

# The Catholic Record

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

VOLUME XXXVI.

LONDON, CANADA, SATURDAY, JANUARY 3, 1914

1837

## FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD'S appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer. It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why not, dear reader, have a share in that work by contributing of your means to its maintenance and extension? The opportunity awaits you: let it not pass you by.

LETTER FROM FATHER FRASER  
Catholic Mission, Taichowfu, China, Nov. 25, 1913.

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 year. May God bless your paper and bring it into every Catholic household in Canada. The good your kind readers have enabled me to do by their gifts 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 remittance of \$833.20. It will be about the end of January before we can receive an acknowledgment.

Previously acknowledged	\$3,142.75
John McEachen, Douglas	5.00
Mrs. Denis Kileen, Amport	5.00
S. A. C., Castleton Place	5.00
P. F. Cobden	2.00
Alfonso Foster, Scranton	5.00
J. J. Bench, St. Catharines	15.00
Miss T. Bench, St. Catharines	10.00
Donald McCormack, Kilmorty	5.00
Sault Ste. Marie Mich	10.00
St. Declan's Church, Lanark Co.	1.75
Friend, Cedarville	1.00
Memory of father, Montreal	1.00
J. S. V. Varock, Amport	1.00
Mrs. B. McHugh, Perth	2.00
E. H. Midland	2.00
Boy of 6th grade, Queen square School, Charlotetown	2.00
Subscriber, Colfield	1.00
M. D. Tibury	1.00
In memory of Mother, Mt. Hope	1.00
Jubilee Alm, Keame	2.00
Friend, Owen Sound	2.00
M. M. M. M., Cleveland	1.00
Friend, Canoe	1.00
Collected by Jas. Keough, Bonnie Bay	3.00
Subscriber, Farnborough	1.00
Agnes, Halifax	50
Mary L. Donnelly, Alliston	1.00
Friend, St. John's	1.00
R. B. Hibbs	1.00
Friend, Guelph	1.00
M. S. Murphy	1.00
Rod. J. McCormack, Alexandria	5.00
Friend, Headingley	2.00
Mrs. P. McDonald, Grace Bay	2.00
A. A. McDonald, New Glasgow	2.00
A. Requist, North Tetagouche	1.00
A. Friend, North Tetagouche	1.00
A. Friend, North Tetagouche	1.00
Brother, Kogation, Toronto	35.00
Friend, Antigonish	2.00
Brenda Byrnie, Perth	1.00
Mrs. Murphy, St. John's	2.00
Friend, Maryland	1.00
Friend, St. Peter's N. S.	1.00
F. O'Connor, Brockville	1.00
In memory of parents	1.00
In memory of mother	5.00
Subscriber, Kingsbridge	5.00
Allan McNeil, New Waterford	1.00
Thanksgiving, Ottawa	1.00
Friend, Apple Hill	1.00

## The Catholic Record

LONDON, SATURDAY, JANUARY 3, 1914

### TO BE REMEMBERED

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 disinterested 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 many platitudes 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 zealous 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 sod are on the roll-call of the sects. It is an old story and will be re-

peated unless we have men to take 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

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 cast a vote on election day. We say that it is shameful for well-meaning 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 individuals 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 exalted but protected by ignorant and vicious citizenship; he merely laughs and goes his way, contemning his opponents who talk endlessly and formulate 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 of citizenship. It means a proclamation that they have neither energy nor intelligence. It means that they 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 economic liberty and social peace. Many distinguished men have declared it

to be the issue of the age. Socialism, in so far as it proposes to bring about an improvement in social conditions, 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 iridescent 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 communitarian 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 so-called 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 the "Fathers of Socialism" that the doctrine of natural rights is alleged to be an invention of crafty ecclesiastics with the view of centering abstract morality in the individual that the masses may be thereby under their control. Political animus 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 conversely a materialist proclaiming 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."

