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

LONDON, CANADA, SATURDAY, JANUARY 3, 1914

Catholic Record.

VOLUME XXXVI.

FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD'S ap-peal 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 salva-tion 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.

LETTER FROM FATHER FRASER Catholic Mission, Taichowfu, China,

Nov. 25, 1918. CATHOLIC RECORD, London, Canada

Dear Mr. Editor,-I wish you and your dear readers a Merry Christmas and a Happy New Year! I am so thankful for the substantial aid you have afforded me during the present nave afforded me during the present year. May God bless your paper and bring it into every Catholic house-hold in Canada. The good your kind readers have enabled me to do by their alms is immeasurable. May they live to see many a Christmas and Happy New Year, and receive even in this world a hundred fold reward

Asking your prayers and those of your many friends and promising mine for you and them, I remain, Yours sincerely in Christ, J. M. FRASER.

At the time of writing Father

Fraser would not have received our last remittance of \$833.20. It will be about the end of January before

G. A. C., Carleton Place P. F. Cobden Alonzo Foster, Sarepto P. J. Bench, St. Catharines. Miss T. Bench, St. Catharines. Month M. Cormick, Kilworthy Sault Ste. Marie Mich St. Declan & Church, Lanark Co... Friend, Cedarville Memory of father, Montreal J. S. V. Varnock, Amption. Miss B. McHugh, Perth. H. M. Milland s of 6th grade, Queen square School, Charlottelown Subscriber, Colifield M. D., Tilbury In memory of Mother, Mt. Hope Jubilee Alms, Kearney. Friend, Owen Sound M. M. M., Cleveland Friend, Canso Jollested by ed by Jas. Keough. Bonnie Bay... ber, Fatamouche Collected by Jas, Keough, Bonnie Bay... Subscriber, Fatamouche... Mary L. Donneily, Alliston Priend, St. Johns. R. B. B., Haliax. Friend, Headingly Mrs. P. McCormuck, Alexandria... Friend, Headingly Mrs. P. McCormuck, Alexandria... Friend, Headingly A. A. McDonadt, Glace Bay A. A. McDonadt, Glace Bay A. A. McDonadt, New Glasgow. A Request. North Tetagouche. A subscriber, North Tetagouche... A subscriber, North Tetagouche... A subscriber, North Tetagouche... A friend, North Tetagouche... A subscriber, North Tetagouche... Brother Kogation, Toronto Friend, Antigonish. Bernaid Byme, Perth... Mrs. Murphy, St. John's Friend, Maryinnd Friend, L'enter's, N. S F. O'Connor, Brockwille... In memory of parmits... ory of parents..... ory of mother iber, Kingsbridge... McNeil, New Waterfi memory lan McNe Friend, Apple Hill

up the burden of guidance and protection. It is a duty which cannot be overlooked, and it is ever pressing upon us. It is a work which must produce results for the glory of God. The cry is for volunteers to do duty at the outposts of Canada and to see that the strangers who fall into the great smelting pot of the West shall be turned out good Canadians and good Catholics.

BE VOTERS

peated unless we have men to take

Every Catholic should have his name on the voting list. The casting of the ballot is the supreme act of citizenship. The use of it is a sacred duty. And yet there are some who, through carelessness or indifference. do not casta vote on election day. We say that it is shameful for well-mean ing and respectable citizens to declare that they have no intention of contributing their quota to public service. To take no part in their country's cause, to dawdle through life, to seek their ease, to be absent from the political convention and the ballot box stamps them as in. dividuals blind to their own and their country's interests. The man, says a great prelate, who does not care to vote on election day, deserves disfranchisement or exile; the man

who boasts of his political indolence proclaims his own shame. "It is not the man," says Col. Roosevelt. "who sits by his fireside reading and saying how bad are politics and politicians who will ever do anything to save us; it is the

man who goes out into the rough hurly-burly of the caucus and the political meeting and there faces his fellows on equal terms."

The indifference of citizens is responsible for the "boss," who dominates votes, and for one reason or another dominates the multitude. He is execrated but protected by ignorant and vicious citizenship; he merely laughs and goes his way, contemning his opponents who talk endlessly and formu. lates plans for his discomfiture. As an object lesson of indifference to voting we may mention Halifax, N.S. The Catholics in that city are 42 per cent. of the population and they are but a contemptible 20 per cent. on the voting lists. This fact should surely awaken our brethren there to a realization of their duty as citizens-22 per cent. out of 42 per cent. is shameful. It is a stigma on their name. It means that they wish to exercise no influence-to be known as drones-mean-spirited individuals -to live in a country as if they did not belong to it, to be the slaves of those who exercise the franchise. It means that they abdicate the right MR. JONES IS LIKE UNTO THE MAN of citizenship. It means a proclama-

is legitimate. But the means which it advocates for this end are opposed to the very nature of things. It aims to make a heaven on this earth. It takes no account of the soul, of the doctrine that man is destined for eternity. It occupies itself with the body and demands that the body shall be given ease and pleasure and

profit. It aims to regulate men by law, that is, it is an offspring of the principles of the Reformation. It does not condition itself by the facts of human nature, and must be always an irridescent dream of men who have lost their grip on right principles. In its origin it was atheistic and materialistic. The original taint will always remain to vitiate it. It has failed in small communistic societies. David Goldstein, in his book, "Socialism; the Nation of Fatherless Children," arraigns Socialism not with fanciful speculations but with an intimate knowledge which his experience of eight years, connection with it gives of its socalled science and its claims as a bona fide labor movement. Under the heading "Morally Irresponsible' the argument that free will is utterly

repudiated by Socialist philosophy is amply sustained by quotations from "Fathers of Socialism " that the the doctrine of natural rights is alleged to be an invention of crafty ecclesiastics with the view of center. ing abstract morality in the individual that the masses may be thereby under their control. Political ani-

mus gives the animus of Socialism as purely irreligious. The point is made that neither at home or abroad is there a national leader who is not conversedly a materialist proclaim. ing war to the knife on Revealed Religion. The author appends a long list of names in substantiation of

this claim. In his preface the author says: "It is my personal conviction that upon the religious aspects of this great issue the fight now centres around the Catholic Church, which is the only Church that has taken up the gauntlet thrown down with scorn and defiance by the Socialist. There are, I am aware, many persons who would rather see hell reign than the Catholic Church should be the victor in so great, so masterful a struggle. They may be assured that if this institution fell in

the fight (if that were possible) all religious sects and cults would collapse in its ruins."

SLANDERING THE CHURCH

WHO WROTE THE KNIGHTS OF COLUMBUS "OATH "

to be the issue of the age. Socialism, in so far as it proposes to bring about an improvement in social conditions, in the source of the social conditions, in the source of the social conditions, is a finited with the A. P. A., his is own admission, is a lie made out of whole cloth, shows that he is is mooth out the difficulties which appear to us insuperable ; pray to Him that a way out may there be found quite familiar with the tactics employed by these and other bigots to vilify their Catholic fellow citizens. where our powers are insufficient; that He may conquer the resistance This matter has been called to the of our pride and our other passions ; that He may pour into us that spirit attention of the Chief of Police of Minneapolis and of Mayor Nye. Both those officials candidly admit of generosity which tolerates, looks, sympathizes and pardons that he may place in our hearts the that it puts the police department of that city in a most embarrassing position. They regret the unwar sweet ointment of grace which per ranted statement made by Jones and suades and overcomes without vio-lence. No other than the Father repudiate it as wholly false and mis-leading. It is very difficult to see Who is in heaven can work this how they can retain in such a posimiracle and fulfil in us the praver of tion a man like Sergeant Jones, even Christ that we all may be one as He and the Father. through he is a brother Mason. He 'Still, we too must work with our is utterly unfit to occupy any posi powers, we must study the occasions

tion within the gift of the citizens of which have produced the lamentable Minneapolis. A man who will delibrately lie about his fellow citizens, whether Catholic or Frotestant, as Jones sdmits he has done, cannot be too speedily relegated to the obscur-ity which befits a cowardly slanderer who bears false witness against his neighbor. If Jones had a spark of true manhood in him, he would resign at once and relieve the Department of the necessity of apologizing for his existence. Since the foregoing was written we

have received the following retraction which will also appear in this week's issue of the Masonic Obsercoming !

"In the Observer of November 29, appeared a statement that, as officer in charge of the Bertillon room. I had mugged over 400 prisoners dur-ing the past year and not one of them belonged to the Masonic fraternity, 99 per cent. however, professed the Catholic faith.

The foregoing statement, in so far as it refers to profess Roman Catholics, is not true, and I desire to ly to the judgment which the ake this occasion to have public retraction made, and to state further that I have no means of knowing what religious faith is professed by the prisoners passing through my hands.

Signed, IRVING P. JONES Minneapolis, Minn., Dec. 17, 1913. Further comment is unnecessary -St. Paul Bulletin.

AN EARNEST APPEAL itable ? TO PROTESTANTS

BISHOP OF CREMONA SENDS GOOD WISHES TO THOSE WHO ADVOCATE UNIT - URGES THE PRACTICE OF CHARITY Right Rev. Geremain Bonamelli Bishop of Cremona, Italy, in The Constructive Quarterly for Septem-

the ways of gathering together the scattered members of Christ—that is all the souls who believe in Him, love Him, and thirst for religious truth-is a surpassingly noble and beautiful aim, and worthy to be studied and translated into action and it is very consoling to see how our Protestant brothers are striving

for this end with evident sincerity and good will. Yes, we must all re unite under one banner ; in union is the only means of obviating religious pulverization and preventing the crumbling of faith under the constant gnawing that is independent of every consideration of tradition and

authority. Therefore I send my

church names, organization and power than the Catholics. The ambition and hope of most

thinking Christians of the rank and file, the pews and collection plates is for Christian unity and grand, concerted effort to uplift humanity, to overcome sin, to lessen human pain, sorrow and misery, to guide the race on to its vast, majestic, mysteriou destiny of triumph over evil and

close alliance with the Divine. Reso lutions like those of the Rev. Mr. Painter hinder that greatest of all works and in our belief impede the purposes of the Most High, stirring strife where we should strive for peace and fellowship."

PASTEUR'S CATHOLICITY

division in the Church ; we must re-duce doctrines within their just The recent anniversary celebration in honor of Louis Pasteur, held in limits, and place them in their true Paris, brings to mind that this great light; we must separate what is scientist and benefactor of the essential and irreducible from what human race was always a devout Catholic. While he accomplished can be modified ; we must endeavour to cut down distances as much as marvels for the alleviation of human possible; but after this we must suffering, and his discoveries marked again make and command, fervent prayer to our Father and await from an epoch in medical practice, he never once forgot his early religious that spirit the consummation impressions, but consistently led a Christian life. France, which for of which is perfect unity. May it please God that this be not long in some years has been under the rule

of infidels, profited very considerably ding over these few lines, in by his scientific work-and it is which I had desired to pour out my matter of record that he saved her whole soul into the breasts of my brothers who are outside of our flocks and herds from threatening courges and contributed to her pros-Church, I feel the need of adding one perity by protecting the silkworm word more. Previous to the defini-tions made by the Roman Catholic and vineyards. There was nothing selfish about Church in the various ecumenical

Pasteur and he gave his secrets free-ly to the world. It was his splendid councils, union between the three churches was not difficult so long as atholicity that fostered within him they were of one accord to submit the philanthropy which made him themselves sincerely and unreserved. kin to the human race. Surely with Uni such a man as Pasteur in evidence versal Church itself should in future the calumny is refuted for all times pronounce ; if they all united in the that there is a conflict between faith supreme dictum of the whole Church, and science. The most learned theono church would feel itself offended ogian was St. Thomas, and among and the truth receive no injury thereby. But now that the decisions he most celebrated scientists stands Pasteur, a sincere, devout Catholic. And as Pasteur advanced in years religion took a deeper, firmer hold on have been irrevocably pronounced, what further way can be found to secure the supreme authority of the Roman Catholic Church ? How can him. Often did he betake himself to prayer and receive the Sacraments. we, as it were, put in doubt what has been declared undoubted and indub-He expressed himself on one occasion. pe soon to attain to the faith of the Breton peasant, and as I further advance I hope to achieve the faith

of the Breton peasant's wife." What beautiful simplicity and earnestness in a man of wonderful ndowments, and immortal achievement !--Intermonntain Catholic.

THE BEST BEHAVED COLONY UNDER THE STARS AND STRIPES

Guam, Uncle Sam's little outpos in the Western Pacific, has a popula-tion of about 12,500, over 12,000 of which is Catholic. Several years have passed, writes J. J. Raby in America, since I visited Tutulia, but at that time the Marist missionary.

"Cursing the Catholics," as the Roanoke (Virginia) Times expresses

CATHOLIC NOTES

1837

The Holy Father has appointed the Reverend John Harty, Professor of Moral Theology, Maynooth College, as Archbishop of Cashel in succession to Most Reverend Dr. Fennelly, who resigned owing to age and declining health.

Very Rev. Charles Baskerville Langdon, Canon of the diocese of Ply-mouth in England, died on Dec. 1st. He was born in 1851, and for eight years was an Anglican minister. He was received into the Catholic Church in 1883, and after studying at Oscott was ordained priest.

"During the last decade," says the Christian World (Protestant), of London, "Roman Catholics increased by 5,000 among the Europeans and Eurasians in India (who, with the army, number 300,000), while the Anglicans decreased by 2,000 and the other Protestant bodies decreased proportionately."

While she kneeled before one of the stations of the cross in St. Pat-rick's church, Miss Eleanor Kirby, of Margeno, Ia., died a few days ago. Miss Kirby had been employed at the telephone office, and at the relief hour she went home feeling ill. A short time later she went to the church. As she reached the ninth station, she fell over lifeless.

In memory of William R. Grace, former mayor of New York city, his son, Joseph P. Grace, is to present to St. Aloysius' Church at Great Neck, L. I., an altar to cost \$25,000. The cornerstone of this new church was laid a few weeks ago. The late Grace was one of the organ-Mayor

The remarkable revival of religion in France was referred to by the Rev. Dr. Lyttleton, head master of Eton, ip the course of a sermon at Westminster Abbey recently. He said that the present religious movement in France, if it persisted, would certainly have a title to be called the most momentous event that for at least a century has occurred in

between the Italian government and the Vatican the former has officially sanctioned a generous contribution for the erection of a magnificent Cathedral at Tripoli. The state, it is understood, is convinced that the winning over to the Catholic faith of the Mohammedan population will greatly strengthen its position there politically.

erier of the Archdiocese of Glascow, Scotland, the Church benefits to the extent of about \$35,000. Father Duperier left an estate of the value of \$38,765. He bequeathed all his pictures, books, vestments and furniture to St. Peters' college, New Kilpatrick, and the residue of his estate, after one or two legacies, to the Archbishop of Glascow for the education, of students for the priesthood, more particularly at St. Peter's col-

Pope Pius received in audience recently, Senora De Costa and her husband, and praised them for having, in spite of opposition, placed in the Palace of Peace at The Hague a statue of the Redeemer, the symbol of world peace. He bestowed upon them his apostolic blessing and he also blessed the great work which is

ber, says : "To feel the necessity, and to seek nighest.

izers of the parish.

Europe. Despite the ever-strained relations

> By the will of the late Father Dupege.

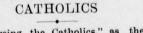
Father Belwald, had about 3,000 Samoans under his care.' I hope the Catholic Directory for 1914 will mention these facts. While on the subject of Catholic Guam, you might be pleased to know that this little island is, perhaps, the best behaved community under the Stars and Stripes. Some of the people are so correct that, when they commit an offence against the laws being done by the South American republics in the movement that aims Stars and Stripes. at the establishment of universa they present themselves for the pay-ment of the fine before they are arpeace. The City Council of Paris rejected rested for trial. The allowed comon Dec. 8, the petition signed by nearly 200,000 citizens, to restore element of the police force is 10, but is the number sufficient to preserve Sisters of Charity and the members the peace. For all this the native of other nursing orders to the posts Chamorro is indebted to the good they held in the Paris hospitals fore the separation of Church and State. By a vote of 41 to 35, how-ever, the Council pronounced in favor of the principle of subvention-Spanish padres, and to dear old Father Paloma, a native priest who has devoted his whole life of nearly four score years to looking after the spiritual wants of his people. Con-tumely is one of the most serious ing private hospitals in which Sisters were nurses, if these hospitals ex-pressed their willingness to take as crimes committed, and according to the old Spanish laws still in force patients a certain number of poor. when an offender is proved guilty he Rev. Morgan Sheedy, of Altoona, (usually she) is heavily fined and Pa, has just brought suit on behalf of anished to some other part of the the Sisters of Charity of the Motherisland for about a year. Guam is under the control of the Navy Departhouse of the Order at Greensburg house of the Order at Greenshard against La Stella E'Italia, an Italian paper published at Greens-burg, Pa., for printing a scandalous story about two Sisters from St. John's Convent, Altoona. The suit ment, and a captain of the navy is letailed as governor. HEATHENISM RETURNING was brought in the name of the Mother Superior. A number of suits against non-Catholics who have Mr. G. K. Chesterton debating on "The Modern Revolution" at a meet ing of the "Catholic Social Guild' been vigorous in circulating the lies recently in London said that: "The published by this Italian paper are return of heathenism in relation to published by this I tanka paper with also to be filed in connection with the case. The suit of the Sisters of Charity is the second of its kind filed modern problems is not at all unlikely. All things point towards such a return. The pagan views of suicide, divorce, and other matters in the United States recently. Efforts are being made to have the are already being adopted." young women of the leading Wash-ington seminaries and schools, as well This is one of the results of the rejection of authority under the Protestant principle of "private Protestant principle of "private judgment." There is only one safeas the members of the young women's sodalities and clubs in the capital, guard against the return of heathenunite for the purpose of forming definite and practical plans for the im-provement of Washington theatrical ism in relation to any problem—the Catholic Church-the Church that roductions. It is said to be the speaks with an authority that cannot err, and is recognized and admitted and obeyed by the majority of Chrisdesire of those in charge of the movement to have the Catholic woman of Washington pledge themalves to withdraw their patronage for the period of an entire theatrical Ordinary men fall naturally into typical groups of a species; great men form a genius of their own.public morality. Robert Cox Stump.

Special correspondence from Paris in the New York Sun notes and ob-serves upon a considerable decline of population in certain districts of France and an increase in others, as to which some interesting explanations are offered by the Echo de Paris, which says : The Socialists are masters in the Garonne valley in the southeast and in Burgundy, just where the 'natal-ity' (birth rate) is lowest. On the

other hand, Catholics are proverbially powerful in Brittany, in French Flanders, Lorraine and in the center, precisely where the birth rate is The significance and moral of these

THE MORAL OBVIOUS

facts are obvious. Religion is the cure of the evil.—Irish World. CURSING THE



LONDON, SATURDAY, JANUARY 3, 1914 TO BE REMEMBERED

The Catholic Record

An old friend of ours likes to attend banquets. Not that he is an epicure. longing for the concoctions turned out by a skilful chef. He is in fact very abstemious and not wholly disenthralled from the sway of faddists in the matter of food. But he delights in the speeches. He likes the sonorous oratorical sentences and to see how any platitude decorated with verbal finery never fails to evoke applause. He likes the full-throated utterances about our progress, though he may not see it as plainly as the speakers. We are making progress, though not so rapidly as some of our friends will have it. Our great open spaces are being filled up with our brethren from our own climes, and will, if safeguarded and shepherded, be a bulwark to us in the future. But unless they are taken in hand by us they or their children will become members of the sects, which spare neither time nor money to ensnare them. This has happened before and we see no reason why it should not occur again unless we are zeal ous enough to work in their behalf. In a strange land, under new skies, bewildered by new conditions, and often in poverty, they can easily become the victims of those who have money, and promise things which attract them. Regions in this country are strongholds of heresy because of want of priestly guidance and help ; homes which are fragrant of the old

tion that they have neither energy nor intelligence. It means that the are at the caprice of either political party, content with laziness and indifference. And this is a sorry plight for those who imagine that they are freemen. Perhaps some of the brethren can dig these non-voters out of their burrows, open their eyes, infuse common-sense into them, cause their sluggish blood to run freely and make them realize that the ballot is the pride of the true Canadian.

Good citizenship is certainly a great and religious duty. Let the country always elect as its guardians its best and worthiest sons : let votes seek them out and give them honor. Incapable men should not be chosen ; still less dishonest or immoral men. The party that places on its tickets dishonored men should be overwhelmed in inglorious defeat. To be patriotic in words is of small avail; to be patriotic in deeds, whether on the battle field in time of war or at the polls in time of peace, is what saves the country. Our Halifax brethren should wake up. The record of 22 per cent. out of 42 per cent. should be erased and promptly.

NOTES ON SOCIALISM

The time is past, says a writer for the Podsnaps, to wave Socialism aside with the phrases " visionary and "contrary to human nature." The Socialist movement has struck deep roots in American public life and a million voters have fought it quite compatible with their nature as human beings who long for econsod are on the roll-call of the sects. omic liberty and social peace. Many Jones now holds. Jones is an ap-It is an old story and will be re- distinguished men have declared it pointee of Mayor Nye. If he is not ments and knows how to find the

That brother Irving P. Jones salutation and good wishes to the Secretary of Minnesota Lodge, No. 224, who is in charge of the Bertillon room at police headquarters, has Mugged ' over 400 prisoners during the past year and not one of them pelonged to the Masonic fraternity

99 per cent. however, professed the Roman Catholic faith. No comment is necessary." During the past week this clipping was received from an anonymou source; and immediately we set about to prove that its contents was what we deemed it to be, a lie. There was nothing in the clipping to indicate the paper from which it was taken nor the name of the city in which this state of affairs is said to exist. A little investigation, how ever, enabled us to discover that this

item appeared in the Masonic Observer of November 29, which is the official organ of the Masonic fraternity in Minneapolis. We found out also that Mr. Jones is the sergeant in also that Mr. Jones is the sergeant in charge of the Bertillon room at the police headquarters in Minneapolis. When interviewed by our representa-tive "Brother" Jones admitted that he had called upon the editor of the Masonic Observer and told him that he had a choice item for him; that out of 400 prisoners whom he had "mugged" during the year not one was a Mason and 90 per cent. were Roman Catholics. The editor of the Masonic Observer admits that Mr. Jones made this statement to him, but declares that the "99" per cent. which appears in the paper is a typographical error for "90." When asked to substantiate his statement "Brother" Jones denied that there is a word of truth in it.

He said that no records are kept at police headquarters indicating the religion of any prisoner, and that is borne out by the testimony of the sergeant who, for the past seven rears, occupied the position which

Protestant brothers who in the World Conference of the United States have ian Synod of Virginia. This amiable studied the question and made wise proposals for reunion. "I cannot, however, shut my eyes to the very grave difficulty of the en-

terprise : first of all, the situation of the Roman Church, which cannot recede from its position, or yield upon any essential point of its doctrine, without being renegade to itself. The Roman Church, with its definitions, with the affirmations repeated a thousand times of its divine character, has cut down and is cutting down every bridge behind it. It can well allow itself to be joined by the diffident churches with unconditional submission : but it cannot turn back, review its own decisions, modify its dogmas, change its hierarchy, lessen its authority. In this, I believe, consists the greatest obstacle to that unity the need of which is so deeply ism. felt.

"For those who love the truth and sincerely aspire to unity, there must be some point of contract, some territory where it is impossible to meet one another and clasp hands ; and if the truth must be only one there is, nevertheless, a need that we should reach at some time or other the perfect union of minds and hearts. We are still far from this, but the mere consciousness of the need, and wish ing for it, is in itself a great step. For the present, the best plan is to plan is to unite ourselves in charity. This most exalted thing is what was im plied by Christ in the sublime prayer, the Pater Noster, which is the universal prayer, which pre-scinds from all dogmatic divergence and from every form of authority, and which asks no other faith but the faith in the common Father who

is in heaven. Charity, the teacher of patience, of tolerance, of prudence, of kindness permits the fusing to-

ian Synod of Virginia. This amiable and high minded body assembled in recently, and in the Times Danville report of its proceedings, we read: "The special committee to which the paper offered by the Rev. J. C. Painter on 'Romanism' was referred submitted its report this afternoon, and it was adopted instead of the original paper. The report deplored the growth and menace of the Church of Rome' as 'a blight to civil and religious liberty' and urged the general assembly to readopt the resolutions on this subject adopted by this assembly of 1911 and have the report published and distributed throughout the church, also that an effort be made to establish a bureau of information in co-operation with other Protestant denominations to the church against Romanwarn

Under the caption, "Cursing the Catholics," Mr. Alfred B. Williams editor of the Roanake Times, who is

a non-Catholic, says: "It is a pity that the resolutions of insult and defamation of the Catholic Church offered in the Presbyterion Synod at Danville were not care fully pigeon-holed and left to dis-They are as foreign to the appear spirit, thought and progress of this age as would be a resolution for to start the Presbyterian Church on a hunt for witches and demand for general burning of them; or for the destruction of the Jews. The Roan. oke Times never has been able to understand why people worshipping and believing in the same Saviour and God should be stirred to hate each other, or why differences in matters of doctrine should be used to hate each other, or why differences

in matters of doctrine should be used to make strife. So far as politics goes, it seems to us some other denominations are very much more active and eager in using their season from any local theater which presents a single play offensive to

TWO

a great scribe, wrote a capital hand, and used his powers freely. PRETTY MISS NEVILLE

BY B. M. OBOXES CHAPTER XL

I AM RELEASED AT LAST Men were deceivers ever ; One foot on sea and one on shore ; To one thing constant never

Although I would not give her my confidence, I found great comfort in the society of Nellie Fox at this period. She showed me how to employ my time and occupy thoughts. Only for her I is my think I should have gone out of my senses. I had long established a corps of pensioners, beggars, the blind, the maimed, and the halt, blind, the mained, and the have, who came to me for their dole every Saturday. I began with a lame old woman and two blind men; they were the thin edge of the wedge, and now my force had ined to twenty, with power to add creased to twenty, with power to add to their number. Uncle funed and grumbled and scolded, and said that duties are over.'

