Father O'Reilly, C. S. B., of St. Patrick's parish, this city, who is quite an acquisition to the ranks of the public speakers of the Forest City. He is an easy, fluent and forceful speaker.

The toast of the "Catholic Press" was replied to by Senator Coffey, who gave a short sketch of the careers of the Catholic pressmen in the larger cent es of population in the United States and Canada. His reminiscences of the old days and the old pressman were highly appreciated. To Stephen Po ock, lecturer of the council, belongs in a large part the splendid success of the banquet. At the usual hour the large assembly dispersed, all holding pleasant memories of the happy evening they had spent.

SEED CATALOGUES RECEIVED

Rennie's New Seed Annual for 1914 is a book of 120 pages with over 400 half tones, direct from photographs, showing actual results without exaggeration of Rennie's Seeds, Plants, and Bulbs. It is handsomely bound in Lithographed covers and contains everything in Seeds, Plants and Bulbs worth while for planting on the Canadian Garden or on the Earn

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-St. Anthony's Messenger.

A story is told of a man who block asked an eastern king if he could tell him how to avoid temptation. The king told the man to take a vessel brimful of oil and to carry it through the streets of the carry it through the streets of the site without spilling one drop. "If

carry it through the steed of the city without spilling one drop. "If one drop is spilled," said the king, "your head shall be cut off," and he ordered the two executioners to

"Breaking With the Past:" or Catholic priniples abandoned at the Reformation. Four Sermons
lelivered at St. Patrick's Cathedral, New York, on
he Sundays of Advent, 1913. By Francis Adda
Gasquet. With a preface by His Eminence Cardinal
Farley. Published by P. J. Kenedy & Sons, New
York. Price 75 cents.

"American Catholic Hymnal." An extensive
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proprio of His Holiness Pope Pius X. By the Marish
Brothers. Published by P. J Kenedy & Son, New
York. Price 40 cents.

"Counsels of Perfection for Christian Mothers." walk behind the man and carry out his orders. There happened to be a fair going on in the town and the streets were crowded with people. However, the man was very careful, and he returned to the king without

and he returned to the king without having spilled one drop of the oil.

"Did you see anybody while you were walking through the street?"

"No, sir," said the man. "I was thinking only of the oil. I noticed nothing else." "Then," said the king, "you notice how to avoid temptation. Fix your mind as firmly on God as you fixed it on the vessel

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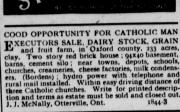
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