"In the Observer of November 29," appeared a statement that, as officer in charge of the Bertillon room, I had roused over 400 prisoners during 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 professed Roman Catholics, is not true, and I desire to take this occasion to have public recitation 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.

### SLANDERING THE CHURCH

MR. JONES IS LIKE UNTO THE MAN WHO WROTE THE KNIGHTS OF COLUMBUS' OATH

"That brother Irving P. Jones, 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 belonged 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 anonymous 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, however, 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 in charge of the Bertillon room at the police headquarters in Minneapolis. When interviewed by our representative "Brother" Jones admitted that he had called upon the editor of the Masonic Observer and told 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 years, occupied the position which Jones now holds. Jones is an appointee of Mayor Nye. If he is not

affiliated with the A. P. A., his "choice item," which, according to his own admission, is a lie made out of whole cloth, shows that he is quite familiar with the tactics employed by these and other bigots to vilify their Catholic fellow citizens. This matter has been called to the attention of the Chief of Police of Minneapolis and of Mayor Nye. Both those officials candidly admit that it puts the police department of that city in a most embarrassing position. They regret the unwarranted statement made by Jones and repudiate it as wholly false and misleading. It is very difficult to see how they can retain in such a position a man like Sergeant Jones, even though he is a brother Mason. He is utterly unfit to occupy any position within the gift of the citizens of Minneapolis. A man who will deliberately lie about his fellow citizens, whether Catholic or Protestant, as Jones admits he has done, cannot be too speedily relegated to the obscurity 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 Observer:

"In the Observer of November 29," appeared a statement that, as officer in charge of the Bertillon room, I had roused over 400 prisoners during 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 professed Roman Catholics, is not true, and I desire to take this occasion to have public recitation 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 TO PROTESTANTS

BISHOP OF CREMONA SENDS GOOD WISHES TO THOSE WHO ADVOCATE UNITY—URGES THE PRACTICE OF CHARITY

Right Rev. Gereaman Bonamelli, Bishop of Cremona, Italy, in The Constructive Quarterly for September.

"To feel the necessity, and to seek 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 surprisingly 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 unite under one banner; in union is the only means of obviating religious pulverization and preventing the crumbling of faith under the constant gnawing of intolerance and every consideration of tradition and authority. Therefore I send my salutation and good wishes to the Protestant brothers who in the World Conference of the United States have studied the question and made wise proposals for reunion.

"I cannot, however, shut my eyes to the very grave difficulty of the enterprise: first of all, the situation of the Roman Church, which cannot recede from its position, or yield upon any essential point of its doctrine. The Roman Church, with its definitions, without being renegade to itself, 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 felt.

"For those who love the truth and sincerely aspire to unity, there must be some point of contact, 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 wishing for it, is in itself a great step. For the present, the best plan is to unite ourselves in charity. This most exalted thing is what was intended by Christ in the sublime prayer, the Pater Noster, which is the universal prayer, which precludes 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, and of kindness permits the fusing together of the most discordant elements and knows how to find the

hidden ways of concord. We can love each other, then, and pray together; pray to God that He may smooth out the difficulties which appear to us insuperable; pray to Him that a way out may there be found where our powers are insufficient; that He may conquer the resistance of our pride and our other passions; that He may pour into us that spirit of generosity which tolerates, overlooks, sympathizes and pardons; that He may place in our hearts the sweet climate of grace which persuades and overcomes without violence. No other than the Father Who is in heaven can work this miracle and fulfill in us the prayer of Christ that we all may be one as He and the Father.

"Still, we too must work with our powers, we must study the occasions which have produced the lamentable division in the Church; we must reduce doctrines within their just limits, and place them in their true light; we must separate what is essential and irreducible from what can be modified; we must endeavour to cut down distances as much as possible; but after this we must again make and command, fervent prayer to our Father and await from Him that spirit the consummation of which is perfect unity. May it please God that this be not long in coming!