I trembled from head to foot as I persued this precious missive. Amazement and wounded pride were "it was a disgrace that the compound of the chief magistrate should be the haunt of all the vagrants in the place ;" but I soon talked him over, not the uppermost feelings in and what is more, levied a heavy tribute. I had a system of fines, nind. in my hand was my reprieve and my which were most remunerative. Smoking in the drawing room, release. Now I could put an end to our engagement; now I was once more free. This was my all-absorb ing thought, and no captive released splashing gravy on the cloth, and other little items, came to a good deal, and uncle in the end was glad from prison ever hailed his liberty with greater joy. It took me some time to realize the truth, but, having o compound for a fixed sum weekly. Auntic gave liberally, and Maurice munificently, and, what is more, he occasionally attended my fully grasped the subject, and being always, as you know, a young woman of impulse, I marched straight into the study. letter and envelop in hand. "parades," as he called them, and tendered his assistance as interpre-Auntie was racking her brains for the

ter. In India there are no poor houses, no poor rates, and the indigent and Europe mail, uncle was sorting wads, as I laid the note on the table, and asked abruptly: helpless are a heavy burden and uncle, what do you think of this their kindred, who, I must confess it has come to me in mistake for Mrs. put Europeans to shame in the care and devotion they show to their over it, and instantly became purpl poor relations; cheerfully support ing their aged and decrepit connec tions to the third and forth genera corched him. Even their mothers in law are ad a lucky escape, if ever a girl had. esteemed and cared for; but it is Thank the Lord, you are rid of the dishonorable Hastings Percival; 1 a hard, hard task to keep that famished wolf, want, from the door, never liked him, and I am not a bit surprised at *this*," tossing the letter although they contrive to exist on what would be absolute starvation to to his wife, who had been listening to her husband with rapid fluctuaa European. A handful of rice or common grain suffices for their tions of expression. "You always be-lieved in him, missus; so rauch for wants ; one rupee, so little to you or me, can afford them luxuries for a your fine future viscount.' I collected a good many week. rupees, old clothes, and many crumb rupees, old clothes, and many crumbs from our well laden table, and dis-tributed my gleaningsevery Saturday morning. This in my days of thoughtless prosperity; but now, with Ellen's essentees uncle, with a grim, significant nod to his wife. "I'll talk to him!" Ellen's assistance, I went with further afield. I went out to the highways and hedges, and in seeing want and misery in its most heavy aspect, I thought less of my own affairs : I was, I could see, very, very far from being the most miserabl

person that ever was born. Major Percival had no sympathie well." returned uncle, eyeing me with my "extraordinary hankering after beggars," as he termed it; critically. "Thank heaven for all its mercies this night on your bended making coarse clothes, visiting and helping poor Eurasians and still mees, and for your deliverance from Major Percival." poorer natives did not appeal to his sense of fitness. No; he admired ejaculated auntie. "The trousseau and dress are in the house, and the his Nora-on horseback, or, still better in a ball room. Society brilliant society, was her proper sphere. And here I may mention horseback, or, still invitation cards already printed, and the cake will be here next week!" she that admiration was Major Percival's substitute for love. As long as was pointed out as "the pretty Mis Miss Neville." he was satisfied to be I'll eat the cake!" pointed out as her future husband. Were I to lose my good looks, I would lose him; but I had not — not bridesmaids' lockets, and every one knowing all about it; it's too shockto any serious extent-and he had fully made up his mind to marry the belle of Mulkapore, and was the more bent on it in that he felt that

very well that you don't want your niece to marry this unprincipled, I was by no means eager to be Mrs. Percival. This fact, I elderly snob, do you?' believe,

thoughts and pull myself together. My heart was beating very fast as I walked into the room and discovered Major Percival standing before the mirror, endeavoring to catch a glimpse of himself, en profil. Not a whit abashed by my entrance, he ex-"My Dearest Friend" (how extreme ly funny ! he generally addressed me as his "Dearest Nora")—"I am glad as his "Dearest Nora")—"I am glad to find that my little offering is acceptable. I would have left it in person, only I am engaged to drive with Nora this evening. Now that the fatal day approaches I must study appearances, and try to realize that I shall so soon be a married man. Mrs. Neville is becoming as abcomes a luny, and is the times more claimed: "What, not ready? Really, Nora, think you might have managed to be dressed. I sent you a note an hour ago. You got it, of course?" he said, in an injured tone. sharpas a lynx, and is ten times more

"Tell me, auntie

"I'll settle with him," concluded

"It's terrible—a terrible business!"

"And all' the presents, and the

"Come, come, my dear, you know

ing!" moaned auntie.

"Yes." "Well, why are you keeping me "Well, why are you keeping me waiting?" he urged, fretfully. "I got your note," I replied, looking at him steadily, "but it was not in-tended for *me*. You put it in the wrong envelope." "I don't know what you are driving Poor exiquante than her niece. Poor little girl! She is so devoted to me I often reproach myself for not being able to reciprocate her feelings. You know very well that in her case I mistook admiration for adoration ; and you know beyond all doubt, my sweet Ethel, to whom I offer both.

at," he answered impatiently. "You wrote to Mrs. St. Ubes this afternoon?

Yours always, "Certainly I did! and what if I did?" "H. PERCIVAL "P. S.-I shall call in when my defiantly. 'You put her note into my envelope. and I have read it," I returned, look I became red and white by turn

ing him full in the face. "Now, per haps, you can understand why I an not prepared to go out driving with you this evening, why I shall never drive with you again, and why from this moment our engagement and all The sheet of paper that I held further intercourse are at an end. As I made this statement he turned

all colors, from crimson to purple, purple to pink, pink to white. As l concluded, he plucked up courage and said, with a forced laugh: "You do not mean to let such a small affair as that little mistake

break off our engagement?" "I do; it is at an end. Devoted a

I am to you," I returned with marked emphasis, "still, as you have mistaken admiration for adoration, will no longer hold you to your duty nor withhold you from a shrine wher you have already burned so much incense. The quotation from his note was

St. Ubes." Uncle glanced hastily shot betwixt wind and water—a shot that told; but still he rallied valiantly with passion; he dropped it as if it and said: "It was a foolish mistake; but it "Snoh, hound, scoundrel! you have

really means nothing-nothing, assure you. Some women expect to be written to in that style; but I am perfectly indifferent to Mrs. St. Ubes. That letter was a mere facon de parler. I wish you saw some she got

from other men. She showed several. My little effusion was harmless in comparison; and it really meant nothing—absolutely nothing." Whether it was a sacon de parle or not I am too unsophisticated to judge, but I rather think that men

usually write in a different strain to Auntie's long-lost roses returned and mounted rapidly to her, forehead, married ladies. At any rate, I am fully determined never to marry the "To think of such a thing!" she man who wrote this letter," holding it up. "I give you liberty and your congé at the same time ; your letters exclaimed with horror. "My poor child! I don't know what I am to

and presents will be returned to you say to you. I never, never dreamed this evening, and now Major Percival -good-by." "I don't think that your poor child Not so fast, my dear girl, not so requires any extraordinary sympathy. It seems to me that she is bearing up

fast; you are acting on the impulse of the moment, and I tell you quite impartially you are acting foolishly I cannot allow you to be carried away by your passion to do a deed you will ever regret. Try and com pose yourself, Nora, and listen to me. Have you considered that your wedding-dress is actually in the house Have you thought of the frightful nublic esclandre this will entail ?

"Never mind, old lady, we will celebrate our silver wedding; you shall wear the wedding gown, and urveying me with angry scrutiny. I have.' "Have you reflected seriously on the brilliant position you are about

to spurn ? I have." "Have you taken into consideration my love and devotion ?

"It requires a vigorous imagina-tion to grasp them ; but I have—" "Think for a moment calmly of colored slightly; the doctor was a what you are about to do; look well non Catholic. The Reverend Father

Major Percival's eyes. Such is the perversity of human nature. He wrote me sheets and sheets of the wrote me sheets and sheets of the humblest and most abject apologies, and put them in their proper envel-opes. He had several interviews in one day with auntie, protesting, urging, and entreating, and one bad quarter of an hour with uncle. It was quite useless. I declined to see, write or speak to him again, and re-turned big numerous letters. turned his numerous letters, and his presents, which were few but ex-

tremely costly. I sent him a parting message, and remained altogether at me till I heard that he had left Mulkapore, and shaken the dust of our station off his aristocratic feet. Of course, such an event as the rupture of our engagement speedily be come known, strive to hush it up as we would. It was hinted at the band, whispered at the club, and was soon public property. In spite of Mrs. St. Ube's artful endeavors to give the story a complexion of her own, the real truth was pretty well

guessed at, especially as Mrs. St. Ubes had the execrable taste to ap pear in the various articles of jewel-ry which I had discarded and returned. To this very day, I believe that my late marquis engagement ring adorns one of her pretty taper

TO BE CONTINUED

CHRISTOPHER

By E. M. Dinnis " It's a queer thing that influenza takes all a man's strength from him in a moment, and leaves the most

extraordinary after effects. The speaker who offered this trite diagnosis of the familiar malady, which had depleted the party assembled on the veranda after dinner at the Grange, was a grave gentleman with a slightly pompous manner. His remark, received respectfully enough by the company in general, provoked an enigmatic smile from Father Christopher Hulbert, whose large and gloriously muscular form

filled one of the basket chairs. The smile was observed and mis interpreted.

Have you ever had influenza?' the speaker inquired, rather sharply of the reverend Father, who had that appearance of rude health which constitutes an irritant to the nervous system of a certain type of onlooker

I had it some years ago," the big n answered ; " or they told me it man answered ; was that. It certainly left the most peculiar after effects. What were they?"

It was the local doctor who inter polated the question—a quiet shrewd faced young man, who narrowed his gaze on the other as he spoke.

Well," Father Hulbert said " for one thing, it found me a Protestant and left me a Papist!" His eyes twinkled as he said this ; yet it was

twinkled as he said this; yet it was a clear, steady gaze that met the doctor's scritchy. "A long illness often gives a man time to think," the first speaker observed, in rather unctuous tones. "Mine wasn't a long illness," the Father retorted, in his blunt way.

It only lasted the normal forty eight hours-I'm not sure that it was at all. It was the only illness that I've ever had anyway.'

Did it leave any other after. effects ? Physical ones, I mean, he doctor asked.

the doctor asked. The Father laughed. "Do I look it?"he inquired. "No, I don't know what it means to ail anything." The doctor looked at him hard. thought you seemed rather off color in church yesterday," he observed. "I was at Mass at the priory. I go sometimes. I like your music." He before you leap. I will make you an turned and looked quickly at the excellent husband; I can give speaker. "What made you think

at any time you had overdone it. I know that in the old days you were famous as an athlete. I remember your name as winning the champion. ship for throwing the weight. I was astonished to hear you say that you ailed nothing this evening." The doctor paused and looked the priest fairly and squarely in the face. The other's answer was some few moments in coming, then it came with characteristic bluntness: "You thought I was telling fibs?"

he queried. The medico was also a plain man.

Yes, I did !" he said. 'Well," the priest answered, "I con

sider that what I said was perfectly true, for I don't regard that seizure — I have it four times 'in - I have ex particular perienced as, well, a physical ailment." He looked at the keen, candid face, visble in the moonlight, and came to a decision.

Suppose I tell you how I came to be attacked by influenza?" he said, "and perhaps, as a medical man, you will be able to tell me if my symptoms were normal." "I should be immensely interested,"

the doctor replied. "I have made a study of influenza; it's a most un canny complaint.'

Mind," the other said, " I would n't be telling you this story if you hadn't noticed my condition yesterday-that bit of corroborative evi dence may help you to believe that I am not exaggerating." The doctor nodded silently, and the priest started his narrative.

You know something of my history," he said. "At the time when the thing took place that I am going tory," he said. to tell you about, I was living near here - a gentleman at large, with enough money to amuse myself in the quiet way that I preferred. I was a great sportman in one way and an other, and I possessed a rather wide reputation for brute strength ; I dare

say my fame reached you ? Rather !" the doctor rejoined. emembered that they used to tell a story of how you once walked downwith a Shetland pony under stairs each arm."

The priest laughed. "That was unauthenticated," he said, "inas-much as I have never been intimate nough with a Shetland pony to try, but dare say it wouldn't be beyond me." The doctor at that moment ϵx . perienced the sudden sensation of be ing lifted off his feet, raised high in the air, and set down again. He was, himself, a man of no mean pro portions.

" Hope you'll forgive me, but that's a practical illustration," the priest said, "and it bears on my story." The doctor laughed. "For a moment," he said, "I had the feeling of re-entering my childhood. You handled me like a kiddle five years old !"

"Well," the other continued. " if was anything besides a sportman I was a Protestant Episcopalian, that s to say, I attended church on Sundays, and showed a proper resent ment when the Fathers who now oc cupy the priory where I am staying ntruded themselves upon the neighborhood. My contempt for a ' petti coated ' parson in those days was in tense, and the fact that the prior and his colleagues all happened to be men of poor physique added considerably to the mean opinion that I al ready held of the monkish tribe now for the influenza. You

must be dying to make your diag-nosis, doctor! One night I happened to be returning home, and taking a short cut across the meadows, I was absolutely in my ruddiest health (the speaker's eye twinkled, as though he were enjoying a joke against himself), swinging along at a great pace, a moon shi ning, and presently I made

would find me too much for you,' the small man said, eyeing me dubiously. I laughed out loud. 'Pooh,' I said, 'I could carry six of you at once.' I was piqued at this wisp of a man's exaggerated idea of his weight. My tone was more than half contemptu ous. I was resenting a kind of dig nity that adhered in some way to th little undersized figure in a cassock "He sat and surveyed me thought fully for a moment, taking counsel with himself. 'It is most important

that I get there without delay,' he murmured at last. 'I've lost an hour sitting here, and the man may be dead. I think I must accept your kind offer, sir, but I am atraid that you will find me heavy. "I smiled indulgently, by way of

answer, and prepared to pick up this very small man, as I had picked up a wounded trooper on the battlefield, like a baby, but before I had realized what he was proposing to do, he had raised himself hopped behind me, and there, placing his hands on my shoulders, he reared himself on to my back pick a back fashion. 'This will be the easiest way for you, I think,' he said courteously, but before I could disclaim the necessity for the easiest method a queer thing happened. I made the discovery that the little man on my shoulders was weighing me down, so that it was with the utmost difficulty that I could straighten myself; or, rather, to be exact straighten myself I couldn't, and I remained bent nearly double, as

started to stagger forward. The sweat burst out on my forehead at the first few steps. What extraordin-ary access of weakness had suddenly overtaken me? I didn't think of flu' at that moment, although there was a lot of it about. 'Stop a bit !' the little monk cried, 'I've not got my lantern.' 'We can see without it,' I replied, ' but of course we mus not abandon your property. Shall I put it out, though, the moon's up ?'

No. no.' he said. 'I can hold it.' I retrieved the precious lantern, and it was just as much as I could do to get myself up again after stooping for it. As it was I stumbled onto one knee, and seemed likely to remain in that position as long as the other continued to weigh me down. 'I

fear you are finding me very heavy ? the owner of the pitiful legs, thrust out on either side of me, said. I made a husky disclaimer. I had very little breath left. I was feeling -well I can best express it-unrea mental state that accompanies

seizure of "flu ?'-----" The doctor nodded. "The brain affected by the weakness." he said. Father Hulbert smiled.

"So we progressed," he went on A quaint sight, you can imagine. could anyone have seen us. I carry ing the lantern, and the padre seated on my bent back rider fash ion. The singular thing was that there was no hint of the ludicrou about it. I have since tried to pic ture the rector of the Episcopalian church in the little monk's position and the thing became at once comic and not permissibly comic either But our mode of progress seemed well, more medieval than anything One could imagine it picture else. on the margin of an illuminated missal as the legend of some saint The little priest had not lost one iota of his dignity, and I, strange to say, was experiencing no sense of humiliation in having thus become a

beast of burden. "I shall never forget that journey! My 'rider' still expressed concern

for me at intervals, but it no longer ruffl d my pride. The feeling of chagrin that I had first experienced had vanished. I declined the priest's and whisting as I went. There was suggestion that I should sit down and take a rest with all due meekness. 'You big men are not so strong as you look,' he remarked, in kindly on the curious seizure. I have had it alto tones, and still I felt no resentment. gether on four occasions, so I sup I seemed to have accepted the fact pose the complaint left me suscept that the task of carrying this wizen ible. Each time it has come when I was saying Mass—a sudden weakness little scrap of a man was one likely priory. I crossed over to where he was sitting, for obviously it was a at that moment of consecration, which makes it almost impossible to sense of mortification or ignominy accompanied the discovery. elevate the Sacred Wafer. I experi-enced it the first time when I had world, as I say, had become fantastic. The cottage the goal of a gigantic been taking a mission. I had been quest! Theintervening fields a life's overworking myself, you will say. On the second occasion I was saying pilgrimage; and the accomplishing of that amazing journey an achieve-ment compared with which nothing Mass in the presence of my favorite sister, a critical Protestant, who had else mattered. Everything assumed never seen me perform my priestly functions: it was the first time I had new and unearthly proportions. had an extraordinary idea, too, that I must hang on to the lantern what got her to Mass. No doubt I was nervous and highly-strung. She is a Sister of Nazareth now. The third ever happened, although 1 had scarcely strength left even for that time I was saying Mass in my own Church. It was rather awful that extra burden !" The narrator paused and looked at the doctor. You re cognize the symptoms?" he said. "Undoubtedly," was the reply, time. The effect of it lasted all day. I remember my house keeper had to dose me ever so often to get me well the mental weakness attendant on the physical breakdown." "The queer thing was," said the other, "that I had no idea that I was enough to hear a confession that

my knees in a sheer state of exhaus tion. As I did so the door opened, and a young fellow stood within. He glanced at the priest, now dismounted and leaning up against the threshold and at me, down on my knees, and then he did a curious thing : he, too, dropped on his knees! 'Am I in time?' the priest asked. 'Yes, Father,' was the reply, 'he's con-scious, but he's going fast.' 'God be raised !' the little man exclaimed, ervently. Then turning to me, he said: 'I can never thank you, sir, for the service that you have done to a fellow-creature. Take Almighty God's blessing for it,' and taking his hand from his bosom, he made sign of the cross over me as I knelt there, still too exhausted to get back

on to my feet. "I will let them know at the priory," I said to the lad, as he prepared to lead the crippled man to the sick room. There was a seat in the porch, and there I sat until I felt more on less revived. Then I set out for the priory. I reached it feeling some what recovered, and beginning to ask myself seriously what it all meant. You see, I had no experience of illness, sudden or otherwise. I was feeling now merely as I had often felt after an abnormal physical effort. My back ached, and my knees still had a tendency to knock together, otherwise I was perfectly fit. I saw a huge block of stone lying in the road. I stopped and lifted it without the slightest difficulty. My muscular power appeared to be normal.'

The priest glanced at the doctor, but he made no comment.

"It was the prior himself who answered my bell at the priory—a little bright eyed Irishman. I told him what had happened. He was over-whelmed with gratitude. His first His first anxiety was to learn whether we had been in time. I told him, yes, just in time, and the tears of joy to his eyes. His next concern was as to whether I had not found it a terribly difficult business conveying ather Paul to the cottage. blinked up at me with real appre-hension. 'I managed somehow,' I answered. 'It was not a great distance and I took my time.

"The Father was reading the name on my card, which I had presented on my arrival. 'Ah !' he exclaimed, 'Christopher ! Surely, but that's all right, for Father Paul had the Blessed Sacrament with him, and as though the world around me had become fantastic—I believe that is a as St. Christopher did !' Then I beas St. Christopher did !' Then I be-gan to feel dizzy again. It was rather a big discovery! That of course explained a certain restraint in the priest's manner, and the light-ed lantern, cand the hand that remained in the breast of the habitmy rider had held on with one hand only and kept the other inside his bosom—I had felt his knuckles dig. ging into my back, and the pain had been excruciating. I could feel it still! This explained the action of the young man at the door. Did it explain why I had felt as though I were carrying not one puny, diminutive, human being, but the whole world itself? 'But you are feeling ill ?' the prior exclaimed. And then I did a thing that I have never done before or since — a very common feature of influenza, though—I fainted. A doctor was sent for, and they put me to bed and pronounced it in fluenza. I was laid up for about forty eight hours, and I was a triffe light-headed, they tell me, and at the end of that time I was as well as ever.

"And the after effects ?" the medical man inquired.

"The after effects ?" The priest spoke slowly and carefully. "The after effects didn't appear for some two or three years. It was after I was ordained (I told you that I be came a Catholic 'after influenza') that I had a sort of recurrence of that

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piqued him not a little, and he was indeed, 1 auntie faintly. determined to lead me to the altar

in a pure spirit of contradiction. Also he had a latent feeling that i he asked imperiously. But auntie's soul was shaken to he were to relinquish me some other its very center, and she did not at gallant suitor would gladly step into

once recover her mental equilibrium. She still sat bewailing the catasvacant place. I cannot tell how all this was borne in upon me, but it was made quite clear from time trophe and viewing the subject from every aspect-from hers, from mine, to time by little stray words and from Mrs. Fox's-while uncle paced looks and deeds.

that he

the room in a state of the highest I do not know whether his con excitement. Although by no means ill pleased at the shape affairs had science smote him, or if the buzz of public opinion came to his ears ; but for some days after the races Major Percival was unremitting in his attentions-driving with me, walk ing with me, and parading me about on all possible occasions. I restored him his diamond solitaire, to his unfeigned joy, and he in return pre sented me with an offering in shape of a very fine opal ring, which I reluctantly accepted, telling him it was sure to bring one of us ill - luck. However he would take no denial, and pressed it on my second finger, where it was an extremely promin object. The trousseau had red, and formed a topic of astonish him. I'll teach him-arrived. immense interest among our friends. Even Major Percival was most aniwill be a fearful scene, and he'll only mated on the subject. My wedding-dress was superb, and elicited little make matters worse: I'll go myself"tugging at her cap—"or, you go, Nora; you are the most composed. I screams of admiration as it emerged from its numerous wrappings of don't know how I could speak tohim, silver paper. Auntie and Major Percival expressed rapturous approv-I feel so angry and agitated." "I'll settle the business, Margaret," al; but as for me, I could not re-frain from a shudder when I beheld interposed uncle, standing before her, with his grizzly locks bristling with it, and firmly and resolutely refused indignation, and much resembling an to "try it on." infuriated cockatoo.

All auntie's fears were now completely allayed, uncle's growls and are cool. meers were silenced, and for a few a subject for personal restraint than days everything went on velvet;] was dumb and stupefied past all power of acute feeling, and stolidly for undertaking any other interview. resigned to my fate-the dead calm before the storm. One ever-memorable afternoon a letter was brought to me. I was alone when I opened the square gray envelope. It was violence. I paused before entering a note from Major Percival. He was the drawing room, to collect my

you wealth and rank ; do not let us part at the eleventh hour. We will "Then what are you talking about?"

be the talk of the whole presidency,' he added, and I could see that his temper was rising fast. Does your aunt know that you contemplate taking advantage of this miserable pretext to break off your engagement?'

"She does. There is no need t argue the matter. There is no more to be said," I replied, turning to

leave the room. Stay a moment," he cried, nearly taken, and cordially delighted to livid with passion. I paused, and think that I was once more free, yet this was a consideration totally apart from his feelings toward the confronted him once more. 'This is the last time I shall ever

culprit. He felt that now he might speak to you, Major Percival. So be so good as to say whatever you have give reins to his long suppressed disike to Major Percival, and he was

to say at once !" " I shall," he almost shouted. " getting more and more tremendous have no doubt that if I were fortunin his objurgations, and lashing himate enough to combine my standing self into a towering passion, when at this most critical moment the suband position with your Irish cousin' age and looks, you would rescind this rude dismissal, and make all ject of his invectives drove up to the door. "Oh, here he is! Give me that letter, Nora! I'll give him a proper allowances for my unfortunate blunder. I believe you were head over ears in love with the felpiece of my mind and no mistake. I'll low," he continued hoarsely. "Buildo not imagine that he will come 'For mercy's sake, don't let him But to" cried suntie distractedly: "there

back to your lure. No, no, Miss Neville! The burned child dreads the fire ; and by all accounts he was badly scorched. If you have a distant hope of marrying him some day, relinquish it at once. You had bet er let our engagement go on, you had indeed. I am telling you thi

your own interest. You really had !' "That will do," I interrupted You have insulted me sufficiently Was not your base disgraceful be-haviour enough without this? Even had you not written that letter to Mrs. St. Ubes, what you have just now dared to say is amply sufficient to put an end to everything between

Go, Noral"—eagerly—"go!" I bastened from the room, fearing Without waiting for any reply, that uncle, who was a very passionate old person, would take the law into I turned my back on Major Percival, and walked out of the room. his own hands and do some deed of

Now that I was lost to him, my value appeared greater than ever in

"It is my affair.

"No, no, Jim, my dear; wait till you

You look much more like

that I was ill," he asked. 'It was during what you call the

Elevation," the medical man replied. "When you lifted up the Wafer I had an idea that you were not feeling well." He paused. Their host, a man of admirable tact, feeling that the conversation was becoming too denominational" for a mixed as-

sembly, here contrived to insert an irrelevant remark, which had the effect of diverting the conversation. few minutes later the Father rose We have to keep boarding. to go. school hours at the priory," he re-marked gaily. "As it is, I've got special permission to be out as late as this.'

'I must be going, too, the doctor said, so the two guests made their adieu and departed together. "Do you go my way, sir ?" the priest asked.

"I'll make your way mine, if you don't mind," the doctor replied. "I —I'd rather like to ask you something f you won't think it impertinence." I want to ask you something," the other replied. "I should too, like you to tell me what you noticed about me at Mass yesterday? Tell me exactly how it struck you as a medical man.'

"Well," his companion said, "you've relieved me of the necessity for being impertinent, for that's just what wanted to ask you about-as a medical man !'

What did you notice ?" the priest ed. "I'd be uncommonly grateful asked. to you if you would tell me." The doctor thought. "You seemed,

he said slowly, "suddenly to lose your strength. You—you lifted the Wafer (though a non-Catholic, his tone was not irreverent) as though and he collapsed gently on the bank it were a ton weight I could see your arms trembling. I thought for

a moment that, you were going to drop it; and I noticed, when you turned round, that you were perspir-

ing like a man who has undergone some violent exertion. I wondered if

bank under the hedge. A small lantern burned on the ground beside him. At first I thought that it was a tramp, but looking again I saw that it was one of the Fathers from the nomal proceeding even for an eerie creature like a monk, this sitting under the hedges after dark. He was leaning forward in a rather curious position, with one hand thrust inside the breast of his habit. 'Can I do anything for you?' I asked, rather gruffly, for I had no desire to appear over friendly. He looked up, with a queer, half-embarrassed expression. When he spoke his tone was half a whisper as though we were in church. He was, I think, the punniest little bit of a man that I have ever seen. I've had the misfortune to hurt my ankle.' he said, 'and I'm on my way to see a sick man. I wonder if you would be so kfnd as to let them know at the cottage yonder; that's where I'm bound. I can't get there see the

without assistance.' I could lights of the cottage that he indicated away across the fields, less than a quarter of a mile off. It belonged to an Irishman name Macgill. ' I'll take you there, if you like,' 1 said.

little puny man murmured his thanks and taking hold of my arm raised himself to his feet, or rather, to his

have heard your patients speak of way under him as he set it to the the 'tired' symptom ?" The priest 'It's no good,' he said, after ground. was looking sideways at the medical he had hopped a yard or two, breath-ing hard through his clenched teeth man. "Well, at last, bent nearly double, soaked with perspiration, my knees trembling, and the very tears for he was very evidently in great pain. 'I'm afraid I can't walk. I standing in my eyes, I reached the must wait here till I can be carried."

door of Macgill's cottage. There was a light in the window. I rapped on again. "Ilooked down on the little man, the door, and then I said,

kneel down. You'll be able to get off hardly knowing whether to be amused or irritated at his native disbetter that way.' The fact was I had fairly come to the end of my tether belief in my powers to perform that service for him. 'Why wait?' I asked, 'I can carry you.' 'But you tor a quarter of a mile! I sunk on

evening. It was the confession of a man who had been at Mass in the morning for the first time in twenty years, and he bad sent round to know if I would hear him. He was a wonderful case of conversion. The fourth occasion was the one that you noted vester day when you were present at Mass perience. It became a question whether I should be able to cover -listening to the music.'

The two men paced together silent ly for some moments.

Well, doctor, there is my case : will you go home and diagnose it? Here's the priory. I have timed my story well, but I'm afraid I've brought you miles out of your way, I can't ask you in because everybody will be in bed.

" I'd like to call on you some day if I may," the medico said. "We doctors aren't all materialists, you knew, Father.'

'Come here any time during the next fortnight, and after that to my own address." Christopher Hulbert handed his card to the other.

ill at the time. There was no sense of depression. On the contrary, I could have sung for joy as I struggled on, had I had the breath in my body, and this sensation ran concurrently with the most agonizing physical ex Can you walk with my arm ?' The

that quarter mile. I can't describe the weariness; but of course you foot, for the injured ankle gave

JANUARY 8, 1914

There's just one thing that I'd like to ask you now," the young man said. "How do you account for having those seizures on certain occasions only-under peculiar cir-cumstances?" His tone of matter of fact inquiry was not entirely con-vincing. The Father looked him in vincing. the eyes under the light of the lamp

in the priory doorway. "I always think," he said, very gently and very reverently, "that it is when virtue goes forth from Him; and that it means that someo present has stretched out a hand and touched the hem of His garment."— The Catholic World.

THE PRIESTHOOD

" Let a man so account us as of the ministers of Christ, and the dispensers of the mysteries of God." (I Cor. iv. 1. Epistle fourth Sunday of Advent.)

The following very beautiful and instructive sermon was delivered by Rev. Dr. O'Leary, P. P., Collingwood, Ont., on the occasion of the ordination of Rev. John O'Connor, by Archbishop McNeil, of Toronto, to the holy priesthood.

By a happy coincidence this Sunday's epistle exalts the dignity, the sanctity, and the power of the Cath-olic priesthood. The Church claims nothing more for her priests than St. Paul claimed for his fellowworkers "Let a man so account us as of the ministers of Christ, and the disof the ministers of Christ, and the dis pensers of the mysteries of God." The priest of the New Law is the ambassador of Christ, no dignity can excel such au office. The priest is endowed with divine power to teach and rule in the "Church of God, which He hath purchased with His own Bicod". The priest must offer fruit should remain. own Blood." The priest must offer himself as a victim and sanctify himhimself as a victim and searchly film self in sanctifying others. His life is consecrated to the service of God, for "every high priest taken from among men, is ordained for men in the God." the things that appertain to God.' Considering all this, Pickering Cath olics can be proud of their past, and may well rejoice at the present function. Two of the Lord's anointe sleep with your saintly dead, another who was elevated to Episcopal dignity awaits the dawn of the Resur rection. Four Pickering priests labor for souls in this archdiocese and a fifth has just been added to our numbers in the person of the cele brant. Father O'Connor, the third from this parish to honor this name, now offers the august sacrifice in the Church where he was baptized and confirmed and where he made his First Communion. He has taken his rank in the hierarchy of the Church then that 'a priest forever, according Militant. to the order of Melchisedech." He offers solemnly for the first time, 'clean oblation " foretold by Malachias, and glorifies the Lord of Hosts among the Gentiles. Truly he is one of yourselves, your own kith and kin, but he has been called apart and given a mission, the high-est in God's giving. His place henceinuing forth will not be with you, but at the altar, at the font, in the confessional, and at the sick bed, for he has be the "minister of Christ, and the dispenser of the mysteries of God." To quote St. John Chrysostom, he has become alter Christus-" another Christ ;" and his family must be the first to realize this. Even well-disposed non-Catholics do not understand the priest, his calling for them is shrouded in mystery. They admire his life and prayer and celibacy, they see him loved and re-spected by his own flock, they feel his influence for good in the comfor her priests munity, and yet Church Catholics regard him as the "man of Psalmist "not to us, O Lord but to to them seem preposterous. God" to baptize their children, to Thy name give g absolve them from sin, to marry power is derived from God. Jesus them to anoint them, to preach the was meek and humble of heart, yet Gospel and to break for them the ad of Heaven. They realize withal that the priest is a child of Adam, with many family traits and the priests numbly aver that our priesthood is not from ourselves, but that "our sufficiency comes from God." Our dignity is God-given and gospel to every creature limitations of his youthful training. so are our powers, and we have good reason to exclaim with the Psalmist "Not to us, O Lord, but to Thy Name give the glory." For the Young Levite who performs solemnly his ministry to day I am here to claim love and respect, not as a tribute to his worthy family, not as a tribute to his own attainments, but rather to 'minister of Christ and the day of the Ascension, but He left his office as dispenser of the mysteries of God." that his labors will redound to the glory of God and the salvation of souls. But forgetting the personal-ity of the celebrant of the Mass J He is about to renew the sacrifice of hood. Men may no longer hear Him the cross and about to assume all like Peter, but His voice is heard ity of the celebrant of the Mass, I would have you regard the dignity of his priesthood, I would have you cons der the powers entrusted to him by Christ, I would have you pray the great High-Priest and His Blassed Mother that every priest may ed Mother that every priest may Lamb of God slain on the altar. reach the sanctity demanded by his ordination. The plane upon which the priest lives is supernatural. Christ more than once reminded the Aposiles that their mission was from Him "You have not chosen Me, but I have chosen you. . . . As the Father has sent me, I also send you." The priest does not select his profession but rather obeys the call of the Mas-ter to follow Him. Happy for the ter to follow frint. Happy for the family where Jesus deigns to knock, happy for the boy who hears his first whisperings, happy the Bishop who remine come the gates of the semine. whisperings, happy the Bishop who swings open the gates of the semin-ary. Long years of study then en-sue, for Malachias addressed the priests of the Law "the lips of the priest shall keep knowledge, and the

people shall seek the law at his mouth." Add to this the babit will reach out to save souls "all days, even unto the consummation of the world." The lowly and the great, prayer, the spirit of mortification, the ignorant and the learned, the peasant and the king, are subject to the priest in the exercise of his minthe frequentation of the sacraments and the practice of virtues that the Church demands of her future ministry, all alike fall under his jurisdic isters and you may partially realize the dignity to which the seminarian aspires. And if you have witnessed tion. He must "teach all nations" in the name of Christ, "all things what soever He has commanded." Priest-ly power upholds the Church Militant, n ordination to the priesthood I am quite sure you will not soon forget it. The candidate lies prostrate in the sanctuary, the Litany of the priestly power consoles the Church suffering, priestly power rejoices the angels and the elect, priestly power exercises the spirits of hell. Great was the unfallen Adam, whom all Saints is solemnly chanted, a triple blessing is invoked by the Bishop, his hands are anointed, the missal and chalice are confided to his care, he creatures promptly obeyed, potent was Moses to divide the Red Sea, receives power to sacrifice for the living and the dead and to pardon sinners in the name of the Great Physician of Souls. The young Levite at the close of the ceremony sun, but their power pales before that of the priest. God's omnipo tence spoke the word "be light made is a sight pleasing to angels and men.

and light was made." The Holy Spirit overshadowed Mary and "the Word was made flesh." And when the "a priest forever according to the order of Melchisedech." Clad in his sacred vestments, the priest goes celebrant pronounces the consecra-tion over Bread and Wine, Christ forth the envoy of Christ to minister unto men "in the things that apper-tain to God." "Honor then to whom honor is due," and the priest is doubly deserving of honor because his dignity is imposed by God. The priest has not "taken that honor to nimself, but has been called by God as Aaron was." He is no self-accredited envoy, for the words of Christ are applicable to every newly-ordained "you have not chosen Me, but I have chosen you, and I have appointed you that you should go and bring forth fruit, and that your

our young Levite will bring the same The priest is therefore the "man Incarnate Presence down upon the altar before your eyes. While thank of God," as St. Paul called Timothy God the Father commits to him His adopted children, God the Son coming God for such tremendous power, he has all the more reason to humble missions him to preach His gospel, to offer up the "clean oblation," to himself profoundly with his fellow priests "Not to us, O Lord, but to Tay administer the sacraments, and the name give glory." Yes, my dear brethren of Pickering, you also ought Holy Spirits empowers him to ento glorify God because "He has given such power to men," to a favored son lighten men's minds and to purify men's hearts. He ranks always in the Church built upon the rock of of your parish. Peter. Call the Church the Spouse The priest must be holy on account of Christ, and you must name the of his functions. His dignity and power both call forth exalted sanctity. Priest her guardian. Compare the Church to an army drawn up in The Lord said to Moses under the Old battle array, and the priest commands the hosts of the Lord. Regard the Dispensation "The priests also that come to the Lord, let them be sancti-fied. . . . speak to the sons of Aaron and say to them that they Church as a noble vessel precious passengers, and the priest will appear her pilot on the bridge, must be holy unto their God. because they offer bread and burnt directing her course in the proper channel, buffeting the waves, an offerings. . . . I will be glorified in them that approach me. . . . bringing souls to the haven of eternity. And if the Church is that mystical body of which Christ is the let them be holy because I am holy who sanctify them head, and the faithful its members, priests are its eyes to enlighten body, its arms to defend it, its Holiness is much more required that priests of the present day may be "fit ministers of the New neart to diffuse holiness everywhere. Testament." In order to worthily And if the Church is the Temple of represent Christ, they must strive to God, then priests are pillars in that be like the Divine Master " Holy, intemple, for upon them rests the spiritual edifice. Consequently the nocent, undefiled, separated sinners." Sanctity is demanded of them to be faithful "dispensers of the mysteries of God." After calling priest is taken apart from the rest of men, and "ordained for men in the things that appertain to God." Viewed in the light of faith, the man Timothy the "man of God," St. Paul was careful to exhort his disciple to all the sacerdotal virtues. Timothy, gradually gives place to Christ con-tinuing His work for the glory of despite his youth, was called to "be an example to the faithful in word, in charity, in faith and in chastity." God and the happiness of mankind. Through Him Christ teaches, through him Christ rules, through him Christ reigns over the kingdom of the spirit. Through him Christ offers Himself " lay hold on eternal life." as a victim for the sins of the world through him Christ opens all the channels of grace that flow from Re demption. Can there be a dignity more exalted than that of the priesthood ? Surely the priest of the New Law is greater than Aaron, whom God "girdled with a glorious girdle, and clothed with a robe of glory, and therefore deserving of mor honor and greater respect.

Bishops of the Church are always The function of to day further solicitous about those to whom they suggests the power of the priest. confide God's glory and the fruits of But But keep in mind the words of the He startled His listeners with His claims of divine power, and its transmission to men. Looking out upon the world, He gave His missionaries tremendous power for all time "All power is given to Me in heaven and even to the consummation of the world." That power Christ launched into time and space still abides and is exercised by the priesthood, the power of sacrificing, the spower of teaching, the power of healing Jesus withdrew His visible presence behind the dynamo of the priest-Yes, my dear brethren, the Saviour's voice is not silent at all, His hands God working within him, but with do not lie helpless at His side, His trite of heart. The power of the keys exist to day through the confessional, and multitudes are fed with Bread from heaven at the Banquet of bread from neaven as the banquet of the Lord. These marvels are wrought by the ministry of the priest, though "not to us, O Lord, but

THE CATHOLIC RECORD

grace of God, which is in thee by the

imposition of my hands." When weighed down with care and respon-sibility, the priest knows well that his "sufficiency is from God." But he also remembers that the grace of Holy Orders in perennial, that God sweetly whispers in the midst of temptation to discouragement grace is sufficient for thee." Yet withal he is a man, and Cardinal Newman has well surmised why such is the case commenting upon St. Paul's text. The priest is a man, not an angel, and it is better so. He "can have compassion on them that are ignorant and err, because that are ignorant and err, because he himself is compassed with in-firmity." With this thought in view, dearly beloved people of Pickering, approach to receive the blessing of your newly-ordained priest. Pray that God may strength-on him and partent him in the life mighty was Joshua to command the in him and perfect him in the life he has consecrated to His service and the welfare of souls. He is generously resolved to do his part, tion over Bread and Wine, Christ obeys His trembling voice, because He Himself ordained it so when He said to the Apostles "Do this for com-memoration of Me." We read in St. John's gospel that Jesus "did not trust Himself to all men," and yet He deigns to trust Himself entirely to the pricet, despite our frailly and but though he may dig and water, remember "it is God that giveth the increase. Since the law " maketh men priests who have infirmity" his family and friends should plead all the more that the great High priest may keep him "holy, innocent and undefiled." He has been " ordained to the priest, despite our frailty and human weakness. We consecrate for men in the things that appertain to God," pray that he may ever be found a faithful "Minister of Christ" Him, we hold Him aloft to give benediction, we carry Him to the sick we give Him to the dying, or we lock "dispenser of the od." Yes, my dear and a faithful and a faithful dispenser of mysteries of God." Yes, my d brethren, pray that he may be guide to childhood, a friend Him in the tabernacle at will. The Immaculate Virgin gave birth to Jesus in the stable of Bethlehem, and youth, a counsellor to manhood, and a prop to old age. Pray that he may make himself "all things to all men" that he may gain all over to the cause of Christ. God who hath called him, now commands him to "go forth, and bear fruit, and that his fruit may remain," the Church. the diocese, and his native parish expect fruitful work from this young Levite, and our hopes are well founded, "being confident of this very thing, that He who hath begun a good work in him, will perfect it unto the day of Christ Jesus. Amen.

WHERE CHILDREN LEAD

By the Very Rev. Vincent McNabb, O. P, in the Tablet

(A few weeks ago I became the literary executor of my old classical master, Canon A-, God rest his soul. Amongst his papers I came across the enclosed, with a note bidding me do my will with it as I thought fit for the good of souls. My readers must judge if it had been better left un published. A date scribbled in the margin leads me to think it must have been written shortly before my old master was stricken with his las

long illness. From the dishevelled state of the MS. it would seem that the writer had not found heart to retouch his first draft.-R.I.P.)

On July 2, that is, last Wednesday in the year of our Lord 1909, Mar garet Mary C- died in her sixteenth Every priest must "exercise himself " that he and his flock may year. She was born in our Lady's He mus be an ornament to the Bride of Christ. month of October, she was baptized on the Feast of the Annunciation and allow no word or act of his to and on the Feast of the Visitation mar her comeliness. The Doctors of our Blessed Lady came with haste to the Church with one accord insist her, and, kissing her, gently beckonupon sacerdotal sanctity. Sts. Augused her heavenwards through the ine, Gregory, Chrysostom, and a host of others of every age catalogue the door of death.

virtues becoming the priest, and in cite him "to spend himself gladly and be spent for the good of souls." The My hand had poured upon her white brow the waters of baptism. My lips had spoken over her soul the first words of absolution. I had shepherded her little lamb soul since first she was the one of the flock. I They watch the candisaw her soul open and bud and flower -till our Lady came to cull the child

LIBERTY OR DEATH had seen this thing ; and had shuddered as I saw the dread mono-syllable; to me, stunted and dark, like the gnarled trunk of some father of the forest.

But when I thought of death a this child welcomed it, death, as it were, died before me; and rose from its grey ashes as an angel with veiled yet shining face. For the child knew that death was

drawing towards her to bear drawing towards her to bear her hence. Yet was she nowise afraid; or rather, was she not really or fin-ally afraid. Fear, which is the first unbridled impulse of a soul with eyes awake, cannot long remain mas-ter of a soul, like this child's, in which love is the king entironed.

Most souls that die are either ignorant or afraid at death's ap-proach. Indeed, our age, with unconscious cruelty, encourages a cer-tain wilful ignorance and dread of death. When this hallowed Gabriel of God draws near, every effort is made to keep secret its approach. The chosen ones whom the God of all consolation singles out for His mercy are stealthily watched and sui rounded by a wall of deceit, lest they should reach the truth. Thus they die not knowing that death is coming upon them. Then when they are dead their next-of-kin look on them no more, lest the image of the dead one should remain not as it was in life, but as it was in death. Now what is all this modern and oulless strategy about the dead but a hideous caricature of death? What, again, is its effect on the poor stunned and staggering mind of the bereaved? Does it rob death of its sting? Far from it; thus to deal with death, thus to hide it away, and to fly from its shadow and footfall is to heighten the terrors of death beyond endurance. It is to crown death the terrible with a dripping wreath of man's fears and tears is to look on this angel of the Lord sent unto men as a cruel hawk overshadowing and cowing its quarry before its last relentless swoop. And what is this but to add new pain and venom to the sting of death-yea, by a foul alchemy of fear to change this nessenger from the face of God into a dark emissary of the pit ?

Happy thou wert in thy death, thou fledgling of God. The bleak evangel of despair thou by thy dying didst unsay word for word.

To thee the tidings came as one day they will come to me and mine, Thou shalt die," and when the momentary swoon of God's approach was over, thou didst greet the words as tidings of great joy-a command from the Queen to go in her com-pany with haste into the hill country where dwells the King. I saw thy lips move as if in con

verse with some unseen soul-mate sent to God. I heard thy girl's lips murmur faintly, "I am young to die -very young. But I offer up the sacrifice." Blessed wert thou, God's ender nursling, in being called of

Him to offer the morning sacrifice of sinless heart. I heard thee in thy ultimate child-

wisdom call to thy Beloved, Come Jesus, come with haste to me. I have faith now, and I know not ho long it may last." More perfect faith than this it is hardly given to saints to have.

I saw thee close thine eyes, not as losing sightor notas glad to lose sight of those thou didst love, but as opening other eyes to fairer sights than prayer clasped hands and eyes well Orange fanatics with the guilty coning tears.

Thou wert most fair in deathwhite flower amidst the white flowers love had strewn upon thy bosom. Yea-so fair wert thou in thy rest after pain, in thy joy after

and contentment. If home is not attractive, the child, if permitted, will seek pleasure elsewhere. There are so many outside attractions in our rapid age that eternal vigilance must be exercised if we are to know what the children are doing. The parents will be held responsible for the souls of the children. The responsibility is a frightful one.

How will you answer on the day of general judgment ?---Catholic Sun. GUILTY CONSCIENCES

A "strange (historical) coincidence

having some relevance in connection with the present situation in Ulster and the Penal Laws against Catho lics, is noted by a writer in the

Dublin Leader in an article en-titled "The Memories of Orangeism." The infamous Penal laws were in full force up to 1777. "In 1728," full force up to 1777. "In 1728," says the Leader writer, "a change took place, and in the interval between that year and 1794 Catholics found themselves allowed condition. ally certain rights regarding proper-ty and education. The franchise ty and education. The franchise (the right to vote at Parliamentary elections) was restored to them an they were in a few respects almost on an equal footing with the Protestant minority." But then came the "strange coin-

cidence" in the appearance of Orangeism on the stage. When the legislative persecutors began to relax

a little their persecuting laws against Catholics the spirit of fierce hatred of Catholicity, strong as ever in many parts especially of Ulster, found means of asserting itself in other ways. "The first Orange lodge," as Leader articles notes, formed on September 21, 1795 in the house of a man named Sloan, in the village of Loughgadd. And the coincidence becomes all the greater when we examine the Constitution of the Orange Society." Then the writer quotes from the historian, Plowden, that the members, all Protestants, were bound by an oath as follows:

-, do swear that I will be true to King and Government and that I will exterminate the Catholice of Ireland as far as lies in my power.'

That this oath was not allowed to be a dead letter is shown by the doings of the Orangemen as described by the historians. Madden says that: The Orangemen commenced a

ersecution of the deepest dye. would no longer permit a Catholic to exist in the country. They posted up in the cabins of their unfortunate victims this pithy notice : "To Hell or Connacht,' and appointed a limited time in which the necessary remova of persons and property were to be made. If, after the expiration of that period, the notice had not been complied with, the Orangemen as sembled, destroyed the furniture burned the habitation, and forced the ruined families to fly elsewhere for

shelter. Such were the origin and program of the organization whose policy and traditions and record are the inheritance of the party to day of Sir Edward Carson and his followers. And in this connection the writer in the Leader suggests that "these tradi tions are at the root of the opposition offered by Ulster Protestants to Home Rule. Many of the latter shudder at the thought of revenge on the part of Catholics for the wrongs of the past. Many of them believe that Home Rule would make revenge easier. The descendants of those

sciences of 1795-1800 cannot under Now is the time to make up your mind to attend the Best

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stand the depths of Christian Charity which animates Catholics to forgive not only the wrongs of a decade, but cruel persecutions for hundreds of years."-Freeman's Journal.

No insult offered to a man can ever degrade him. The only degra-dation is when he degrades himself. -Dinah Maria Mulock Craik.

Let us not feel, therefore, that a good life is without influence in this world that seems so given over to thoughtlessness and frivolousness, thoughtlessness and and even to worse things than these. Let us not imagine that God will allow to be lost the strivings toward holiness, the quiet, faithful, earnest, daily living of those who love Him. The prayer of the Carmelite in her cloister, the aspiration of the honest servant in the kitchen, the fervent ejaculation of the man in the street elaculation of the main in the street faced by some alluring temptation,— these are unknown to the world, but they are recorded in the Book of Life. They are not lost.

JUST PUBLISHED

Handy Manual of Baptismal Rites

De Sacramento Baptismi RITE ADMINISTRANDI EX RITUALI ROMANC

This new addition will be found most useful and practical. It contains the various Baptismal Ceremonies and some other ceremonies closely related to Bap-tism, where it is conveniently to hand

when needed. In many churches the Baptistry is in the back of the church, or the Baptismal Font is in a location, not easily accessible to the rectory or Sacristy. It is therefore a decided advantage to have a convenient book uniting all the Baptismal Rites in one volume, so that the priest can, at a moment's notice, find the form he is called upon to use and leave the Ritual in the Baptismal Font, wherever it may be situated.

Some of its Features

The orderly arrangement of all the

The Polyglot Versions of the questions and answers, covering 12 Modern Lan-guages practically arranged so as not to be confusing.

guages practically arranged so as not to be confusing. In the ceremonies of Baptiam for infants there is given both the singular forms and plural forms, each separately, which will be found a great convenience

by the busy priest. The gender endings are also clearly

indicated. For those who for the edification and better understanding of the laypeople present at the ceremony, wish to repeat certain of the prayers in the "Vernacular,"

certain of the prayers in the vernacular, an English version of certain ceremonies, is given, e. g. "Profession of Faith, etc." The Rite for baptizing Adults is also included in the book, because in some dioceses, the privilege of using the short form for infants, instead of this long form, when baptizing adults, is not per-mitted

form, when baptizing additional form, when baptizing additional form, when baptizing additional form, when baptize a straight a straight and form a

Redemption. They watch the candi-date for holy orders and try him throughout years of prayer and study. They call upon the laity to fast and pray at the approach of ordination and the ceremonial itself counsels, exhorts and entreats to sanctity. Having found the cleric deserving Lord." and worthy, in so far as human frailty can, the Church removes his profand garments, girdles him with the girdle of chastity, anoints his hands with holy oil, and invokes upon him the Holy Spirit that his future conduct may be edifying, that the sweet odor of his virtues may be the delight of both clergy and laity. And thank God our priests are holy, any rare exceptions are easily traceable to neglect the means of sanctification daily and hourly at their disposal. But in spirit of true humility, and in order to be preserved a "fit minister of the New Testament, every priest must keep before him the words of St John in the Apocalypse "He that is just, let him be justified still, and he that is holy, let him be sanctified still." He must always " labor the more to

holy because

make sure his callings and election," he must ever " stretch forward " and mystical Body, the Church. His sanctity must be the work of grace,

his own faithful co-operation. Holy Order provides a continuous flow of divine assistance to aid the priest in all his duties, to make him "afit minister of the New Testament." Baptism has made him achild of God, confirmation has enrolled him in the

this, my child.

for the honor of her Son. She died the white death of the sorrow, in the home after thy swift

exile, that I will keep the image of predestined. Day by day in her convent home she knelt down at the thee, not in life, but in death, as a table, and "begged the Body of the shut in garden of joy against hours Lord." When in those morning of sadness. watches she clasped Him Whom she For thou

For thou, child, frail as the loved with a girl's full hearted, white rose on thy breast, wert romantic love, she became as a being entranced. Her hands were shut missioned by thy Father in heaven to draw death's sting, and crush its and held against her breast, as a priest is bidden to shut and hold his head under thine unsullied heel.

hands when he offers up his priestly sacrifice. Her closed eyes, quivering LOOKING FOR JESUS as the wing of the lark in its song, betokened a soul dead for the mo ment to the world and fast knit to Father, do you know where your Him Whom above all else she loved. boy is when he is not at home? After Eyes were upon her in her prayer nightfall, are you quite sure he is in good company? Are you at all con cerned regarding his whereabouts? though she knew it not: the tender eyes of Him Who was well pleased with His child, the wondering eyes of her school fellows in the benches or of You remember the story of Jesus when Joseph and Mary missed Him after they had been up to Jerusalem He was only achild of twelve. His par the Sisters in their stalls, to whom the girlish figure so still in prayer was as an angel or as one with whom the King of Angels dwelt.

ents thought the Boy was somewhere in the company with whom they were travelling, and when it was Some of the simple prayers we used to say together Sunday by Sunmade known that He was not, then day at the children's Mass came and was consternation. Then did Joseph and Mary return went, like a swarm of God's bees

humming, upon her lips. Indeed, her dying lips did little else but to Jerusalem. that after three days they found Him in the temple, sitting in the midst of pray. Again and again she prayed in this wise: "Jesus, I love you. the doctors, hearing them and asking You know that I love you !" It was them questions. Perhaps, were you to go out in

the consummate prayer of St. Peter, search of your missing boy, you would not find him in such good company. within whose octave her soul was hastening to her Saviour across the waters. "Thou knowest that I love Are you sure he is not with the gang on the corner? It is not possible he "Follow Me ! Now Thee !" is at one of the vile performances nowadays called burlesques ? ner of death He should glorify God." he been lured to the card table by

evil companions ? Is he a frequenter This morning I, a white-haired of the low saloon ? priest, prepared myself to enter the kingdom of my Master as a little Do you ever think of these things, child by meditating on the death of

Do you ever think of these things, fathers? Is Jimmie proof against the iniquity of the day? Home is the haven of security. Make it what it should be. Make it like the sacred home at Nazareth, where Jesus, Mary and Joseph lived hempily to DEATH A few hours before I had seen a

placard, and in purple letters there. Mary and Joseph lived happily together and where there was peace

of Daphisman Names, committee ources, will be found very handy. Mechanically, as far as quality of paper, style of binding and size of type is con-cerned, the book is gotten up in a manner becoming a volume of liturgy. **Belleville Business College** Belleville, Ont. Limited vill fit you for a good posit E O'FLYNN, B.A., T. W. WAUCHOPE President Principal. PRICE LIST Loretto Ladies' Business College And Styles of Binding 385 Brunswick Ave., Toronto Full black cloth, round corners, red edges, gilt title on front cover, \$1.25 silk ribbon markersNet MUSIC STUDIO ATTACHED ST. JEROME'S COLLEGE ounded 1864 BERLIN, ONTARIC Excellent Business College Department. Exceller igh School or Academic Department. Exceller ollege and Philosophical Department. The Catholic Record Addres London, Ont. REV. A. L. ZINGER, C.R., Ph.D., Pres. ST. MARY'S ACADEMY Congregation de Notre Dame Newcastle, N. B. HIGH-CLASS BOARDING SCHOOL FOR YOUNG LADIES Ideal location, commanding a fine view of the Miramichi River and Vicinity. Beautiful grounds for outdoor exercise. Curriculum guarantees a sound and refined education, leading to Normal School and University Matriculation. And it came to pass Music, Painting, Needlework, Stenography, Typewriting, etc. Apply for Prospectus to Rev. Mother Superior



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The Catholic Record

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ers changing residence will please giv

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LETTERS OF RECOMMENDATION

LETTERS OF RECOMMENDATION Apsoic Delegation. M. Thomas Coffex: Ottawa, June 13th, 1905. My Dear Sir-Since coming to Canada I have been a reader of your papes. I have noted with a trong Catholic spint. It strenuously defends Cath-bility, and, above all, that it is imbued with a bring Catholic spint. It strenuously defends Cath-bile principles and rights, and stands firmly by the transformer of the church, at the same time promyting the best interests of the country. Following these lines it has done a great deal of will do more and more as its wholesome influence reaches more Catholic families. With my bless-ting on your work and best wishts for its continued uccess. You sery sincerely in Churz. Data Archibishop Lepsan. Deartor Archibishop Lepsan. Deartor Catholic Jamilies Mith my bless-ting on your work and best wishts for its continued uccess. You sery sincerely in Churz. Deartor Archibishop Lepsan. Deartor Archibishop Lepsan.

University of Ottawa, Ottawa, Canada, March 7th, 1900

Mr. Thomas Coffey: Dear Sir-For some time past I have read you dimable paper Tik CATHOLIC RECORD, and con dimable paper Tik CATHOLIC RECORD, and con ear Sir-For some time past I have read your mable paper THE CATHOLE RECORD, and con-tulate you upon the manner in which it is pub-ed. Its matter and form are both good, and a y Catholic spirit pervades the whole. Therefore, pleasure, I can recommend it to the faithful, ing you and wishing you succes, believe me to an. Yours faithfully in Jesus Christ. † D. FALCONTO, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, JANUARY 3, 1914

OUR BOYS AND GIRLS

I. In another column we give the Globe's report of the proceedings on the occasion of presenting Elsie Jenssen with the promised prize of a \$100 for having taken the highest marks obtained in the province at last midsummer Entrance examination. That one of our Separate school pupils should attain this distinction is very gratifying. Elsie's age, character and devout practical system in Canada. Catholicity make it peculiarly so; we are proud of this pious, clever studious little Catholic girl, and extend to her our warmest

congratulations and heartiest good wishes. But that was not the feature of the occasion. It was the Bishop's

address. We are going to risk his displeasure by saving right out that that address contained the most important, practical, helpful and constructive criticism of our schools that has been heard in Ontario for many years.

"The children should complete the present elementary course, as a rule, by eleven, twelve, or atlatest thirteen years of age." There he puts his finger on the sore spot; that is the diagnosis of the radical disease of our school system. That cured, our system would be, not perfect, but healthy and worthy of the premier province of Canada

Bishop Fallon, though his life has been closely identified with educational work, recognizes that for a very long time he has been out of touch with the schools and especially the ry schools of Ontario: the

and baptized the man child that folwe seen girls pass the Entrance to Normal and have to wait two or three lowed his good blessing. With more years before reaching the age of adthan fatherly interest and affection mission to the Normal School. And did the aging priest watch the career these bore their blushing honors of his spiritual son until, on the day without any advertisement or undue of that son's consecration as Bishop elation. of his native diocese, the Archdeacon's The rigid promotion examinations,

fatherly heart was filled with that and the attenuated grading of the joy and grateful gladness that fathers classes, which compel the most alert know when their sons justify the of mind and studious of disposition hopes and dispel the fears of the long to keep pace with the slowest minus vet all too brief years that have gone habens and laziest trifler in the before. Just one thing remained. The school are not merely silly; they

filial affection of Bishon O'Brien are an outrage on common sense. More, they inflict an irreparable infound its fitting expression in the sol emn investiture of highest dignity in jury on clever pupils who can, nay, the Church, under that of bishop, on who must drift through the classes, losing or never acquiring habits of Monsignor Casey. When we think mental concentration or application. of it, we are inclined to admit that This subject is too vitally import the new title may be even more fitant and we are too full of it to treat ting than the old. It will not change it exhaustively in one article. The the scholarly tastes, nor the culture thesis laid down by Bishop Fallon we due to wide reading, nor the kindly are able to prove up to the hilt. But sympathy of the gentlest of men that we shall be glad to hear from others makes the passing of 'Archdeacon who differ or agree ; their only qualiseem a matter of regret. We feel fication need be a sincere and intellisure that the good taste and discrimgent interest in our schools, public or inating judgment that made Mgr. separate, in Ontario or elsewhere. Casey an appreciative reader and

Let us have done with the puerile valued friend of the CATHOLIC RECORD boasting that has caused the judiciwill discern the spirit in which ous to be sick at heart even while it we join those who now do tickled the vanity of the unthinking. him well merited honor. Ad multos That the public schools, are no better. annos. perhaps a little worse than the Eng lish Separate schools is no matter TEMPERANCE IN OUEBEC for boasting, unless in so far as it

The Royal Commission, after full

serves as an answer to some of the investigation and mature delibera anti-Roman-hierarchy bigots whom, tion, has just made its Report on the like the poor, we have always with us. liquor traffic in the Province of Que We give that obstreperous but combac. The appointment of this comparatively small part of the Protestmission was one of the outcomes of a ant nonulation too much importance persistent, systematic and unremittby refuting them often. Let us rather ing campaign of temperance educaanalyse this practical phase of the tion begun in 1906. That does not school question and criticise our school mean that temperance activity had system, not in the carping spirit that its inception in the neighboring provrejoices over defects, but helpfully, ince only seven years ago. Local hopefully, constructively, for with all Option, which is now in force in over its defects we have the best school a thousand parishes, was resorted to in Quebec before Ontario woke up to its possibilities as an aid to the

GOLDEN JUBILEE

Fifty years of faithful service in parish and municipality, being often one and the same thing, the abuse of the manifold duties of the Catholic liquor selling naturally suggested to priesthood is not given to everyone the parish priest this effective means who dedicates his life to that high vocation.

rural parishes. The plan for many The half-century covered by the years followed in Ontario of Right Reverend Monsignor Masterson's priestly life have not only reducing the number of licenses in urban municipalities did not been fruitful in a marked degree, but meet with so much favor or sucin concrete form embody the entire cess in Quebec. However this is one history of Canada since the states. of the most valuable recommendamanlike conception of Confederation tions of the Royal Commission, and was realized in 1867. We talk of the one that the provincial Legislature sources of history '; the historians has signified its intention of adoptof Canada and of the Church in ing. Montreal will lose no less than Canada will be culpably negligent if one hundred and twenty three they allow the living memory of men licenses. The intention is to give and things, of events and movements, \$3,000 compensation to each of those of triumphs and failures, of obstacles whose licenses are cut off by charg surmounted and dangers avoided. ing an increased fee for those still of, in short, the history of the coungranted. Montreal can afford the try and the Church as known and understood by those who have lived

reduction and still maintain the bad eminence of having more licenses in it, to pass with the passing of men proportion to population than any like the kindly, scholarly, active and other city in Canada. observant Father Masterson, without It is on the campaign of education. securing in some permanent form

already referred to, that Quebec may the old things and new that their ase its most solid temperance hopes. Moral suasion is infinitely better than restrictive legislation. Both together are still more desirable. The three fifths clause in Ontario, which comes in for so much abuse from those who pin their faith to legislation, is really a most desirable feature of Local Option. It renders imperatively necessary a thorough and successful campaign of education before the by-law can be adopted. Where 401 out of 1,000 voters may prevent the by-law from going into force, it is evident that the sentiment and conscience of the municipality must be overwhelming in its favor before it can carry. When it fails, it makes the educational campaign necessary again; and in such cases education is worth more than legislation. When education has progressed so far that sixty per cent. of the voting population desire to be rid of licensed bars, it is just as well as desirable that the law should aid in holding the ground already won by education and moral suasion. This condition is not operative in Quebec; but education goes on systematically and unremittingly. Temperance sermons, temperance triduums, and temperance missions form part of that crusade Temperance literature also plays an a pamphlet "Against Alcohol," one of the monthly publications of the Popular Social School. It is made up

ore tenacious of life than the belief in the medicinal value of alcohol in general, and its strengthening and ealth giving properties in cases of nfeebled health in particular.

Six hundred and seventy doctors of the province of Quebec combat this superstition with all the authority of the expert's knowledge and practitioner's experience. We subjoin one which may serve as a specimen and at the same time preach a temperance sermon from the viewpoint of the physician :

Dr. Clarence Gray, Montreal, writes :

" I have been practicing medicine during the last ten years in what might be called a working class district, and have no hesitation in say ing that the greater part of the mis ery and distress endured by the working class is due to their habits of intemperance. I have seen sober, industrious

men, good fathers, good providers become after becoming addicted to regular use of the liquor, lazy, the shiftless men, brutal to their chil-dren, and utterly indifferent as to their welfare. The reason for this is not hard to

find, because it has been proved that alcohol first affects the individual by attacking the nervous system. blood constantly surcharged with al. cohol (even in relatively small quan-tities) produces a coarsening of the brain fibre and so affects the faculties for fine work, and later affects the

moral nature. The proper working of which no one will dispute is de endent upon a healthy condition of the brain.

Alcoholism is a very frequent pre cursor of tuberculosis, and so helps to keep up the spread of the disease to proper going people. There is positively no food value

in spirits or malt liquors. They are like the whip to the striving horse, they give more energy for the time being, but without food as well, sustained effort is impossible.

Alcohol is a powerful drug which is of value for certain emergencies, and only then when the taking of it prestige. is controlled by a second party. It being a habit forming drug like

morphine, chloral, and some dozen others should not be placed in the hands of ignorant youths, or temperance cause. In Quebec the heads of families.

THE CASKET'S HIGHER CRITI. CISM

We had no intention of noticing of putting a stop to it, especially in the Casket's rhapsodic appeal to the bishops, priests and people of Ontario to-well, we hardly knew what our maritime contemporary really wanted us to do; but we gathered that it would sternly disapprove of our becoming Orangemen, commend us if we remain Catholics in spite of all is right? temptations, and heartily bless us if we learned French. French Canadians. French Canadian aspirations. hopes, ambitions, educational ideals, rights, privileges-and numbers (disregarding the bigoted census) as all these things are known and loved it is shown that it is not constituand chivalrously defended in Antigonon moral grounds. I do not think ish, Nova Scotia. The Casket's chivany alry reminds us of the Irishman who, that the regulation is unconstitu finding a general fight in progress, tional, and certainly the CASKET has rushed in with the pious ejaculation : "Here goes : and God send that I take the right side." Catholics in the hinterland of Have the French Canadians proven Quebec persist in their attachment to the language of the hated Sassanach. basely forgetting that their fathers had a language of their own ; remain so perversely blind to the signs of times as not to see that the future belongs to Quebec and not to the British Empire ; give aid and comfort to those recalcitrant French Canadians who are desirous that their chil, "an should learn English : stubbornly persist in clinging to the oldfashioned practical theology of Butler's Catechism; rashly question that la propagande is divinely inspired, and that la lutte is a holy war ; then the Casket's prophetic eye, peering into the future, sees no hope of bringing about in the decadent British Empire that desirable state of majority. things that obtains in the realms of the Eldest Daughter of the Church. And now before the veil has been removed from our hearts comes the request that we allow the use of our columus to dissociate Antigonish from the Casket on this question. Though the Casket, even if it conde scended to treat the question at issue could do little harm or good in Ontario beyond misleading the malcontents as to the sentiment of Eng. lish-speaking Catholics of Scotch, Irish, French-Canadian, German or important role. We are in receipt of other origin (once or further removed.) nevertheless we have not the heart to refuse our Antigonish

what he believes to be a misrepre add that this is a grave charge to make, by implication or directly. Neither is it necessary to say that sentation of the attitude of his fellow Nova-Scotians. Though he courtethe proofs the Irish people have given, within the last four centuries, ously admits that the Scots must also plead guilty to what he euphem. of loyalty to the faith, proofs such as istically terms chivalry, he nevertheno other people under the heavens have shown proofs written in the blood of their martyrs, shown forth less gives abundant evidence that even the Highlanders have their fair in the living martyrdom of the mil-lions to whom the axe or the rope would have been a blessed relief, and share of the proverbial canny Scot's prudence. If we ever have an article from his facile pen on the in the tears wrung from the broken hearts of the exiles who left the land practical solution of the menacing of their fathers for the sake of the school question of this province, faith of their fathers-it is surely not there will be "a chiel amang us necessary for me to say that in the face of such proofs as these some takin' notes" before "he'll prene it."

thing more than vague generalities Editor of the CATHOLIC RECORD.about petty prejudices must be brought forward. The Irish, indeed, There have appeared recently in the CASKET two editorial articles deal are not free from racial prejudices. Neither are their brothers the Scoting with the bi lingual situation in Ontario. I belong to the diocese of Antigonish—the home of the CASKET tish Highlanders, as I can testify, being one of them; but the idea that and I am a reader of both that such prejudices will weigh down the paper and the CATHOLIC RECORD. The latter I consider the best Cathoscales against religion cannot be held by any man of reason. But, says the editor of the CASKET, lic paper in Canada, and that view.

believe, is very commonly held in this part of the country. I do not there is there is a common enemy — the Orangemen, and without the French hope to be able to throw any light we are powerless to withstand them. Well, in the matter of schools, it is on the bi-lingual situation, but I do want to take issue with the editor of hard to see what the Orangemen can the CASKET for his stand on the ques do, seeing that in Ontario Separate tion, and to assure the CATHOLIC schools are guaranteed under the British North America Act. But let RECORD that, in my opinion, and I am sure, in the opinion of thousands of Scotch and Irish Catholics in this me submit this consideration. The prejudices of Protestant Ontario against Catholic Quebec are not alliocese, its staunch and reasonable Catholicity was never more clearly evidenced than it has been in the together religious. They are largely racial. The two

present instance. The RECORD has expressed its opinion manfully, clear provinces are as distinct as England and France. Between England and y and emphatically. That done, it France there is a mutual distrust has refused to prolong a discussion that no number of ententes cordiales which would have little other effect can take away. Between Ouebec and than to re-open old sores. My aim Ontario there is a similar mutual disis not to provoke the editor of the trust. I submit that that distrust is CASKET to beginning such a discus founded on ignorance, and the ignorsion, but the CATHOLIC RECORD has been to me for years as a loyal friend ance on the difference in language habits, and traditions. The ignorand a wise monitor, and I should fee ance can be dispelled, in great meas that I was doing unfairly by it if I ure, by the French Canadians of Ondid not assure it on my own behalf tario. They are asked-living in an and on bebalf of many others in this English-speaking province-to give diocese who think as I do, that their children the benefit of instruction nothing which has been said on the in English. They might do so withbilingual situation has lost it any out detriment to their our language

and furnish the people of Ontario a It is not easy to take up the CASKET living proof that a French Canadian editor's arguments, for the very good can be as good a British subject as if reason that hardly any of them are his forefathers had been born north to the point. The issue is clear cut of the British channel. They refuse The government of Ontario, which to do so, evidently preferring to has charge of its own educational keep apart and have nothing to do affairs, insists that no pupils shall with their English-speaking neigh leave the Public schools (and I in bors. What is to be expected except clude here Separate schools, because a strengthening of the old prejudices? they are under the public authorities Religion! religion! cries the CASKET. without at least a fair knowledge of They fear for their religion and the English. It learns that in many of English - speaking Catholics should the French districts the regulations support them. There you are again. respecting the teaching of English The French Canadian, always moved are being openly disobeyed. In jus-tice to what it considers fair and by love of religion, and a desire to strengthen the hands of the Church right, and in justice also to the in her war against Orange aggresdignity which should attach to a sion ; and, by implication, the Irish government, it takes steps to see man, victim of petty racial prejudice, that its regulations are carried out. The French Canadians resist vehepulling the pillars from under the edifice his brother Catholic is trying mently and bitterly. On which side to erect. It is an ugly picture. pose we paint another. Behold the There is a generally-recognized poor Irish emigrant leaving his native sod forever. He has lost his noble principle of both moral and civil law which states that possession confers certain rights. The government of old language and adopted the (supposed) Protestant and Protestantizing Ontario is the possessor in this inlanguage of England. Strange to say, however, he has not lost his religion. stance. It has made a regulation and that regulation is binding until He comes to the United States. In a century he has peopled that countional, or that it should not be obeyed

try with millions of Catholics, and in a few more years he will make it the effort has been made to show greatest Catholic country in the world.

made little effort to show that it is us forget that there are spots on the morally wrong. The onus is on the opponents of the regulation to prove their case. Until they do so it is and there are 5,000,000 Irish in If the insignificant remnant of their duty as good citizens to obey. America who have fallen by the way. as I said in the beginning, that out side ! The sun is all spots ; and it is high time that we should prepare to depend for light on the moon. In the same article he adds 500 000 and 50 000 respectively to the total census popu-

JANUARY 8, 1914

if they know the common language of the empire. The Irishman sees this and he would have his French-Canadian brother learn that lan-guage. "Keep your own "he tells guage. "Keep your own" he tells him, "and you are given ample opportunity to do so, but for the sake of the work we Catholics have to do, learn ours." How think you, reader? Is not this a fairer and truer picture? Now a word as to the future of French in Canada. The CASKET editor is very positive on this point. He sees no reason to doubt that French will continue to hold its own in Canada ; nay, he says, it may still be holding its own when the British Empire has ceased to be. Here are a few facts for his consideration.

Quebec, the only French province of Canada, is surrounded by eight English - speaking provinces. lish is making its way into Quebec. The French are learning it, because they realize its practical value to them, but the English speaking people of the other provinces are not learning French. If the editor of the CASKET should happen to visit Montreal or Quebec he would be surprised, and pleased, I hope, to see how comfortably he could get along without French. The dominance of English is bound to become more pronounced as time passes. The reat bulk of our immigration flows into English-speaking provinces, and the immigrants are not learning French, but English. (This, by the way, is the answer to the statement that French is as good a language as English to evangelize the

grants.) It is useless to speak of what has been done in the past. The French missionaries did a wonderful work in Canada, and the French clergy of o-day are nobly upholding glorious traditions. but it is hard to see how this fact founds a presumption in favour of the French claims on the bi-lingual question. Neither does the fact that Catholics were once persecuted in Englishspeaking countries affect the merits of the case. We live in the present, and must look to the future. If the Church was persecuted in England two centuries ago, she is freer there to day than

in Catholic France." I give the editor of the CASKET credit for sincerity. 1 know him for an educated Catholic gentleman, and I know he wishes to be fair. If he has failed to be fair in his discussion of the bi-lingual situation it is because the generous enthusiasm of the Celt for the weaker side has carried him beyond himself. Some of the saddest chapters in the history of our race would not have been written if the Celt had less chivalry n his nature. Perhaps we would not have it otherwise if we could but in such a case as this we should try to follow the cold, clear light of ceason. If the editor of the CASKET says that the Irish Catholics of Ontario are swayed by prejudices can he show reason why say that the French Canadians are actuated by prejudice against every-thing English. I should only be copying himself if I did so. And if he admits it what becomes of his case? In so far as he pleads for better feeling between Irish and French he is right: but in so far as he supports the French claims on the ground that the Irish minority should yield and is only prevented from yielding by prejudice, I join issue with him. I hold that the Irish attitude is broader and better

But the Casket editor will not let suited both to present and future needs, than that of the French Canadians, which tends to keep alive the spirit of bitterness, distrust and

THE CATHOLIC RECORD

present writer, all his life in close touch with these schools, with the methods of their trained teachers and the work of their pupils, has never met anyone, except occasionally in the higher grades of the teaching profession, who brought a keener or more open mind to the study. now a duty, of our schools, their work and its results. Hence the weight that should attach to his well-considered and important pronouncement.

The primary and secondary courses are not only linked to. gether; they are intimately interdependent; and both suffer seriously from the needlessly prolonged period that, under present conditions, children are practically compelled to spend in the elementary schools. Especially in the urban schools. The rural schools are much less open to this criticism, and under good teachers do much better work. We have seen a little girl of ten take the prize for highest standing at the Entrance examination in a township with fourteen or more schools; a boy of twelve stand highest in a county with a couple of hundred successful candidates. And we have seen in urban schools boys of fourteen, fifteen, even sixteen, applauded to the echo in spite of the fact that they had taken two, three, or four years longer than their country cousins in the ungraded one-teacher schools on the concession lines. We have heard people boast of the honors and cholarships obtained at the Entrance by pupils who might at their age bear modestly enough the distinction of passing Matriculation. Again, in a rural High school - a one-teacher continuation class-have

matured judgment might bring forth from the treasury of the experience and memories of such a life time. The Bishops and clergy of Eastern Ontario, whose presence at the celebration of his Golden Jubilee testi fled how they appreciated these things which it was their privilege to learn from personal intercourse with Monsignor Masterson.

Could we venture to hope that the venerable jubilarian will crown the work of these golden years by giving in some permanent form, for the instruction, edification and guidance of the Canadians of the present and the future, the light of the experience and knowledge as embodied in this priestly life which covers the whole neriod of Canada's existence? The CATHOLIC RECORD sends Mgr. Masterson its most heartfelt congratulations and best wishes.

MONSIGNOR CASEY

It is unfamiliar; we almost said we don't like it. Many like ourselves will have to realize the fact that the title of 'Monsignor' carries with it the evidence of papal and episcopal recognition of long and faithful service and of the qualities of mind and heart that made 'the Archdeacon' seem the fitting and familiar title to denote the respect confidence, affection and esteem of one and all, before they are reconciled to the substitution.

Circumstances give to the impressive ceremony of the investiture of Monsignor Casey by Bishop O'Brien an intensely human touch that will Casey blessed the marriage of the

largely of medical opinions on the columns. use of alcohol as a beverage, food, or medicine. The idea is excellent and eminently useful. Superstitions by the sea to deny so able an exbe appreciated by all. Monsignor die hard; and superstitions with reponent of their views, as our corre-Casey blessed the marriage of the gard to health and medicine have an amazing vitality. None of them is be, the opportunity of correcting marks. It is not necessary for me to gard to health and medicine have an spondent's letter proves Finnan to

correspondent the courtesy of our Besides, we have too many loyal friends and intelligent readers down

their case? If so, why does not the CASKET enlighten us? If not, will the CASKET say that they are behav ing like good citizens ? But it is evidently not the CASKET'S intention to discuss the case in point.

Instead, the editor generalizes He assumes that there is some bitter. ness and prejudice on both sides and, if my observation of human nature is worth anything, he is right. As long as ignorance and error en dure, there will be prejudices, and ignorance and error will pass only with the passing of the world. He deplores the division in the Catholic ranks which this unfortunate ques tion has caused, and here again no one will take issue with him. Butand here comes the cleavage-he seems to assume that this is a religious question and that the English speaking Catholic minority should give way to the French-speaking

The editor of the CATHOLIC RECORD says that this is a question of lan-guage, not of religion. Allowing that the CASKET and the CATHOLIC RE-CORD are equally fair, I should by all means accept the RECORD's opinion as the more reliable, because the editor is on the ground and can get a closer and clearer view than is pos-sible from the office of the clever North Sydney lawyer. But let us admit that the CASKET is right, and try to develop the point a little. Irish himself, the editor tells us, he deplores the lack of sympathy for the French Canadians on the part of his fellow Irishmen. What does this mean? I take it that he is speaking attitude on the language question is dictated mainly by love of the Cath. olic religion, and the stand of the Irish and all other English-speaking Catholics by traditional prejudices against everything French. I may be wrong, but I can gather nothing

lation of French origin to find the number of French-speaking people in Canada and in Ontario. Will he think us wanting in humility if we prefer the studies of competent American Catholic historians in the matter of statistics with regard to

the "leakage" on this English-speaking continent ? Ed. C. R.]

He has come to Canada, and established himself in the very stronghold of anti-Catholic sentiment. He is living side by side with Protestants and Orangemen, speaking their language but still holding fast by the faith. He tells them that he is willing to forget the wrongs which Eng-

land has done him, for the sake of the good things the British Empire dispenses with liberal hands. And

he is breaking down the old prejudi-ces and shedding the light of truth on the dark places where the foul meeds of ignorant prejudice once grew, and giving to grow in their stead the fair blossoms of tolerance and good will. It may be regretted our population differing that he has lost his language, but it race and religion ; and

surely cannot be regretted that he Whereas, attempts have been made has learned English, when by its to associate the Ancient Order of medium he is accomplishing such glorious results. And looking for- of this province in general with a ward a little he can see that what has campaign that is being waged against been already done is as nothing to a late Regulation of the Department what can be done in the future. One of Education :

BE IT RESOLVED, that we, the County third of the habitable earth is owned generally, and from the tenor of the whole article it would seem that he believes that the French Canadian article it states of it is still in the article it is still or the Ancient Order of Hiber-greater part of it is still in the article it or the article is still or the article is still or the order of the Ancient Order of Hiber-nians of Carleton County, declare article stages of development. If our reverence for all legitimate If our reverence for all earlier stages of development. English is the dominant language to- authority, both religious and civil, and for those in whom that authority is day what will it be a hundred years from now ? And in this great chain vest That we express our profound ad-

of English speaking countries may be the greatest strongholds of the Catho-lic Church. Canada's share in all miration for the Right Reverend Michael F. Fallon, as an eminent this must be very large. The Frenchecclesiastic, a distinguished Cana-dian, a true Irishman, and an educa-Canadians of Ontario can do their part of the work much more efficier, tly | tionalist of remarkable ability :

of the thousands of readers of the CATHOLIC RECORD in the diocese of Antigonish there should come some expression of the sympathy with which we regard its manly and dignified stand on this question.

FINNAN

In these days of confused thinking and slipshod if grandiloquent expression, the following resolution is refreshing. The Carleton County Board of the Ancient Order of Hibernians evidently know just. what they want to say and succeed in expressing themselves in terse and vigorous English. Neither does. their theology, common sense or patriotism leave anything to be de-

MOTION

Whereas, attacks have recently been made, on the public platform and in the press, upon the Right Reverend Michael F. Fallon, Provincial Chaplain of our Order ; and Whereas, statements have appeared

in the daily newspapers that are inexcusably offensive to elements of our population differing from us in

IT RINGS TRUE

sired.

That,

Sup-

JANUARY 8, 1914

That we proclaim the right of every Canadian to hold and to preach the doctrines of Imperialism, of anti-Imperialism, or of Canadian Auton omy, without meriting the insults of his fellow citizens : is fellow citizens ; That we deprecate racial and re-

ligious strife, and affirm our earnest desire to live on terms of peace and harmony with those of other religions and races ; and

That we deny absolutely any con nection whatever on the part of the Ancient Order of Hibernians or of the Irish Catholics of Ontario with above - mentioned campaign against a regulation of the Depart-ment of Education.

THE OLD FABLE

A New York preacher is wrathy because the learned prelate Dom Gasquet ?said that it was the love affair of Henry VIII. which made England break away from the Church of Rome. We tail to understand the New Yorker's petulance. Special pleaders have tried to color history. to re-write it with the pen of prejudice, but non-Catholic historians have delved into the past and given facts to show that the continuity theory is a myth and fable and that the old English Church was not reformed but murdered. It is disconcerting, we admit, to think that if Anne Boleyn's nose had been an inch longer the English Reformation might never have taken place. Dr. James Gairdner, whose deep learning cannot be questioned, says that it may be disagreeable to trace the Reformation to such a very ignoble origin, but facts, as the Scottish poet says, are fellows that you can't coerce and that won't bear to be disputed.

It was Henry VIII's infatuation for Anne Boleyn which was the direct cause of his challenge to the supremacy of the Pope. That is the verdict of history. And it is strange to hear some divines contending that a Church, at one time thoroughly Calvinistic as to doctrine and always bitterly anti-papal, is the same as that which preceded the Reformation.

THE REAL LUTHER

To an enquirer we beg to say that the flowers of the children? D'Aubigne's history of the Great Reformation in the sixteenth century, etc., is, to put it mildly, not a candid, dispassionate and discriminating weighing of facts. He wrote in shall sleep in the arms of Death. thorough-going partisan fashion. To him Luther was a demi-god to be When the hour strikes shall it find praised without stint. Maitland, us fooling with trifles, or busy with however, showed how poorly equipped realities ? It is in other ways than he was as an historian, and other this that we are to become little children if we would enter into the critics have relegated him and his work to the regions of the uncultured kingdom of heaven. and prejudiced. Happily now the world has a life-like portrait of reminds us we are just one year Martin Luther. Down to this time nearer to the night. Have we the Protestant biographers of Luther worked during the year that is passframed his picture in panegyric and ing out into eternity? Or, at least, rhetoric. Non-Catholics were taught have we made a beginning so that we that the Reformation in Germany may have finished our task before was " a divine fact in history " and the shadows fall? Or are we going that the man who sent it whirling to wait until the bell that now knells along furiously and devastatingly the passing year tolls our Requiem ? was of supernatural wisdom. Luther was paid unquestioning reverence. Sacro-sanct and crowned, he, as some of his partisans would have it, was too great to be even touched by criticism. Rev. Henrich Denifle, however, took Luther into the tribunal of calm and searching criticism. He stripped him of his mythical trappings. He let the world see Luther as he was, a man of flesh and blood, a formidable personality, if you will, but one of the vilest characters of which there is record in the pages of history. Father Denifle cannot be brushed aside, because he was regarded by the learned of Europe as a man of approved scholarship. As Sub-Archivist of the Vatican he could put his hand upon the necessary manuscripts. He also got valuable aid from Professor Ficker, who found Luther's commentary on the Romans. The result of his work is that Luther is in his proper nicheand not cradled among the clouds. He is cramped down in that niche by facts which even Harnack could not demolish. Luther's ignorance of the Fathers is exposed ; his volcanic power of filthy abuse made manifest. The sham and tinsel are gone, and Luther is revealed as a personality which cannot, in fancy, elicit praise from the most bigoted partisan.

A NEW YEAR THOUGHT deposited in the Question Box, con-Down where the breakers of the stitute the programme. Controversy is rigidly excluded. The attendance nighty ocean make music on the we are informed, is encouraging and golden sands, one rose colored eventhe demeanor of the audiences reing in the early summer-time, we spectful. The departure opens up a watched a merry band of youngsters new channel of Catholic activity, and at play. Industriously, as busy ants under the guidance of so wise and they worked at the building of their sympathetic a prelate as Archbishop little sand castles, their merry McNeil, can hardly fail to be productlaughter keeping measure with each ive of good results. The experiment spadeful, until at last they completed will be watched with interest by the task upon which they had set every Catholic community in Cantheir hearts. And then, suddenly, ada and beyond. The work, it should there came a wave stronger than its be added, is under the auspices of the

fellows, which, receding, left ruin and desolation in its wake; and all that remained to the youthful archi tects was disappointment and regret. Have you ever been a spectator of

the departure a few weeks ago from such a scene as this? Or mayhap Glasgow, for the same field, of Rev. you have seen rosy-cheeked boys Andrew B. McArdle, has special signiand curly-headed maidens gathering, ficance. Father Fraser was incorwith a more than miser's zest, the treasures the waves have brought them -pretty shells and curious stones. shimmering there in the sunshine? Of Scots' parentage he is certainly, but having been born and educated And you have marked how after a in this country Canada may reasonlittle while they tire of their treasure trove, and seek new playthings and ably claim the whole of him. By new distractions ?

his name is fittingly bracketed with Or perhaps some morning in the that of the most recent-perhaps the early summertime, when the meadonly Scots-recruit to the Chinese ows were bright with flowers, you mission. Father McArdle is the son saw the little feet hurrying here and of a well known Glasgow Catholic, there, plucking the brightest and the was educated at St. Mungo's Acadprettiest? And it may be that as emy, and received his ecclesiastical you returned towards evening, you training at Blair's College, the Scots saw the prizes of the morning lying College, Valladolid, and at All Halwithered and neglected by the wayside ?

June by Archbishop Mackintosh. Children at play, you said, and for-It augurs well for the future of the got all about it. But as there are struggling Catholic community of books in the running brooks so there Scotland, that, in the person of this is a sermon here. You knew it not. but you were looking at a representshare in the foreign mission work of ation of the Play of Human Life. the Church also. You smile at the credulity of chil-

dren who look for permanence in the WE ARE glad to be able to join in sand castles; set a value upon the the chorus of praise which has worthless sea shell, and expect the greeted Father Bernard Vaughan's flowers to bloom forever. But how advent to the field of Catholic jour much more permanent are the things nalism. The Catholic Junior should upon which you set your hearts ? go a long way to fill the vacuum Are the hands of the children more empty than the hands of the dead?

Catholic Truth Society.

which has so long existed in Catholic juvenile literature, and if Father The prizes that men covet do they Vaughan succeeds in this he can not fade with the setting sun, even as well afford to disregard every other title to fame. The children will rise Human life is but as a day. The up and bless him, and those especi-New Year is the morning. Death is the end and evening. The tired ally charged with their care and instruction will have every reason to child sleeps in its mother's arms. rank themselves as his everlasting So too, when the night cometh, we debtors.

THE CATHOLIC JUNIOR, being but in its infancy, has perhaps not yet fully "found itself." but has made so excellent a start as to be full of promise for the future. Combining The bell tolling for the old year instruction and entertainment in about equal degree with an atmos phere of piety, sweet but not obtrusive, it has also just that degree of nonsense which is congenial to the mind of the child. Here, minus the illustration, is a specimen :

> Rain and willows and cows, Cows and willows and rain And after I've passed the willows and

COLUMBA I come to the cows again.

cows,

THE CATUON DECORD

tion the perishing ecclesiastical records of their country, which culminated later in the collection known as the " Annals of the Four Masters' was undertaken.

FATHER MICHAEL O'Clery shares with Father Ward the honors of this pioneer movement designed to restore to Irish scholarship something of its earlier pre-eminence. Having established an Irish press at St. Anthony's College, Louvain, Father O'Clery was at Father Ward's instance directed to repair to Ireland, there to collect and transcribe manuscripts dealing with its early history. This

IN VIEW of the wonderful succes mission occupied many years, during of Father Fraser's work in China, which Father Ward occupied himself in the composition of the other works preliminary to the greater one which he had in view. It is to this period of natient waiting that the world owes the "Essay on the Ancient Names of rectly described in an article in a late issue of this journal as "Scotch." Ireland," the "Life of St. Rumold Bishop of Mechlin," an Hiberno Latin Martyrology and other productions in the same category. It is interesting also to recall his acquain tance and correspondence with the reason of his antecedents, however, famous Jesuit, Father John Bolland us, founder of the Bollandists, about whom we had something to say in last issue. Deformed in body, and always in delicate health. Father Ward did not live to reap the full result of the work of his collaborator Father O'Clery, in Ireland. But the work he had inaugurated remains lows, Dublin. He was ordained last nevertheless his most lasting monu ment. We content ourselves for the present with this brief reference to one whom we have always regarded as one of the most illustrious figures young Levite, it should aspire to in the annals of Ireland.

MIND AND MUD

HIGHER EDUCATION SHOULD BE MORE GENERAL-TOO LONG IN ELEMENTARY SCHOOLS

Special Despatch to The Globe London, Ont, Dec. 19 .- That the

children of Ontario are kept too long in the primary schools was the opin ion expressed to night by his Lord ship Bishop Fallon, who made a spe-cial appeal to the Catholic parents of diocese of London, not only to the see that every child who could pass the entrance examination should do so not later than thirteen years of age, but also to make any necessary sacrifices to give their children higher education.

The occasion was the presentation of diplomas to pupils of the Separate schools of this city at St. Peter's Parish Hall, the feature being the presentation of a prize of \$100 donated by his Lordship to the Separate school pupil of the diocese taking the highest standing of both Separate and Public schools in the Province. This pupil was Miss Elsie Jenssen aged twelve, who also, won Rev Father O'Connors prize of \$25 for the pupil of St. Mary's School with the highest standing at the en-trance examinations of last summer FIRST TO PASS 600 MARK?

After alluding to the success of the Catholic Commercial School during its first two years, his Lordship said that three or four years ago, he had announced that if any child attend ing any Separa to build up a new civilization on the cese should head the Entrance can didates of the whole Province, both ruins of the old one-of the stupen-dous efforts necessary to impose Separate and Public, he would make The order and discipline on a wild and a gift to that pupil for \$100. me offer was good for the future. barbarous agglomeration of peoples -will understand that, even at the Elsie Jenssen not only led all candi dates, but she took 605 marks out of summit of her power in the twelfth and thirteenth centuries, the Church a possible 650, and he understood that the 600 mark had never before reached. This was an added glory had but barely sufficient force for the carrying out of so herculean a task. to the Catholic schools of the dio When we contemplate the anarchy cese, and particularly to the teachers prevailing in Europe in the fifth cen and the pastor of St. Mary's, Rev tury; when we take into adequate consideration the wild, uncouth and IN THIS little periodical a new note Father McKeon. This was loudly applauded and undisciplined nature of the populations of Europe ; when we see the economic, moral, and intellectual then his Lordship made a comment that was received in silence. It was that the young girl had been a pupil conditions prevalent all over the vestern world after the abdication of of St. Mary's for five years, and that the last Roman emperor ; when we every day during the last year she had attended Mass and had been a daily communicant. His Lordship essay to penetrate the depths of moral and intellectual economic. misery to which such conditions had added that that was too sacred for reduced western society-then must applause, but that it thrilled the hearts that felt what a real true we marvel at the extraordinary power, at the incredible perseverance, thanks to which the Catholic Church Catholic education meant.

be as much fertility in the mind as in the mud, and then they would not have to stand the possibly true re-proach that while the western peninsula of Ontario was the most pr tive land, it did not reach the high est point in the matter of education

GIVE BOYS AND GIRLS BEST POSSIBLE There ought to be 600 boys of the London diocese in college now, he estimated, and there was not one tenth of that number. There should also be as many girls, but there were not, though there did seem to inclination to give the girls a higher education than the boys. He appealed to the parents to give both the boys and girls the best education that they could, so that the children might be on a little higher plane than they were themselves when they began the battle of life.

A NON-CATHOLIC VIEW

'PAPAL AGGRESSION" AS SEEN THROUGH EYES OF UNPRE. JUDICED HISTORIAN

Catholics are becoming accustomed to see old anti Catholics fables dissipated by non-Catholic writers. History as written these days lacks the partisan bias that characterized it when Protestantism was in its full flower. As an example of the newer viewpoint may be instanced some words on the time worn theme of 'papal aggression," which appear in a recently published volume on "The ociological Value of Christianity,' by Georges Chatterton-Hill, an in ructor in the University of Geneva The author is not a Catholic, but he has come to appreciate the enormous debt which western civilization owes to the Church, and he sets forth his conviction in these words "It is a service for which humanity

should be everlastingly grateful to the Catholic Church for having performed-the separation of the moral from the political power, and the consequent maintenance of the supreme dignity and independence of the moral power. For without such separation western civilization would never have been able to develop. Assuredly was it no indifferent matter that the spiritual or the temporal power should succeed in the long struggle, of which the conflicts between Hildebrand and the Emperor Henry IV, between Alexanler III. and the Emperor Frederic I between Archbishop A Becket and Henry II. of England, between Innocent XI. and Louis XIV. of France, be-tween Pius VII. and Napoleon-of which the exile in Avignon, and the sack of Rome by the troops of the Emperor Charles V. of which these events were but episodes. For had the secular power succeeded in its persevering efforts to make of the papal see a mere fief, then would vestern civilization have fallen a speedy prey to disintegration and disruption. In the long centuries this gentleman is a son of Frank that separated the downfall of the Doster, for many years a Judge of Roman empire, in 476, from the dawn | the Supreme Court ; Miss Katherine of the Renaissance, at the close of the fourteenth century-during all at Portland, Oregon ; William H. this long period the Church constitu- Thompson, Edinburgh, Indianna, ted the only basis whereon the fabric of the new civilization, that arose from the dust of the old one, could be reared ; during these hundreds of years the Church alone stood between this growing civilization and a return to complete barbarism. Those

who talk so glibly about 'papal aggression' and 'obscurantism' may be exceedingly deep in many things; Texas; Daniel Goques and F. assuredly are they not deep in history. Any one who is able to form bart Wilson, Los Angeles, California, even a remote conception of the

bsolute truth, and I would take my oath to that effect. RECENT CONVERTS TO THE CATHOLIC CHURCH

Not long ago we referred to som ague claims made as to Catholics joining other churches in New York and Brooklyn, and we called atten-tion to the fact that, when such claims are made, there is always a great lack of names and the means of verifying the statements. Our readers will notice that, in the Catholic statements as to converts to our Church, such particulars are nearly always given very fully. To show that we are not depending on mere rumors for our belief that many converts are coming into the Church, and that very many of these are persons of education and high in-

telligence, we here give some of the particulars recently published. The following are amongst those who have entered the Catholic Church within a short time past : Cecil Chesterton, editor of the New

Witness, London, England, brother of the famous author, G. K. Chesterton; Francis Pritchett Badham, an English Biblical scholar and author who was received into the Church when dying. He was a son of Rev. Francis Badham of Charlton, Fellow of Wadham College, Oxford, and a descendant of Admiral Foote, one of Nelson's famous captains; he was a graduate of Exeter College, Oxford and the author of "Formation of the Gospels" and other works; Rev. J Dall, Anglican clergyman, Newfound-land; Near Hallin, Jacobite (Monophysite) Archbishop of Jerusalem; Mar Abraham Darid, Archbishop of Apormea; the late Major General John Frederick Fisher of the British Army in India; Princess Beatrice of Saxe Coburg-Gotha, cousin of King George Rev. L. A. Carslie, Anglican curate Northampton, England; Miss Laur ence Alma-Tadema, of the Fair Haven Wittersham, Kent, England, daughte of the late Sir L. Alma Tadema, the famous painter. This lady is the author of four volumes of poetry three novels, four plays and a volume of essays. Mrs. Alexander R. Lewis, of The Towers, Metuchen, New Jersey, sister of Frank H. Spearman, novelist also a convert ; a sister of this lady the late Mrs. Elizabeth Spearman Lan caster, of Rock Hall, Charles County, Maryland, was also a convert; Hawley J. Phillips, Master at Christ Church School, Setauket, Long Island, Nev

York, lately a student for the Episco palian ministry at Nashotah Semin ary, Wisconsin ; Charles Archer Watson, Butler, Pennsylvania, Charles Henry Townshend and Frank Rush; these last three were received at Graymoor, New York, by Father Paul, S. A.; Dr. W. Doster, St. John's, Kan sas, his wife and daughter Caroline Doster, for many years a Judge of Koch, a teacher in the High school re-L. ceived when dying ; Mr. H. Lubuig, before his reception, reception, prominent Mason, of Goliad, Texas;

Kansas: Mr. and

Hill, London, since deceased; J. Or-ville Stanchfield, Denver, Colorado

Lieutenant Colonel Dawson, wife

and family; this gentleman is assist-

ant paymaster United States Marine

Corps, and a grand nephew of Rev.

Alexander Campbell, founder of the

Campbellites Sect; Rev. E. F. Ekins,

curate at St. Augustine's Anglican Church, Kilburn, London, England,

a graduate of Oxford, and Ely Theo

logical College, son of the late Gener-

al Ekins; Rev. Frans W. H. Schnie-

wees, late curate of St. Mark's and St

Clement's Episcopal churches, Phila-delphia; Rev. Alexander Thompson

Grant, of the Scottish Episcopal Church, ex chaplain to Wemyss

Germany, sister of the late Duchess

of Devonshire, married to Prince

Colonna fifty years ago; Mrs. Hugh Cleland Hoy, of Bristol, England,

wife of a prominent Ulsterman and journalist; Neil Kennedy, M. I. C. E.,

of the Rio Tinto Company, London,

England, since deceased; Richard

Wilson, President of the Ewbank

Electric Transmission Co., Portland,

the Ambigu Theatre,

Rena Patch, teacher,

Mrs. Sarah Stevens, Sinsabaugh, Washington, D. C.; Miss Eleanor Daily, a grand opera star, Chicago; Mrs. August R. Texas: Mr. and Mrs. B. F. Meek and their four children, Beeville, Crawford, Guesselville, Texas; Ho-

too an Anglican; R. A. Braner, Lutheran, Irs. John

daughters, Blytheville, Arkansas; Miss Pauline Sanders, San Antonio, Miss Patine Sanders, San Anonio, Texas; Mrs. M. C. Gallagher, Mrs. H. J. Denn, Miss Francis Montez Stowers, F. L. Costello, Miss Nellie McPheeters and Mrs. Cum-mings, received at Pittsburgh, Kan-sas; Miss Elizabeth Young, Dianist, Neurosch Kostnehr, Monroe Griffith Nazareth, Kentucky; Moreno Griffith, Paramount Chief of Basutoland, and 106 natives ; Miss Eve Chambers, Denver, Colorado ; 100 adult converts confirmed on June 22nd, at the

Clarence Preston Boyer, Memphis, Tennessee; Mrs. Schaefer and two

Paulist Church, Chicago ; 9 converts confirmed at the Church of St. Ignatius, Los Angeles, California, on June 13, 1913; 13 adult converts confirmed in St. Liborious' Church. St. Louis, on June 22, 1913 ; 14 adult converts confirmed by the Arch bishop of Philadelphia in St. Luke's Church, Glenside, Pennsylvania, on June 1, 1913; 5 adult converts con firmed by Bishop McCort in St. Matthias' Church, Pala, Pennsylvania, June 4, 1913; 14 adult con-verts confirmed by the Bishop of Columbus, at Moxahala and Crooksville, Ohio, May 28, 1913 ; 5 converts

received at St. Mary's Church, Avondale, New Jersey, June 8, 1913; converts confirmed in Saints Joseph and Mary Church, South St. Louis, May 18, 1913; 20 adult converts confirmed in St. Mary's Church, Moline, Illinois, by the Bishop of Peoria, June 1, 1913; 8 converts received in June 1913, in the Church of the Blessed Sacrament, Kansas City, Missouri; 31 adult converts confirmed by the Auxiliary Bishop of Detroit Michigan, in St. Augustine's Church, Kalamazoo, Michigan, June 16, 1913; 13 converts confirmed by the Archbishop of St. Louis at Patosi, Missouri, May 26, 1913; 8 adult converts confirmed in St. Gabriel's Church Philadelphia, by Bishop McCort, May 16, 1913 ; a number of converts, said to be nearly 40, confirmed by the same bishop at the Gesu Church, Phila-delphia, May 17, 1913; 15 adult converts received at St. Philip Neri's Church, Philadelphia; 14. converte during a recent mission in St. Mal-achy's Church, Philadelphia; a number of converts during a mission at St. Thomas' Aquinas' Church Germantown; 17 converts confirmed at San Antonio, Texas, May 17, 1913; 82 colored converts at Mobile, 30 at Pas cagoula, Mississippi; and 24 at Pritchard, Alabama by Father Albert, S. J.; 142 converts confirmed between January 1st and June 12, 1913, by the Bishop of Covington; 20 adult conconfirmed in St. Joseph's verts Church, Limerick, Ireland.-Casket,

In obedience as in other virtues ve find our best model in our Divine Lord. Being true man and true God, He possessed a human as well as a Divine will. Although these two wills existed in one and the same person they were independent of each other in everything that could limit the true and perfect freelom of the human will. The latter belonged to Christ to do with as He pleased. But he did not please Himself; because He came from heaven as He Himself tells us. not to do my own will but the will of Him that sent me.'

Hard work by itself, under reasonable conditions and hygienic surroundings, and dissociated from worry, is one of the greatest blessings of the race. Man was made for Wernetts, Moore, work ; his muscles, his heart, his lungs, his brain, aye and his nerves, were given him for service, and the fullest and most perfect development of the human body and all its functions comes through their natur-W. Priestly of the same place; Miss Rena Patch, teacher, Watertown, best, both physically and mentally, yes, and morally and spiritually, too, when our time is fully occupied Wisconsin; Herbert Edward Hall, Seaford, England: Mrs. Rosina Mary with work or play. Wilskerden, Leabourn Road, Stanford

FIVE

ERRATA - In last week's article, 'Liberty and its Exercise,' the 'devil' inserted 'good' into Manning's "the missionaries, the cross-bearers, the church - builders." Manning knew too well the force of words, and we appreciate such force sufficiently, not to have inserted that feeble 'good.' In "has had nullified" one auxiliary was substituted for the other, but both crowded in.

O walk by the river side, NOTES AND COMMENTS

I do not wish to complain IT WOULD SEEM as if Toronto is to At meeting rain and willows and enjoy still another year of lodge rule And cows and willows and rain. under the auspices of Mayor Hocken, for while other candidates have But, when the willows are passed, entered the lists, the opposition is And none of the cows remain, I walk in the wet for hours and hours of the eleventh hour and apparently And come to the cows again. not of a formidable character. It is, unfortunately for the good name of Ontario, no new thing for its chief has been struck, and to our thinking city to be governed from the office of an Orange weekly newspaper of

her.

has the unmistakable touch of genius. It is not surprising therethe most scurrilous and irresponfore to learn that though born only sible type. But if Toronto likes it, in July last, it has already made its no other community has, we preway into every English - speaking sume, any right to complain. To be country in the world. If we may be the twin of Belfast is, however, a pardoned a mixed metaphor we will title to fame which no other comgive expression to the hope that it munity in America will begrudge to may grow into a mighty tree.

OF THE IRISH scholars of the seven THERE IS THIS to be said for Tor onto, however, that though ground teenth century who, driven by the under the heel of the lodges, it has stress of persecution in their own country, made the continent largely from time to time shown some capthe scene of their labors, none stands acity for taking the initiative in things Catholic. It still retains the higher on the role of the learned distinction of being the only city in than Hugh Ward. Born in Donegal North America that has published a towards the close of the sixteenth Catholic daily paper in English. century, and securing what education he could in the hedge schools of The project was not a lasting one, his native hills, he was later sent to but the courage and the enterprise Salamanca, where he soon distinwere there. Now the Catholic community has undertaken anguished himself as an apt and pains-

other work, new to Canada taking student. He also studied at at least, in the inauguration Paris, whose university was then at of a winter series of Sunday evening the height of its fame, and in 1616 meetings in a Yonge Street theatre, became one of the first members of the feature of which is that the faculty of the Irish College, founded in that year at Louvain. He they are conducted entirely by laymen. A selection of sacred music, had in Salamanca joined the Francisan address on some topic relating to can Order, and it was in collabora-Catholic doctrine or history, or on tion with two other Franciscans, the relation of the Church to the Fathers John Colgan and Michael social and economic questions of the O'Clery, that the project to rescue day, and answers to the enquiries from oblivion and danger of destruc-

HIGHER EDUCATION URGED. BETTER AND MORE INTELLIGENT ELEMEN TARY WORK DEMANDED

Following the presentation and his public thanking of the pupil who had brought such credit to the Separ-ate school system of the diocese, the Bishop proceeded to say that this did not mean that he was satisfied. "There are glaring defects in the

best of our schools," he said, and he wanted to see the children out of the Separate school by eleven, twelve, and not later than thirteen years of age, and he also wanted every Cath-olic boy and girl to get more education than could be obtained in the best Separate schools. There was no obligation on the part of parents to leave their children money, but there was to give them the inheritance of an education. He believe n an education for all-and the

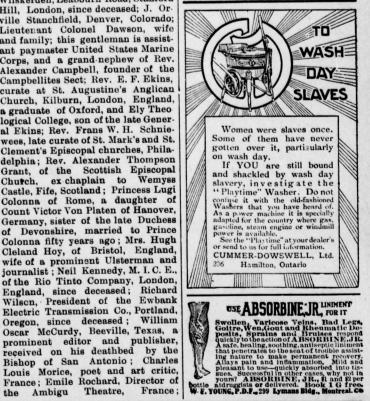
future of the Catholic Church was so wrapped up in the cause of educa-tion that he wanted all the children to go through the higher schools, until, to say the least, the intellect-ual condition of Catholics in the diocese of London was as good as the condition of the soil. There should

caused a new civilization, a new culure, to arise out of the chaosthanks to which the Church was able to cause the darkness to vanish, after many centuries, and to give

place to the pure light of Christianity. THE SLAYER OF GARFIELD

One of the libels published from prominent editor and publisher, received on his deathbed by the time to time by the anti-Catholic press is the statement that Guiteau, the slayer of President Garfield, was a Catholic. In the Southern Guar dian, of Little Rock, Ark., we find the following report of an interview with Charles G. White, of St. John's, Michigan, brother in law of Guiteau, a veteran of the Civil War and a man

who is respected by all who know him : "Was Guiteau a Catholic ? Well, I should think not! Charles Guiteau hated the Catholic Church with all the hate that was in him. He was a Protestant, converted by Moody. He told me many a time that God in-spired him to kill Garfield. He was insane on that one subject. This is





France

SIX

FIVE MINUTE SERMON REV. I. J. BURKS. PRORIA. ILL.

THE FEAST OF THE CIRCUM. CISION

His name was called Jesus." (Luke II. 21.)

My dear friends, our Divine Saviour received His Holy Name on the feast of the Circumcision. That name is the holiest of all names, because it was chosen by God Himself, because it is the name of the holiest of beings and because it means Saviour. "There is no other name under heaven given to men, whereby we may be saved." Since the name of Jesus is so holy,

honor it at all times by we should our words and by our actions. We should never dare to take the holy name in vain, to curse or swear, or

God has given us a tongue-the use of speech that we may give Him glory, and praise His holy name. How ungrateful we are, then, when we n this gift against Him.

I have even seen infants,-I shud. der to think of it .- I have seen them when scarcely able to lisp a name, taught by the father to take God's name in vain instead of to bless His admiring parent would sit back and laugh at what he considered manly in his little hero. It is no wonder that in such persons the habit grows and spreads untold evil and that God is sorely dishonored, insulted and outraged.

That tongue given to bless God is turned to curse man who is made after the likeness of God. Far better would it be not to be able to speak, than not to be able to restrain the tongue from cursing. It will not do to say "I did not mean it : I would not for the world wish such an evil to befall any human being, I was in passion." For there is a fault some where. You have reason and you have prayer as a means of grace. With reason and prayer you can control your passion and restrain your tongue.

Swearing is as common as cursing Whenever the name of God, of heaven of the soul or any of the nobler works of Creation is used with "by" or "upon " it is swearing; and even the common use of God's holy name is a sin, for, "The Lord will not hold him guiltless that shall take the name of the Lord his God in vain."

If you were in prison bound by chains which you could not sever, and some kind and generous benefactor would come along and deliver you from prison, loose your chains, or even give his life to free you, would you not be the lowest, the meanest of mankind to talk badly, insultingly of such a person or listen while others insult him ?

Our Saviour is this kind and generous benefactor. He freed us from the chains of sin. He gave His life for us and how do we repay Him ? By cursing, by swearing, by taking His name in vain, by insulting Him,

by our blasphemous language ? See, then, if you have contracted such a habit. If so, begin at once to correct it. Resolve not to curse or swear to morrow ; or at least reduce the number of times until the habit is broken up.

Did you ever consider what a fearful example it is to others-to the young and especially to your own children? We all have an influence over others. And as nothing so easily inclines to virtue, so nothing so powerfully attracts to vice as the conduct of those around us. Our Lord says, "Woe to that man

by whom scandal cometh; better were about his neck and he were cast into the sea.

scandal especially to the young. Woe to the parents who teach it to their A CRIPPLE FROM children. It draws down God's male diction, His curse on those guilty of it.

Prayer is the best remedy for blas phemy. Pray devoutly, pray fre-quently, and you will not blaspheme, you will not curse and swear. Make a good confession in reparation for Tartured Four Years Until He the nest and resolve for the future to avoid bad companions and other occasions.

IUUK 'TIUIC-CIIIGS RIDGRTOWN, ONT., May 21st. 1913. "Your "Fruit-a-tives" cured me of Rheumatism. It was the only medicine that made any impression on me. I was a terrible sufferer from Rheumatism. I was laid up for four winters with Sciati-ca and Muscular Rheumatism, and was a cripple completely, not being able to do anything. I doctored with four dif-ferent physicians, but they did not help me. Other advertised remedies were equally unsatisfactory, and I have taken several. Some neighbor of mine told me that If you are about to curse or swear you hear another blaspheme Blessed be God ; Blessed be the name of the Lord ;" or, " Father, for-give them for they know not what they do," or even politely ask him not to speak disrespectfully of God's Holy Name. By so doing you will gain merit for eternal life.

RHEUMATISM

Took "Fruit-a-tives"

Some neighbor of mine told me that

When

FOR JANUARY

THE LEAGUE IN SCHOOLS

TEMPERANCE

or if

say,

FALSE POWER

"Fruit-a-tives" helped him, and I took them faithfully every day and the result was marvellous. For over two years now, I have been free from any Rheumatic pains whatever, and give "Fruit-a-tives" the full credit for making a remarkable even "When a soldier appears to gain courage under the influence of alco-hol it is not because he has become more courageous, but because he pays less attention to danger and re cure". tiects less upon it. The orator under the influence of alcohol does not al low himself to be disturbed or em barrassed by paying attention to minor matters and he, therefore, talks more freely and boldly. His judgment concerning himself is im-paired. He, therefore, loses some of the modesty and self-restraint which is natural.

The forerunners of wise thinking on the temperance question have been gathering in Anti Alcohol Con-"Many a man is astonished at the ease with which, under the influence gress in Europe. They are making the world to know that alcohol is of alcohol, he is able to express his thoughts, and his ready judgment on not of the fruit of the vine or of the grain of the fields. It is a product of matters which he would not dar consider when quite sober. All this a process started by a new life in these at a beginning of their disinteis not due to actual stimulation, but to the depressing action of alcohol gration. It is a poisonous drug The use of it is not less destructive upon a man's highest intellectual centres. These control the lower functions of the brain. When they pecause it is concealed in the juice of the grane and in the mash of the are depressed or paralyzed by alco Its character is the more hol this controlling function is lost hops. easily disguised because of the pro more or less. The result is to give cess of its formation. Its evils enter the appearance of greater efficiency. in most insidiously, and, therefore, when, as a matter of fact it is usual-ly less."—Dr. Carl Alsberg. Bureau it is the most dangerous of th drugs in which men indulge for sensual gratification.

of Chemistry, U. S. Government. OLD CAUSE NEEDS NEW LIFE Archbishop Ireland, whose work look for deliverance from this great

for total abstinence in former years gained him a world wide reputation, est curse of the race. A new era in temperance is dawning, because the world is beginning to think cors still eager to further the cause At the recent state convention of the rectly on this matter.-Father O'Cal C. T. A. U. of Minnesota he said : laghan, C. S. P.

The use of alcoholic liquors in the homes of to-day by fathers and mothers leads to the ruination of many of the American children. We have the highly popular juvenile courts which are said to be doing much good for better moral training and prevention of crime among youths. Intemperance is the cause of the juvenile court, and if we had

household furniture from his house

smiles from the face of his wife, and

mover of things alcohol has few

BY HIS HOLINESS PIUS X. universal education effecting total The Apostleship of Prayer is flour. abstinence, we would not have these ishing in so many colleges, convents juvenile institutions. and schools in Canada that one may There was a time when St. Paul be inclined to ask what use there is and Minnesota were noted the country over for their number of discussing a matter already familiar to our Catholic teachers. But it may total abstinence societies of Catholic

not be known, perhaps, that there organization. Every parish was a are still many institutions where the community of militant teetotalers, but somehow during the recent League has never been able to secure a foothold, possibly because years these societies have gone into winter quarters. On the tenth day those at the head of these institutions have never seized the spirit of of January, 1869, we organized the first total abstinence society in St. the League of the Sacred Heart, or weighed the value of its practices Paul. Before the meeting I was only for giving a direction to the piety of sure of one member and that was children and for strengthening school discipline among them. It is myself, but we started with eightythree charter signers and in two the experience of teachers that in months we had six hundred of the schools where the League is estabit for him that a mill stone were tied most militant abstinence workers lished the children are more piously that I have ever seen. These organ- inclined, more willing to make little izations strong and active sprang sacrifices, more generous to God in up in every village and hamlet in the various ways. The Morning Offer children is the General Intention state, and yesterday we sought them ing, made at the beginning o classes and they were lifeless and cold in teaches them among other things hibernating inactivity. But to day and to night mark their eternal res-actions. Children who make the urrection, in this city and the state of Morning Offering regularly seize in-Minnesota. stinctively the important truth that "The two or three members of each day is merely a succession of the doctrines of morality? What the old St. Paul society tell me that acts of work, play, prayer and suffertheir organization does not need to ing ; and that their days follow each be reorganized, and it does not, but other with monotonous regularity sadly needs replenishing. We in a word that their lives are mad it have it in name alone and I thank God that at least the name is left. ized by the daily offering, become The old guard is strong everywhere, pleasing to God and fruitful for themselves and others. but, like the great First Minnesota regiment that bore the brunt of the This great truth is brought home to pupils in schools where the battle of Gettysburg, they are few in League is in operation. It teaches number and not capable of their deeds of heroism of the olden days. children that they can turn dross into gold, that is, their daily acts, even the most indifferent, into works We need the co-operation of the younger people, and to carry on the total abstinence cause in Minesota I am willing to suspend every other work, even if necessary, that on the of merit. It gives a specially prac-tical direction to their personal piety and develops a desire for vocal prayers and Holy Communion ; it new Cathedral." accustoms them to live under the A FINE " REMOVER " eye of God whose presence vividly A Temperance reader published in felt stimulates them to study and Ireland for use in the schools con-tains this note: "A ladies' paper says that alcohol will remove stains good conduct, a result which teach ers should be the first to weicome.

THE CATHOLIC RECORD

And yet this is only one result arising from the simple practice of the Morning Offering; there is another which is not less stimula-ting, namely, the crushing out of selfishness in children by the appeal which is made to their zeal for the could of others beside their states of the little ones, and give a direction to their lives which will be a source of strength for themselves and of consolation for their mother, the Catholic Church. souls of others besides their own. Selfishness is one of those things

that educators are continually fight-ing against. Children are listless in

their struggle against self love when no noble outlook or inspiring cause is put before them. If loftier interests are never proposed to them they remain of the earth earthy, and this unamiable trait will stay with them for life; for later on, when grown to manhood or womanhood. their selfishness will keep them from giving their time their energies, their pecuniary help, to works which their Catholic cause requires and whilst their Catholic training necessarily postulates. It means much there fore for the future of a Catholic child to lead it to forget self and to strengthen it in the resolution to will and to act for others.

The practices of the League of the Sacred Heart do all this for school children, for they in-clude the idea of devotedness and W. T. RACHER If you are subject to Rheumatic At-tacks, Sciatica, Lumbago or Neuralgia, take "Fruit-a-tives" right now and start the permanent cure which "Fruit-a-tives" will complete if taken faithful-ly. soc a box, 6 for \$2.50, trial size, 25c. At dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa. zeal. When the great truth is brought home to them that as members of the League all their works, prayers and sufferings have an inprcessory value for the souls of thers, that they may become others, apostles in their own way, their spirit of zeal is awakened and new horizons open up before their im pressionable minds. To assure children that they may work for souls everywhere, that they may alp the missionaries in China and Africa as well as at home by the offering they make to God of their studies, their recreations and their

amusements, is to stimulate them to higher things, and to give a direc-tion to their thoughts and aspirations which may, with God's favor develop in afterlife in unlooked for vays. When children ask how their deeds

insignificant though these be, can help in the saving of souls, the an swer given to them by well informed eachers is because the Morning Offering they make of their works, world classes the alcohol drinker with the morphine taker, we may prayers and sufferings are made in union with the intentions for which our Lord offers Himself daily in the Holy Sacrifice of the altar. The su-preme intention of our Lord, His one mbition in fact, is to save souls, and He is ready and anxious to accept the help even of children in this noblest of works. Let this fundamental truth penetrate the minds of His little ones and we may look for GENERAL INTENTION consoling results.

In order to make the League suc-RECOMMENDED AND BLESSED cessful among children, teachers should be assiduous in keeping up

the habit of reciting the Morning Offering at the beginning of class and the Daily Decade sometime during the day. They should explain the intentions recommended at the beginning of the month when the Promoters distribute the League Leaflets. Children as well as their elders want something tangible and practical to work upon ; they like o know what they are asked to pray for, and why.

The monthly League Leaflet is a reminder for children of the inten tions they are asked to pray for in union with those of Jesus Christ. On the Calendar page they may see the number of intentions that are recommended each day to the prayers of the League. These are prayers of the League. These are the classified totals of the requests received from all the Centers in Canada during the previous month. But what should especially appeal to ooks to Him as its Found No one so good as Christ could presented every month by the Holy have been an intentional deceiver; Tather to be prayed for by our mem no one so wise could have been the bers throughout the whole world. victim of a delusion so vast ; and Our attention is called every month consider, then, the gratuitous nature to some great need of the Church of his life of suffering, its humility, its poverty, its almost abject littleconsidered so by the Sovereign Pontiff, some great religious interest ness from the worldly point of view. craving for our prayers for a whole Compare Him and His appeal and month. It will suffice to turn to that of Mohammed with his appeal to former volumes of The Messenger to world-conquest and the sensual to see how practical and how univices. Self-restraint and altruistic versal are the General Intentions benevolence were on the other hand, that have been proposed. No country has been overlooked, no need has the first principles taught by Christianity which alone among religions been forgotten. It is not a small thing in life of school children to has proved its adaptability to every variety of human nature. Though of purely Eastern origin — i. e., Jew-ish — it took root in the West within have proposed to them every morning some pressing interest of the Universal Church, and to have their atthe first few years of its existence, and from its cradle in Jerusalem tention prayerfully drawn to it for a whole month at a time. A habit of mind is formed in them took possession of the world's center at Rome. which brings out one of the noblest forms of sacrifice, that of praying It may be supposed, again, that the human recipients of the Revelation misunderstood, and passed on their and working and suffering for others And not merely are they seized with misunderstanding to others. May the advantages of united apostolic prayer, but the example of the solinot the unlettered Apostles misconstrued the revelation a Apart from the fact that the con darity of Catholics throughout the whole world furnishes them with evisiderations already advanced are dence that they are simply units among hundreds of millions whose against such a theory, it is impos sible (first) to believe that a Master belief and practices are similar to who was able enough to persuad their own. His disciples to die and suffer for Another way to foster piety and the things He taught, could have discipline in schools is the use of the failed for so long to perceive that He was being misunderstood, and Treasury sheets on which children are asked to mark down their good (secondly) that so marvellous a coinworks, so that they may make, as it cidence could have come into the final offering of them to the vere, world, namely, that twelve persons could have at once taught the same Sacred Heart. This practice is a sort of pendant to the Morning Offering, the summing up of their daily deeds, teaching without variation, or heresy once the Master had passed. prayers and sufferings. It is not an essential element of the League, but At all events, we have documentary evidence for the belief of the Church it is an extremely useful one, for it urges children to be more precise an extremely useful one, for it set children to be more precise systematic in the offering of r actions. hese few remarks may help those baye in hand the training of their actions. These few remarks may help those the early Church instortans. These who have in hand the training of children. If the practices outlined above are strengthened by the fre-quent reception of Holy Communion, it is hard to see how ahatred of sin, a

E. J. DEVINE, S. J.

AUTHORITY IN BELIEF

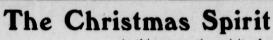
It is important, says the Rev. A. B. Sharpe, M. A., in dealing with the above subject in one of the Westminster Lectures, to observe that all beliefs, convictions and opinions are ultimately based upon reason, it being always the verdict of the intelligence that induces us to consent to any proposition. Not always, however, does our reason deal solely with ideals which are given to us by what is called sense-perception, as when we learn through observation and ex-periment. It also comes into use in whatever we learn by way of author ity: the source from which a very arge amount of all our knowledge obtained. The degree of confidence to which

any authority is entitled is deter-mined by the following considerations: first, how far is that authority free from the possibility of deception; second, what likelihood there may be of his trying to deceive us; thirdly, do we properly understand his re-port? Authority is, thus, a kind of evidence, and may be and is mis-understood and misused, just as other kinds of evidence may be and are misused. And in the domain of religious belief the tendency to mis-understand the meaning of the word authority is always great, since the distinction is not always made beween clearly revealed and unrevealed or natural religion. Revealed religion implies a belief in a supernatural communication made to some person or body of persons from a source beyond the sphere of human experience. Natural or unrevealed religion means a belief in certain results obtained by the collective ex-

perience of human beings. Such religions are Buddhism, Confucianism or "Lay Morality" creeds, in which private judgment is the ultimate

criterion of right and wrong. Belief in Revelation, therefore, im plies a belief in authority. Belief as held by Christians rests upon Divine authority ; but a human testimony is necessary for every one except the original recipients of that revelation. Consequently, in regard to Christian Revelation and its authority, we are confronted with two facts, namely, the historical and the contemporary nature of the testimony. The former consists of the history of Christ ; the second is the testimony afforded by the continuity of Christian influence and teaching from the Founder's day

to our own times. The one authority includes the other, and the living and teaching Church at all points and at all times, in the past as in the present, bears witness to both. For the Christian Church makes no claim that is built upon uncertain tradition it begs nothing from inference. Its tradition makes the bare and uncompromising claim, namely, that alone it holds the deposit of truth supernaturally revealed. The question of imposture by the Apostles (the first human recipients of the Divine authority) has never been seriously questioned. And the questions of deceptions (were they deceived ? did they deceive?) are surely and posi-tively settled by the unique moral character which no one denies be-longed to the Founder, as also by the genius which resulted in the formation of the great and powerful organization for humanity's good which



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existence, His wonderful acts, His virtue of faith which is the correladeath and the influence of His teaching. How could several widely to those who possess it a kind of cer-separated communities have each titude transcending all others, and and all believed and related the same one of the most striking phenomena tale?

North

Solid

American Lile

ontiment

Apart from this, all documentary evidence has unceasingly and from the first, been subject to inspection, analysis, and criticism, both friendly and unfriendly, from A. D. 49 at Council of Jerusalem to 1870, at the Vatican Council. Hostile criticism of the "higher" variety has as yet provided nothing in the way finality, and, in the words of the late Dr. Emil Reich, has only ended in

proving its own bankruptcy. So, then, there is no doubt as to the continuous written history of the Christian Church's tradition; all is in order for all intelligent men to read and attest. Its dogmatic decisions embody its

tradition and its first principles, and (says Father Sharpe) as there is no room for the growth of myth, neither is there room for distortion of per-

version. It must be freely admitted. says the lecturer, that Christianity asks us to believe much that is strange and seemingly improbable But, he says, strangeness and improbability are by no means inconsistent with truth, and in any case, in Chris-tian story we find that a sufficient valid or acceptable reason for any event, no matter how extraordinary, is alleged, namely, the exertion of upernatural divine power. Moreover, one of the most remark. able features of the Christian is the dream, but mouth to mouth.

tive of authority and which imparts one of the most striking phenomena of Christianity in every age has been

this absolute certitude resulting in a stability of principle and of action which has amazed the world under all adverse conditions.

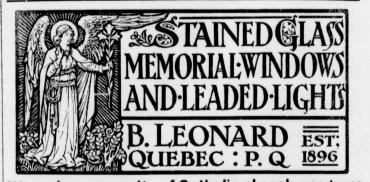
OUR DIREST NEED

Apropos of the gift of a Catholic in fermany of \$100,000 to the Catholic press in that country, the Church Progress says: "What Catholic journalism needs most is subscriptions. A thousand faithful subscribers and readers are of vastly more import-ance than \$100,000 endowment. It is the paying and reading population behind it that counts. That is its best endowment. And the larger this population the richer the en-

In three ways has God at times made known hidden truths to man; first through his senses, as when angels in human form appeared to and conversed with Abraham, Jacob and Gideon; second, through his imagination, as when Pharoah in the kine and ears of corn, seven fat and fair and seven lean and blighted. foresaw the seven years of plenty and of famine; and, third, through his intellect, as in the case of Moses, to whom God spoke not in vision o

To be able to detect one grain of useful suggestion amongst a heap of worthless advice is a great power, truly. We pick out the Grain and hold it up for your observation, when we tell you that EDDY'S WARES are the most reliable and the Best, representing as the do over 60 Years' experience It is for you to benefit by this advice and insist every time upon having NONE BUT EDDY'S.

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JANUARY 3. 1914

And particulary, woe to the parent who scandalizes, who gives bad ex-ample to his children. The wicked example of the parent is frequently seen in the crimes of his poster-For " Evil communications cority. rupt good manners."

How can any immoral parent teach effect will it have, if the parent who gets drunk and curses and swears eaches his child not to do so ?

The child thinks the parent is about If the parent curses and swears, the child, no matter what he is taught, will say, "I am going to do just as papa does." If you love your children, then, if you love your neighbors, give them a good example.

blasphemer is sure to be punished : if not in this world, in the In the Old Law promulgated next. by God Himself, we learn from the ok of Leviticus xxiv, 16, that the blasphemer was taken outside the camp and stoned to death by the

people. Blasphemy is still as great a crime, though not always punished in this world. The blasphemous kings, Antiochus and Herod, were literally de

voured alive by worms. In recent times we have heard of instances of blasphemers being infrom summer clothes. It will also remove summer clothes, and spring and winter clothes, not only from stantly killed or struck dumb after the man who drinks it but from his wife and children. It will remove uttering a horrible oath without being given time for repentance. And is it any wonder that God should and eatables from his kitchen ; the at times show His utter detestation of that unnatural, ungrateful crime, the total depravity of which will be happiness from his home. As a reknown only in Eternity ?

The great wonder is that He does not instantly strike down every one equals." There is one particular phase of this question which I would like to burn into the soul of every Catholic who dares to insult His Holy Name. Beware ! blasphemer ! the next time you curse and swear may be your man that is within reach o to day and that point is that in fight-

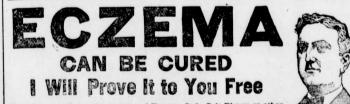
Abhor blasphemy, because nothing is more shocking than to curse God ing the battle against the evils of intoxicating liquors, we are not fight. and His creatures with a tongue which has been sanctified by the Body and Blood of Jesus Christ in ing a battle of the rich and of

which has been sanctified by the Body and Blood of Jesus Christ in Holy Communion. Blasphemy is the sin of the Jews who crucified our Lord, and it is the sin of the damned in hell. It is a



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JANUARY 3 1914

CHATS WITH YOUNG MEN

LUCK-OR PREPARATION

A well known actor who was listen ing to a theatrical discussion, made this reply to the remark that when a play was once "hoodooed" no amount of advertising or hard work would make it a success again : "Do you know what 'hoodoos' are ?

They are bad plays, bads actors, bad management. When a lot of people get together and try to force a suc-cess without first taking care that the enterprise they are pushing has in it the elements of success, they lay their failure to a 'hoodoo.'

"They point to this or that ill omen which was observable from the first, and say that they should have known better than to sink their money in anything that was so manifestly marked for its own by bad luck. "If they had devoted half the care

to finding a good play, putting it on the stage as it should be put on, and selecting for it actors who had the intelligence to understand what was required of them, they would find no occasion to complain of bad luck, and no reason to howl about being relentlessly pursued by 'Hoodoos.'

When sailors tell you that a certain ship is 'unlucky because sh has been wrecked several times,' says Arthur Brisbane, "you are more than likely to find either incompet-ence or a big barrel of whisky in the captain's cabin. "When a speculator, who has be

ome rich suddenly, strikes a run of bad luck and loses everything he has it is safe to assume that he is only reaping the reward of dishonest

REAL REASONS FOR FAILURE "In most cases, when a man is fol-lowed by what he calls 'hard luck' there is some reason for it other than mere chance.

Either be lacks the courage to ret on his feet after he has been knocked down by a chance blow, or his methods are wanting in energy or sincerity, or he has not the force character required to overcome the obstacles in his way." In 1851 Edward Clark advanced

\$700 to a struggling young inventor by the name of Singer. This \$700 increased to many millions.

John Jacob Astor's father was the butcher of Waldorf, and he wanted to apprentice his son to a carpen ter, but he did not have the necessary with which to do it, and the young man came to America. From his coming resulted the largest ownership of real estate in New York City, perhaps in the world.

Were the remarkable results of these men's efforts due to mere luck or to being prepared to seize and make the most of the chance when it came?

Many other men have had the same or just as good opportunities as Roosevelt, yet have done nothing worth while with them. Some have sacrificed them to ambition, some have traded them for a cheap notor

iety and temporary fame. Luck had opened the same door to other men as to Roosevelt, but they did not measure up to the opportun. ity

When Lincoln was studying at night and working so hard to improve himself, his young friends laughed at him for preparing for what would probably never come to him. "Well," he said, "I will study and get ready, and maybe the chance will come."

He knew that if the chance did come, it would never get away from him, for he would grasp it with hooks of steel and with a grip which never lets go.

The trouble is that most young

"You see," said Mike, "the boys were all the time imposing on the little cub because he wouldn't lie, death of McKinley—as a mere in-cident in his life, which had very little to do with his real success, for that is a personal matter, dependent upon one's own efforts. There is no pull in it, there is no "luck" in it. It is simply what a man does for him-self, what he does with the success what he does with the opportunity that is given him; what he is.

How otherwise can you account for the fact that some men never have any very bad "luck"? They push steadily ahead all their lives. While they have some disappointments, yet the general trend of their progress is always ahead. There is always a definiteness in their lives.

say : You are not "down on your luck" physically until you are first so mentally. You are not beaten ; you just surrender.

Yet we see people on every hand trouble. While it grieved him much who are wondering why they do not gain the victory after they have surto deprive his own brother of a Christmas present, he did not hesirendered.

tate to use the money in the black Take a new inventory of yourself, box to pay Little Billy's fine. When he counted the dimes, nickles and revise your vocabulary, cut out every word which discourages, cripples, cramps and weakens you. Never harbor in your mind a word which holds there a disease or failure sugthe 40 cents which he must have be-fore he could set his little friend gestion. free ?

As long as you think you are down on your luck and that fate is against you, and you talk about it, and think about it—just as long as you act like a failure, and radiate a failure atmosphere, you will draw failure to you, because you make a failure magnet of yourself.

sidewalks. The next morning he paid the fine, and his brother news-You must put yourself in a success attitude. Act boldly, and face your difficulties bravely. Nobody is going to help a man who does not believe boys contributed a little sum to put Little Billy on his feet. Joe was happy but for the thought of the in himself, who has surrendered be little cripple at home who would have so poor a Christmas. fore the battle begins. The most hopeless thing in the world is the That night as Joe and Tom sat man who will not try, the man who close to their little stove, Tom crawled on Joe's lap, and putting his has given up, who has lost his grip and who will not try to get on his arms around his neck, asked : "Joe, did you see that hobby horse in the arms around his neck, asked : " feet.-Success.

He did not sit down to

OUR BOYS AND GIRLS

LITTLE BILLY'S SANTA CLAUS when you are not here." The two boys were all in the world

to each other. Their parents were Tom ; I'll get it for you by Easter." dead, and Joe, the elder, was a news boy, who by hard work and good management was able to provide for himself and his little brother Tom, a one fell asleep. Joe was restless and unhappy because his brother's stocking would be empty on Christ hopeless cripple, who could walk only by the aid of crutches. They lived in a small room on the sixth floor of an east side tenement in New York. It required all of Joe's earnings, augmented by a small weekly allowance from the Society of St. Vincent de feast day. Paul, to pay rent and purchase the cheapest food. But they were happy, because they loved each other with true brotherly love. On Sunday they went to Mass and Sunday school in the morning, and sometimes in the

afternoon they visited Central Park to see the animals. They would stand before the monkey cage for hours, enjoying the mischievous antics, which gave so much pleasure to the poor little cripple.

It was only three days before the anniversary of the coming of the Christ Child. The shop windows were filled with almost everything in hundreds of homes in the great city there were clouds darker than those that seemed to obscure the sunlight from his own little room. the human mind could imagine or everything that human heart A great and pleasant surprise was awaiting him at the Herald office. There was Little Billy, and he was could desire. On a previ-ous Sunday the two boys had not in line, but holding a reception gone down Broadway as far as the in front of the office, where he stood Battery, stopping before the well-filled windows to look at the display chatting with the boys. What change in his appearance as he stood of toys and other Christmas attracthere wearing a handsome suit of In one window Tom saw clothing and a fur-lined overcoat

something for which his childish Joe was too polite to ask his friend heart longed. A child often craves a where he got this rich outfit, though he did say toy more than a miser craves gold. But the crippled child was too see that Old Santa came to see you thoughtful to impose upon his brother so much as to ask him to so soon.'

"You bet he did!" replied Little men are not willing to pay the price for success. A grant men lose pour lose in New York to earn poor boys in New York to earn money for the purpose of buying \$5 he wants to see you. He did not wait to fill our stockings, but picked Christmas presents. He did not know that in a certain box that once up the whole kit of us, and took us in a big automobile to a shining flat belonged to his mother, there was almost enough money to buy that full of brass beds and other dandy things. Now I am going to help you precious article. During the summer and autumn Joe had worked hard sell your papers, and then you must come home with me to see Old Santa. that he might save enough to pur-chase a suit of clothing and a toy for Say, Joe, I will tell you who he is. He is my uncle, just from Siberia, or Tom at Christmas. That he might add to the pennies in the box, Joe Australia, or some other heathen place, where he made a pile raising had run many errands and had carsheep. After he raked off his fortune ried many packages when his other work was finished. That mysterious he came here to find mother. He had to hunt for us, and said it was worse box contained nearly \$5, and Joe expected to add to the sum before than being lost at home with his sheep, for they could find the ranch, Christmas eve, when he would make but he can't find his way in New his important purchase. York. Joe, he is a stunner, sure, and The day after the two boys had wandered down Broadway, Joe had as big as the iron man in the park. But, come, let's hustle, for I want bade his little brother good bye as you to see him. When I told him what

THE CATHOLIC RECORD

OUR CHURCH AND THE BIBLE

swear, nor smoke cigarettes. On awear, hor smoke cigarettes. One day last week he was picking up a bundle down at the Battery for a poor old lame woman. A big boy pushed him over, and he fell against It is the very old calumny against the Catholic Church that in the Middle Ages she had the Bible "chained" and withheld from the "chained" and withheld from the perusal of the common people. The fact is that in those days she had copies of the Bible "chained" at the doors of her churches in order to give the faitheld an computing of once the woman, and she was hurt so much that two of the cops took her to the hospital, and another cop took Little Billy to the station house, and he was fined \$5, and because he couldn't pay the \$5 they locked him up for thirty days." the faithful an opportunity of con-sulting the sacred pages. Printing had not as yet been invented, and monks who did the transcribing of Joe asked where Little Billy wa confined. He had made up his mind what to do. He had heard the priest the text could furnish, with all their devoted labor and art, only a limited number of copies. At no time did the Church forbid the reading of a We should show our love for the Christ Child at all times, but especially at Christmas," and he Bible with proper commentaries. Always did she forbid and does now forbid the reading of a Bible with such commentaries as knew that the best way to show love for Him is to help those who are in

would conflict with their infallible teachings. In accordance with the dispensation of Jesus Christ—the Church is infallible, and God's inspired word must necessarily agree with her doctrines. The Scriptures pennies, he found that he had \$4.50. The fine was \$5. How could he get would have no value whatever without the certainty of their inspiration -and this certainty was only and could only be established by the inadmit fallible voice of the Christian Church. The right of private interpretation his helplessness, but to think how he could earn the money. He looked out the window and was delighted to insisted upon by the Reformers of see that the snow was falling in great white flakes. He put his brother to bed, and went out and soon earned 50 cents by sweeping the sixteenth century and the leaders of Protestant churches to day is a monumental folly, and if Christ had sanctioned it He would have been the rankest of impostors. The Catholic Church allows the right of private interpretation so far as it is compatible with common sense. On essential doctrines, which are a part of the deposit of faith, whether so found in the Bible or a legacy of continuity of belief established by tradition, there can be no controversy without discrediting the truthfulness of God and the Saviour Jesus Christ As to what is essential and non-essen tial the Church must be the supreme window last Sunday? I wish I had \$5; I would give it to you to buy it arbiter-for she speaks with author ity and infallibility. There are plenty of things left in the Bible for for me. If I had it I could ride private interpretation and contro-Joe tried hard to keep his tears versy. back, when he said : "Never mind,

In these days of unbelief the Church has become the champion of The two boys went to bed, but only the Bible, and the chief defender of its inspiration. She stands for its integrity, its divine origin from the pen of inspired writers, its spiritual value and comfort. She encourages her children to read the Bible, her mas morning. Never had he so longed for money as he did that night, and when Tom was sleeping he rose and knelt by this side of his bed and asked the Infant Jesus to priests to establish Bible classes in their congregations, her families to cherish it as their best book on the parlor table and most treasured ornsend Tom something for the great ament of their libraries. Under the The next morning Joe went down present Supreme Pontiff Pius X. she appointed a learned commission, town with a sad heart. Every win-dow he passed seemed to contain a which has for several years been engaged in the work of a new trans hobby horse, and yet his poor, lonely, lame little brother could not have lation and thorough revision of the Bible by comparing St. Jerome's Vulone. He thought of how many homes in that rich city would be gate with the original and other texts, which date back to the earliest made happy Christmas morning, and Christian times. The Catholic Church stands not only for the inof how drear it would be in at least one home; and that one his own. spiration of the Bible, but for the He did not realize the sad fact that divinity of Jesus Christ as revealed in its pages, by which He is proved to be the Second Person of the Blessed Trinity made man — really and substantially the God-man. She is

therefore opposed to Modernism, and that religious indifferentism prevailing in the Protestant churches, whose teachers make Christianity a mere code of ethics with Christ as its central figure and expounder. It is not difficult to forsee that in the final disintegration of the sects the Catholic Church will be the only champion and defender of the Bible, as an inspired book. "I'm awful glad, Billy, to

How solicitous the Church was to America at least, the trend is all the preserve the Bible and to spend her best genius on the elevation of other way. It publishes the names of certain apostate priests who are now working with the Episcopalians gan collection of bibles and prayer. in the attempt to proseltize amongst As America books given at Columbia University in connection with the Episcopalian the foreign emigrants. stated recently "we could say a good deal on the significance of the conconvention. Professor Smikhovitch, versions from Rome, but this is too who is an authority, describes them "Massive 'jeweled manuscript covers, a thousand and more years well understood to make it worth while.' old, are there, and marvelous hand-To show how false is the inference illumined manuscripts, their gorgeous of the Guardian that Anglican "Cath colorings and exquisite workmanship the result of years of toil by ancient olic " theories are gaining ground here, we have only to instance the monks and mediæval artists. Many action of the recent General Conof them were once the dearest pride vention in absolutely refusing to and delight of kings and emperors consider the much mooted "change and Popes. Only potentates such as these could command the services of of name." The prophecy that Dr McGarvey made six years ago, that the men who produced most of the the Broad Church tendencies of Morgan manuscripts - men whose Anglicanism would sweep everything talents and skill were the rarest of before them, has been abundantly justified. The lay and clerical dele the time, and a few of them true gates to the last General Conference masters whose gifts to the centuries have not been surpassed." Apropos of the Constantine Jubilee adopted two resolutions by an over whelming majority that prove which this year, Professor Ernst von Dobs way the current of thought is setting. ceutz, in a recent lecture before the Lowell Institute, gave an interesting It was resolved that the Episcopa Church send a delegation to the Fed picture of the influence of the Bible eral Council of Churches, which ex on civilization, beginning with Con-stantine and the Edict of Milan. It ists "to manifest the essential one ness of the Christian Churches of America." And, secondly, the Miswould be well for Protestant bigots, who are still babbling about the sion Board was to be instructed to Bible having been "chained" by the co-operate with other Christian Churches in the mission field. Both Catholic Church in the Middle Ages, to consider his remarks : those resolutions, it is true, were negatived by the House of Bishops, "It was at this time that the parchment took the place of the rolled papyrus. It came first from the law but this does not lessen the witness of the House of Delegates to the curpapyrus. It came his from the law schools and was known as the Codex, and was the copy used for the Scrip-tures. Thus the Bible gave mankind the form of all its books to day. The package containing everything the rent opinion amongst those elected to represent the Church at large. "The Living Church" of November 1, commenting on this action of the House of Deputies, says : "The new shape did much to popularize the use of the Bible. Men and wo-House of Deputies, by a large major-ity in both orders, resolved to accept men took up the work of copying it as an ascetic task—which sometimes the platform of the Federal Council of Churches, and to constitute the earned them their daily bread. Where there had been plain copies in and before he left it was settled that Protestant Episcopal Church one of the affiliated bodies in that organizaan unskilled hand, we now find sump tuous books made of finest parch * * * It is enough now to say tion. ment, with purple tinting, and that, in our judgment, had the meas with the sacred text written in gold and ure been rejected by the House of Bishops, the dismay that followed silver. Sometimes the margins were covered with fine paintings. the Canon 19 legislation of 1907

"The place given to the Bible is would have been hardly a ripple best shown by the fact that it pre-sided, or was supposed to preside over the great councils of the time, a copy of the book always being placed upon the presidential chair. The Bible began at once to exercise its delegates expressly elected by the members of the Episcopal Church to legislate on their behalf.

land. nave decided to remain laymen, but

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Church of England has continued at an accelerated pace since the conversion of the 70 monks and nuns who endeavored to live as Benedictines in the Establishment. Both Caldey Abbey and St. Bride's Abbey have bespiritual centres for distressed High Church people, and many scores have already followed the "religious" into the fold of Rome. But the most emarkable sequel is the submission of no fewer than 7 Anglican clergy men. Four of these converts met at Charing Cross Station a few days ago and traveled to the Continent, route for Rome, where they will study for the priesthood in the College of the Venerable Bede. Their names are the Revs. Reginald Elkins, M. A., Lincoln College, Oxford, and Ely Divinity College, formerly curate of St. Augustine's Kilburn, N. W.; Ronald Alexander (grandson of the first Protestant Bishop of Jerusalem) who has been a Cowley Brother for some years; Arthur Dudley, A. K. C., curate of St. Stephen's, Upton Park, East, and Percy Gateley, curate in charge of St. Saviour's, Saltley, Birmingham. Three other clergymen who have recently been received into the Catholic Church are the Revs. Ewart Hillvard Swinstead, B. A., St. Edmund's Hall, Oxford, and Cheshaint Theological College, formerly curate of All Souls' Clapton, N. E.; William Anderson, B. A., Emmanuel College, Cambridge, and Lincoln Divinity School, and curate of St. Cyprian's Cardiff, and Leonard Allan Corsbie, of St. Andrew's Plainslow and St. Lawrence's Northampton. These will proceed to the Collegio Beda later. A number of the clergy are in retreat at Caldey, and Dom Bede Camm, O. S. B. (formerly an Anglican curate at Kennington) stated in a sermon recently that letters were pouring in to the monks at Caldev from clergymen in high positions in the Church of England, whose views might be expressed in the words: "We cannot long re-main as we are. Pray for us."

The Guardian newspaper has taken fright, and by way of an offset is try-ing to assure the Anglicans that in

compared to the sea of indignation that would have swept over the Church. We feel that the resolutions proposed simply swept away the his-torical position of the Anglican com-munion." And yet, let it be noted, these resolutions represent the con victions of a "large majority" of

Moreover, the conversion of another High Church clergyman, Rev. Harry B. Sanderson, registrar of Bishop Grafton's Diocese of Fond du Lac, reminds us that the movement here is identical with that in Eng-Mr. Sanderson makes about the thirtieth High Church clergyman to enter the Catholic Church in America since the famous Open Pulpit Canon was passed. Of these 30 ministers 25 are now either priests or theological students, whose earnest ness has been proved by their will-ingness to submit to the regular course of studies requisite for the reception of holy orders. The others

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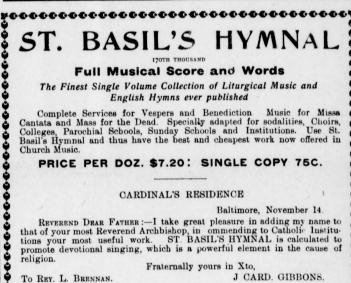
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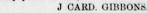
We are continually hearing from grateful people who have had experi-ences like that of Miss Alice E. Cooper, of Niagara Falls, Ont., who writes :

COMPLETELY CURED

ences like that of Miss Alice K. Cooper, of Niagara Falls, Ont., who writes: "I wish to express my gratitude to you for the benefit I received from your most wonderful Dyspepsia Tableta. Having taken other medicines without having received the slightest relief, I heard of your Na-Dra-Co Dyspepsia Tableta and thonght I would give them a trial. I have been completely cured of dyspepsia. I will be only too pleased to give them a fair trial." Na-Dru-Co Dyspepsia Tableta sot only give the immediate relief from heart-burn, flattlence, acidity of the stomach and biliousness, which isso much needed, but if taken regularly for a few days or weeks they completely cure the most aggravated cases of stomach trouble. When for 50c, you can get a box from your druggist, why go on suffering? National Drug and Chemical Co. of Canada, Limited, Montreal.

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OF DYSPEPSE

influence upon the law. We can trace in the legislation of Constantine himself when he forbids the branding of criminals upon their faces, giving as his reason that the image of God ought not to be marred —an idea drawn from his interpre-tation of the Bible. In the homes of the people the Bible held a para-mount place. Texts and inscriptions from it were painted upon the walls and furniture of every home. Sculptors and artists began to treat only biblical subjects. The Bible ruled biblical subjects. The Bible ruled not only the public but private life."

And so the monuments of the past are vindicating the truth and estab lishing the fact that in every age the Catholic Church was the advocate of enlightenment and progress.—Inter mountain Catholic.

all except 1 have persevered in the SECEDE TO ROME

MORE CONVERSIONS SEVEN ANGLICAN CLERGYMEN REMARKABLE SEQUEL TO THE CON VERSION OF THE CALDEY BENE-DICTINES Written for the Catholic Standard and Times The Romeward movement from the

A great many young men lose their heads when "luck" opens the door. They seem to think that they were born under a "lucky that everything is coming star." their way.

Many a man has been ruined by a 'run of good luck."

When everybody is talking of what a lucky man you are, you may be pretty sure that you are on dangerous ground ; for you are likely to get the big head," one of the most fatal business disasters; for, when a man gets the "big head," he does not take the same precaution, the same in finite pains. He is more venture some, and he unconsciously banks on his reputation for being 'lucky."

WEAK MEN CALL IT LUCK

There is not a particle of reason why the good luck which followed you should continue for even a single day. There is no science back of it, no principle behind it. Results are produced by causes only, and the cause must be as large as the effect. It is the weak man who calculates n "luck" helping him along, and trusts to somebody to boost him into a position or waits for some one to die and leave him a fortune.

The man who is made of winning material makes out his life's pro-gram, reasons out every move. He does not depend upon winning a victory by chance. He leaves no in the long line and asked: "Say, loopholes for failure. He plans Mike, is Little Billy sick?" loopholes for failure. He plans every move ahead just as a shrewd chess player does. He does not de-pend upon a "lucky" move or a mistake of his antagonist.

These flimsy excuses are mere makeshifts, which as a rule are confessions of lazy weaklings, admissions of a lack of disposition to push one's way.

The strong, positive man does not reckon upon the "luck" he may have. There is no place for it in his program. If it comes to him, he looks upon it as Roosevelt looked upon the

tions.

soon as they had finished their break fast of bread and milk, and hurried to the Herald office for papers to sell to the "early birds," as he styled those who started to work at 7 o'clock. He knew a number of boys and they were all kind to one another, sometimes advancing a loan to an unfortunate companion without requiring security. That morning he missed one of his friends, a red-headed Irish boy known as "Little

Billy." He remembered that he had not been about for several days, and he called to the boy in front of him

"No, Joe," replied Mike, "Little Billy is locked up. The cops got him, but it wasn't his fault. He is up for thirty days. I am downright sorry for the little cub, for he is square all through.'

Joe's face grew sad, and at the risk of losing his place in line, he begged Mike to step aside long enough to tell him all about Little Billy's mis-

fortune, for he imagined that the poor boy had offended in some way the majesty of the law of the great city of New York.

you had done for me, he said : 'Well, he something of a boy. I must find him before Christmas, sure.' " The night before Christmas Little Billy and Joe worked hard in the

latter's room, a'ter Tom had gone to bed, lamenting because his brother told him he must not expect Santa Claus, who had too many places to visit. His surprise may be imagined the morning when he found a Christmas tree, beneath the branches of which stood the famous hobby horse, on whose back was a large

child could imagine or desire. He was not less delighted to see Joe dressed in a handsome suit and furlined overcoat, ready to start to church to be present at early Mass. Later in the day Little Billy piloted his uncle to the boys' room

Joe and Tom were to live with Mrs. Maloney in the flat and attend school with Little Billy, that they might be prepared to earn the necessaries of life without selling papers on the street.—Milton E. Smith in the Cath-olic Standard and Times.



THE COWAN COMPANY, LIMITED . TORONTO CANADA

JANUARY 8. 1914 THE CATHOLIC RECORD EIGHT they are constantly cropping up. They are indications of the need felt for something to fill the vacuum caused by Protestant loss of faith in CHARTER 1854 ME BANK OF CANAD TEACHERS WANTED Believe" called attention to the fact When in Trouble A DISTINGUISHED VISITOR TERESTING ITEMS ABOUT THE CHARACTER AND ACHIEVE-MENTS OF MR. WILFRID WARD MING TO PHILADELPHIA BY INVITA-MING TO PHILADELPHIA BY INVITA-A DISTINGUISHED TWO TEACHERS WANTED, ONE ENGLISH speaking teacher wanted to teach in the Cobalt Separate School, and also one French speaking. Apply, stating experience and salary expected, to F. H. Bouneville, Cobalt, Ont. Isyo-tf WAN FED EXPERIENCED TEACHER HOLD-ing second class. professional certificate for with your Kidneys do not feel blue. Visi mearest Drug Store and get a bottle of teachings that derived their validity from belief in the divine inspiration of the Bible.—Freeman's Journal. SANOL Kidney Remedy INTERESTING ITEMS ABOUT THE ing second ERIENCED TEACHER HOLD-S. S. S. O. 2. Bromley. Apply immediately stating salary and experience. Duties to begin Jan. 5th, 1914. Mr J. Breen, Sec. Treas, S. S. No. 2. Bromley, Bulger, Out. This is a positive cure for Gall Stones, Kidney Stones, Kidney and Bladder troubles, Gravel, Rheu matic Pains, ailments of uric acid origin. unt that is opened in the name of two or more An account that is opened in the name of two or more persons is termed a "Joint Account." Any of the parties to such an account have the privilege of withdrawing or depositing money over their own name, and in case of the death of one of the parties the amount on deposit may be withdrawn by the survivor, or sur-vivors, without any formality or process of law. Funeral Directors ed by Physicians and Surgeon Price \$1.50 per bottle Leading Druggists. WANTED A TEACHER FOR NO. 4. ASPHO-del must have a second class Normal certi-ficate. Apply stating salary to Patrick Heffernan, Westwood. P. O., On. 1835 3 Correspondence invited. Free literature and test COMING TO PHILADELPHIA BY INVITA-Smith, Son & Clarke terlies one finds articles by him from TION OF THE AMERICAN CATHOLIC terlies one finds articles by him from time to time, invariably on Catholic themes. But in the sphere of peri-odical literature his chief work cen-tres round the Dublin Review, TEACHER HOLDING A SECOND CLASS Professional certificate wanted for S. S. No. 10 ters and Embalmen entirely private. Mr. Ward is the only Catholic member of this most HISTORICAL SOCIETY office 394 Richmond St. Local Manager 115 Dundas St. 629 Dundas St. Professional certificate wanted for S. S. No. 10, Nepean (near Ottawa). Duties to commence Jan, 14h, 1914. Salary §600 per annum. State experi-ence. Apply M. J. Kennedy, Sec. Treas., Jockvale, Oct. Mr. Wilfrid Ward is fifty six years Phone 586 Phone 678 BRANCH OFFICES IN MIDDLESEX COUNTY of age, tall and stalwart, fresh-com-plexioned, his hair and beard some-what shot with silver by hard work, with an intellectual head and foredistinguished and exclusive dining Open Day and Night ILDERTON, THORNDALE, MELBOURNE, KOMOKA which under his editorship has come society. Among its members are the Earl of Rosebery, Mr. A. J. Balfour, to occupy a proud place among scholarly and influential publications. The "Athenaeum" of the 19th of July DELAWARE, LAWRENCE STATION TEACHER WANTED FOR THE PEMBROKI Mr. Asquith, Sir Edward Grey, Vis-count Haldane, Lord Hugh Cecil, by the light of a boyish sense of fun, which he inherits from his father. He is a great believer in the import-ance of regular exercise, being a hard walker, a persistent bicyclist and an enthusiastic player of golf. Yet in addition to the regular practice of these pursuits and his favorite recrea-tion of music, he contrives to get The "Athenaeum" of the 19th of July of the present year speaks of the Dublin Review as one of the best written reviews of the day. It is safe to say that no Catholic maga-zine, excepting the heterdox "Home and Foreign Review," under Lord Acton, was ever placed so high by the non Catholic critics before. And R.C. School. An assistant teacher holding Normal School certificate: Salary \$400; to enter i duty January 5th 1014. Applicants to produce test monials and state experience. A. J. Fortier. Secy. 386.2 John Ferguson & Sons Earl Curzon, Lord Avebury, the Archbishop of York, Sir George O. POSITION WANTED MARRIED MAN REQUIRES POSITION AS 180 King Street O. M. B. A. Branch No. 4. Londo 1836-2 Trevelyan and a few others of equal The Leading Undertakers and Embalmers Open Night and Dav Telephone—House 3/3 Factory—543 janitor or caretaker, understands furnaces and boilers. 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If you have the elements of the start of It may surprise those who know Mr. Ward by repute chiefly as a writer on the philosophy of religion and a Catho-lic publicist—a latter day follower in the footsteps of De Maistre and Mon-talembert—to learn that he is an accomplished municit TEACHER WANTED FOR COATHOLIC Separate school No 1. MGGillwray, One hold-ing Normal school certificate. Salary \$450. Apply stating experience, etc. 1837-2 TEACHER WANTED A SECOND CLASS professional teacher for school writin No E. C. Killingsworth lecturer of like prominence and such splendid Catholic achievement would Canvassing Agent for Eastern Ontari-for weekly family paper. Apply status, age and experience to stammering. They trea rely the habit, and in If you have the slightes r speech don't hesitate Funeral Director be difficult to find, to say the least. A large audience will find the Aca-Open Day and Night pa demy of Music on November 14 to hear his stirring recital of the great BOX A, CATHOLIC RECORD 491 Richmond St. Phone 8971 The Arnott Institute, Berlin, Ont., Can. professional teacher for school section No. 9 Lancaster. Salary \$500 per annum. None other need apply. C. McRae, Sec. Treas., North Lan-caster, P. O. LONDON, CANADA by whited ward. Among the principal books written by Mr. Ward are the "Life of W. G. Ward," his father; "The Life and Times of Cardinal Wiseman," "Wit-nesses to the Unseen," "Problems Catholic revival of the past fifty years. He has himself been a large part of the movement, and his rare WANTED A SECOND (LASS PROFESSION-al teacher (temale) for Arnorior Separate school. Salary Sayo per annum. Duties to commence Jan. 5th, 19:4 State experience and enclose copies only of testimonials, to M. Galvin Sec., Armpiro, Oat 1837 1 **Record Standard** talembert—to learn that he is an accomplished musician. His talent gift of insight and faculty of storytelling will enable him to make this this direction is very remarkable **50**c. Library for Everybody and Persons" and "The Life of Car-dinal Newman." This last work has interesting theme picturesque and and far beyond the ordinary drawingroom range. He has a voice of ex-HOUSEKLEPE & WANTED authentic. tensive compass, an excellent mem-HOUSEKEEPER WANTED FOR A PRIEST for a country parish. Not much work but must be a good cook and tidy. Location fine. Ad-dress Box D. CATHOLIC RECORP Office. 1837-3 been received by the reviewers every ory and the power of catching the mood of his audience and of framing where with a chorus of praise. One DIED prominent critic has said that if Mr. NOVELS AND RELIGIOUS BOOKS BY THE BEST CATHOLIC AUTHORS Wilfrid Ward wrote in French he would find a place among the Forty KEOUGH.-On 22nd July, 1913, Elizaan effective and varied extempore HOUSEKEEPER WANTED programme, grave or gay. He sings with equal ease in French, German, Italian or English. Perhaps his beth, beloved wife of Michael Keough WANTED HOUSEKEEPER WANTED in Western Ontario. State exper ence etc., to Box C., CATHOLIC READED, London Ont. 1836 ff Free by Mail. Fifty Cents Per Volume Liberal Discount to the Reverend Clergy and Religious Institutions of Georgetown, Nfld. May her soul Immortals of the French Academy and another said that Ward has the FIGRANES, by Rev John Joseph Franco, S. J. An absorbing story of the persecutions of Catholics in the fourth century, and the attempt of Julian the Apostate to restore the gods of Homer and Virgil. LADY AMABEL AND THE SHEPHERD BOY, by Eizabeth M. Stewart. A Catholic tale of England, in which the love of an humble shepherd boy for the daughter of a noble English family is ridiculed. In the course of time various concernment. Italian rest in peace! MAYNE.-At. St. Joseph's Hospital, most delightful sketches are his con-densed Gilbert and Sullivan operas, right to be accounted the intellectual heir of Cardinal Newman. Mr. T. P. O'Connor places Ward's "Life of New-NOVELS **Xmas Gifts** Guelph, on the 18th of August, 1913, BIT OF OLD IVORY and Other Stories. This beautiful collection of tales is a veritable bower of blossoms sweet and fragrant They are truly leg-acies left to us by Heaven, and as such should be tr-asured by every Catholic household. which he renders-from memory-with admirable spirit and effect. Charles D. Mayne, of Goldstone, Ont. May his soul rest in peace ! Appearate to teache the goal of total and the second of the second and the second of the second and the second of the second and the second a man" among "the great biographies SICK CALL OUTFITS, contain-COLLINS —At the residence of his daughter, Mrs. J. Shipman, 8 Leslie of literature," and writes in enthus-iastic praise of the "brilliancy of this Mr. Ward's first entree into the doresults in her marriage. MAY BROOKE, by Mrs. Anna H. Dorsey. The story ing everything necessary for admin-istering the Sacraments to the dying. Xmas price \$4.50. Also Gold Ros-aries. OPEN EVENINGS. nain of polemics was in 1884, when DOUBLE KNOT and Other Stories, by Mary T Maggaman and others The stories are excellent and have much pathos and humor scattered he had a controversy in the National street, London, on Friday, December 26, 1913, John, beloved husband of biography." All in all, it cannot Review on agnosticism and positiv-ism which the Saturday Review discussed, calling it "the quadrilaterthe least literary that in Mr. escape the least literary that in Mr. Wilfrid Ward the English speaking Catholic world has a champion of through them. THE FRIENDLY LITTLE HOUSE and Other Stories, by Marion Ames Taggart and Others. A library of short stories of thrilling interest by a group of Catholic authors that take rank with the best writers of contemporary fiction. the late Mary Collins, aged sixty-nine years. May his soul rest in ANGLED PATHS, by Mrs. Anna H. Dorsey As a novel Tangled Paths is admirable; and if the a novel Tangled Paths is admirable; and if the author will compare this very satisfactory produc-tion with her earlier work, "The Student of Blen heim Forest" for instance, she can almost sing the "Nunc Dimittis," for her improvement is so marked that she seems in her work to have almost reached its climax."—Ave Maria. al duel." The other three "duelists" were no less distinguished protagon characters ONE CHRISTMAS EVE at Roxbury Crossing and other Christmas Tales, by Cathryn Wallace This is a volume of delightful little stories for the ...young. They are tales to attract and are written in most winning style. Christmas is coming. This will make an excellent gift book. rare courage and power and one who has deserved well of the Church dur-J. J. M. Landy peace! **Catholic Church Goods** THE LADY OF THE TOWER and Other Stories by George Barton and others. This is a collection ists than Herbert Spencer, Mr. Fred-THE LADY OF THE TOWER and Other S by George Barton and others. This is a coll of short stories which will please the most is out taste. The volume compress fifteen s which are all worthy to live in short-story i ture. Most of them are delicate little love the others, stories of adventure or mystery. ing his veteran service in her behalf. HALIGONIAN .- What you require its climax."—Ave Maria. THE ALCHEMIST'S SECRET, by Isabel Cecilia Williams. This collection of short stories is not of the sort written simply for amisement: they have their simple, direct teaching, and they lead us to think of and to pity sorrows and trials of others rather than our own. would occupy more space than we can spare. You will find a Directory erick Harrison and Sir James Fitz. OS YONGE ST., - TORONTO There is little else in the life of will make an excellent gift book. AILEY MOORE A tale of the times, by Richard Baptist O'Bren, D. D. Showing how eviction, mute administered in Ireland, together with many stiring incidents in other lands. The story tells of the heroic lives of our Irish grandfathers and grandmothers. There is no lack of incident and accident. For those interested in Irish history of these later days Ailey Moore in a new dress will serve a good purpose. James Steven, the famous Judge PHONE MAIN 6555 this man of letters but devotion to the in any newspaper office that will give you the desired information. Frederick Harrison in replying to Catholic cause. If his writings have Mr. Ward applied to him, with a At the Episcopal convention held recently in New York City, there was THE SENIOR LIEUTENANT'S WAGER and ao Other Stories by the foremost Catholic writers. Altogether it would be hard to find a fuller book than this. The authors have used up a great amount of material which might have been dil-uted into many pages. It is a book that may be enjoyed for a few moments or an hour at a time, and it makes in every part of it for high thinking and righteous living. had mainly to do with questions and N THE CRUCIBLE, by Isabel Cecilia Williams. These stories of high endeavor of the cativitiams. change, Macaulay's famous saying of personages Catholic, so, too, has his public activity. His first assignment These stories of high endeavor, of the patient bear-ing of pain, the sacrifice of self for others good, are keyed on the divine true story of Him Who gave up all for us and died on Calvary's Cross (Sacred Heart Review). Gladstone in his youth,-that he has LONDON BAZAAR introduced a resolution favoring the proclamation of the marriage bans. "the rising hope of the stern and un-bending Tories." Harrison in the as a lecturer was when the board of Catholic Bishops of England deputed The following is a list of the prize winners at the bazaar, which was held in St. Peter's Parish Hall, December 8 to 15, in aid of St. Joseph's Hospital: I Gold watch donated by John S. Barnard, won by P J McKenna. For Francis. 2 Lady's valuable hand bag, donated by J. P. Cook Co., won by Louis Doyle, 95 Goulbourne ave, Ottawa. Heart Review). TEARS ON THE DIADEM, by Anna H. Dorsey, a novel of the inner life of Queen Elizabeth. So interesting that the reader will be loathe to lay it down before finishing the entire story. "DEER JANE," by Isabel Cecilia Williams. A sweet, simple tale of a self-sacrificing elder sister whose ambition to keep the little household to-gether is told with a grace and interest that are irresistible. bending Tories. Instrison in the Nineteenth Century Review para-phrased this by calling Wilfrid Ward "the rising hope of the stern, and un-bending Papists." This is a picturand so we see the misguided disciples him to give a course of addresses on "Modern Infidelity" at the great colof Henry VIII. picking up one by one the ends of the broken cords which once bound them to Mother Church, **RELIGIOUS BOOKS** THE TRAIL OF THE DRAGON and Other Stories, by Marion F. Nixon Rouset and other leading Catholic authors. A volume of stories which make very interesting and profitable read-ing for young and old. lege of Ushaw in 1890. For several DEVOTION TO ST. JOSEPH, by Rev. Father Joseph An hony Patrignani, S. J. Translated from the French. esque little bit of history, and the prophecy has been amply fulfilled. years he was examiner in mental and and which were so ruthlessly severed in 1534 by the unruly first head of the Church of England.—Missionary. moral science to the University of 3 Cut glass pitcher, donated by D. H. Howden, won by Mrs. H. McCarthy, 1015 Jeffers n ave, which make very inclusion and provide the second se reland. His experience and interest In connection with this same con-Cetroit. 4 Easy chair, donated by Ontario Furniture Co., won by Michael Walsh, Oil Springs. 5 Diamond ting, donated by C. H. Ward and Co., won by Mr. A. H. Beddome London. 6. Set of books donated by Senator Coffey, won by J. Whittaker, 6 Spratt ave, Toopnio. 7. Silver syrup pitcher and tray, donated by Thos, S. Hobbs, won by J. E. McDonald, St. Mary's Ont. in securing adequate scholastic facil troversy there appeared in the St. irresistible. LOUISA KIRKBRIDGE, by Rev A. J. Thebaud, S. J. A dramatic tale of New York City after the Civil War, full of exciting narratives infused with a strong religious moral tone. LIFE OF THE BLESSED VIRGIN. By Rev. B. Rohner, O. S. B. James' Gazette some chatty verses entitled "The Ballad of Belief." It ties for Irish Catholics led to his TWENTIETH CENTURY Civil war, full of exciting narratives infused with a strong religious moral tone. THE MERCHANT OF ANTWERP, by Hendrick Conscience. A novel of impelling interest from beginning to end concerning the romance of the daughter of a diamond merchant, and Raphael Bars, who, through the uncertainties of fortune, earns the parental approval of their marriage, which had been withheld on account of difference in social position. appointment on the royal commission RELIGION inquire into university education THE LIGHT OF HIS COUNTENANCE. By Jer-ome Harte. A highly successful story. The plot is flawles, the characters are natural, their con-versation is sprightly and unhampered, and there are bursts of genuine comedy to lighten the tragic darker shade: will be of interest to set down here in Ireland. He is also a member of the Catholic University Education lines which bear on the distin-One of the clerical champions of the guished visitor who is coming to Philadelphia from over the seas : By Rev. J. Stapleton. EXPLANATION OF THE COMMANDMENTS By Rev. H. Rolfus, D.D. new religion, which is to take the place of old fashioned Protestantism, Board for Ireland, and for upwards 8. Beautiful hand made punch work centre piece lonated by Mrs. Darcy, won by D. Derbishene of thirty years he has been one of the council of the Catholic Union. 9 Ten dollar gold piece, donated by a friend, won y Mrs. A M. Tillmann, London. 10. Handsome branch and a friend, won has been giving the New York World "Says Wilfrid, 'Pray list to my notion, HER JOURNEY'S END. By Francis Cooke. A story of mystery, of strife and struggle, of petty jealousy, and of sublime devotion. MARIAN ELWOOD, by Sarah M. Brownson. The story of a haughty society girl, selfish and arro-gant, who awakes to the shallowness of her exist ence through the appreciation of the noble char-acter and religious example of a young man whom she alterwards marries. EXPLANATION OF THE HOLY SACRIFICE OF THE MASS. By Rev. M. V. Cochem. EXPLANATION OF THE HOLY SACRA-MENTS. By Rev. H. 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Whate'er may theology write, the Synthetic Society in 1896, and he Whatever the Church may decree, My soul shall acknowledge as right, is still its honorary secretary.

And that's the religion for me.' The verses just quoted may not rank high as poetry, and they are not quoted here for their literary excel-lence, but only as a characterization of the "stern and unbending young Papist" who thirty years back had the courage and the ability to enter of religious controversy against the doughty champions named above. The verses however named above. The verses however recall those other lines which welled the Catholic Union to congratulate

time, such as, for example, at the coro-

Hess is his name. At present he is pastor of a Congregational Church in New York City. He proclaims that he believes " not in creeds, but deeds." He evidently thinks that there is no connection between what one believes and what one does. This shows that he is not strong on psychology, however he may equipped as a propagator of new

ideas about religion. He would have "pious talks," give way to "moving pictures." Well, moving pictures may be good or bad. But, in the opinion of the Rev. Mr. Hess they have the redeeming qual-

Conscience and watter marines. Conscience Theoroughly interesting and well written tales of Flemain life, including "The Recruit," "Mine Host Gensendonck," "Blind Ross," and "The Poor Nublemar".

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of two cousins who are left in the care of th very wealthy but eccentric uncle, who profes no religion and is at odds with all the world. follows them through their many trials and esp iences and contrasts the effect on the two disti

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nation of Edward VII., when he was one of the gold staff officers and was a

from the heart of Tennyson on the death of Wilfrid Ward's father, a generous tribute which for pure poetic value has seldom if ever been excelled in any epitaph in English :

not find,

Whose Faith and Work were bells of full accord,

My friend, the most unworldly of mankind,

Most generous of all Ultramontanes -Ward

How subtle at tierce and quart of mind with mind, How loyal in the following of thy

Lord."

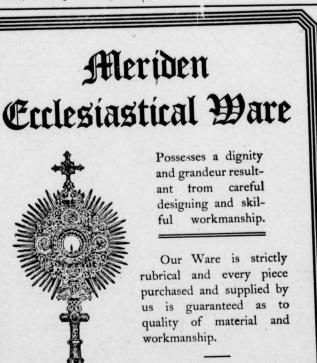
Like father, like son-in their unbending allegiance to their Catholic faith and in their eager and keen. witted championship of it ; "Papist" the one and the "Ultramontane" the other.

other. Tennyson, the neighbor of the Wards on the Isle of Wight, after the passing of the father, found in young Wilfrid a very congenial companion. For many years before the laureate's death the venerable poet used to the palls three or four afternoons take walks three or four afternoons a week with Wilfrid Ward. In a very interesting lecture on Tennyson, Mr Ward draws on these meetings with the poet for a number of interesting opinions and sidelights of his character, and the lecturer introduces some of the poet's favorite passages, reading them in the exact manner in which the author himself was wont to recite them. It is a sketch full of interesting personal details of favorite poet, touches that reveal the true Tennyson and make him to

live again. It will be unnecessary, however, notwithstanding the references just made to poetry and a poet, to say that Mr. Wilfrid Ward's achievements in the field of letters do not lie along the ornate paths of poesy. At the early age of twenty eight he marked the ground on which he was to erect the monument of his literary fame. when his volume on "The Wish to

the King on his accession. He has The Club, a small dining society founded by Dr. Johnson, Sir Joshua In every parish of the Diocess of London the distinction of being a member of "Farewell, whose living like I shall It meets once a fortnight while Par-

Reynolds and Edmund Burke in 1764. It meets once a fortnight while Par-liament sits, and its proceedings are



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ity of being enterta alks," which come under his condemnation, will bore those who, like himself, have lost faith in doctrinal teachings. He, therefore, lets us know that "not long sermons" but "stirring races" make up what may be called the curriculum of a "Modbut

ern Church," in which "free baths are to take precedence of "rented pews.

The Protestant clergyman entertaining this view of what religion should be as a church, or as the New York World calls it "a plant," in which there are bowling alleys, shower baths, pool tables, gymnasium and a stage for theatrical performand a stage for theatrical perform-ances. In speaking of these adjuncts to his Church he says: "The twen-tieth century puts a premium on robust Christianity. Systematic ex-ercise is the best insurance. Do stunts. Don't be stunted. There is health in using a swimming pool, and health makes for character. The real Christian work is to help men to produce and maintain physical and spiritual health. This Church believes in a gospel of washing up in developing the individual."

We have here a rather grotesque way of stating that latter day Pro-testantism, if it would hold his own, must devote more attention to man's physical welfare. In other words, rotestant congregations must lay the principal stress on helping men to secure physical comforts. The bettering of social conditions is good in itself, but not if secured at the cost of sacrificing spiritual things. Converting Christian Churches into mere social organizations eventually would rob the world of the great lever that rob the world of the great lot or of has lifted society from the slavery of has lifted society from the slavery. The Paganism to Christian liberty. virtues born of that liberty would die of inanition, if all Churches became so many "plants" for physical culture.

Fifty years ago no such " plants " were in existence within the borders of the United States. Of recent years

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