"Reading over these few lines, in which I had desired to pour out my whole soul into the breasts of my brothers who are outside of our Church, I feel the need of adding one word more. Previous to the definitions made by the Roman Catholic Church, in the various ecumenical councils, union between the three churches was not difficult so long as they were of one accord to submit themselves sincerely and unreservedly to the judgment which the Universal Church itself should in future pronounce; if they all united in the supreme dictum of the whole Church, no church would feel itself offended, and the truth receive no injury thereby. But now that the decisions have been irrevocably pronounced, what further way can be found to secure the supreme authority of the Roman Catholic Church? How can we, as it were, put in doubt what has been declared undoubted and indubitable?"

### THE MORAL OBVIOUS

Special correspondence from Paris in the New York Sun notes and observes upon a considerable decline of population in certain districts of France and an increase in others, as well as 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 'natality' (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 highest."

The significance and moral of these facts are obvious. Religion is the cure of the evil.—Irish World.

### CURSING THE CATHOLICS

"Cursing the Catholics," as the Roanoke (Virginia) Times expresses it, appears to be the principal and favorite occupation of the Presbyterian Synod of Virginia. This amiable and high-minded body assembled in Danville recently, and in the Times' 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 warn the church against Romanism."

Under the caption, "Cursing the Catholics," Mr. Alfred B. Williams, editor of the Roanoke 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 Presbyterian Synod at Danville were not carefully pigeon-holed and left to die in the pigeon-hole. The resolutions of 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 Roanoke 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 have 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

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, mysterious destiny of triumph over evil and close alliance with the Divine. Resolutions 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

The recent anniversary celebration in honor of Louis Pasteur, held in Paris, brings to mind that this great scientist and benefactor of the human race was always a devout Catholic. While he accomplished marvels for the alleviation of human suffering, and his discoveries marked an epoch in medical practice, he never once forgot his early religious impressions, which consistently led a Christian life. France, which for some years has been under the rule of infidels, profited very considerably by his scientific work—and it is a matter of record that he saved her flocks and herds from threatening scourges and contributed to her prosperity by protecting the silkworm and vineyards.

There was nothing selfish about Pasteur and he gave his secrets freely to the world. It was his splendid Catholicity that fostered within him the philanthropy which made him such a man as Pasteur in evidence the calumny is refuted for all times that there is a conflict between faith and science. The most learned theologian was St. Thomas, and among the most celebrated scientists stands Pasteur, a sincere, devout Catholic. And as Pasteur advanced in years religion took a deeper, firmer hold on him. Often did he betake himself to prayer and receive the Sacraments. He expressed himself on one occasion, "I hope 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 endowments, and immortal achievement!—Intermopolitan Catholic.

### THE BEST BEHAVED COLONY UNDER THE STARS AND STRIPES

Guam, Uncle Sam's little outpost in the Western Pacific, has a population of about 12,500, over 13,000 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, 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 they present themselves for the payment of the fine before they are arrested for trial. The allowed complement of the police force is 10, but 5 is the number sufficient to preserve the peace. For all this the native Chamorro is indebted to the good 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. Contentedly one of the most serious crimes committed, and according to the old Spanish laws is still in force when an offender is proved guilty he (usually she) is heavily fined and banished to some other part of the island for about a year. Guam is under the control of the Navy Department, and a captain of the navy is detailed as governor.

### HEATHENISM RETURNING

Mr. G. K. Chesterton debating on "The Modern Revolution" at a meeting of the "Catholic Social Guild" recently in London said that: "The return of heathenism in relation to modern problems is not at all unlikely. All things point towards such a return. The pagan views of suicide, divorce, and other matters are already being adopted."

"This is one of the results of the rejection of authority under the Protestant principle of 'private judgment.' There is only one safeguard against the return of heathenism in relation to any problem—the Catholic Church—the Church that speaks with an authority that cannot err, and is recognized and admitted and obeyed by the majority of Christendom.

Ordinary men fall naturally into typical groups of species; great men form a genus of their own.—Robert Cox Stump.

### CATHOLIC NOTES

The Holy Father has appointed the Reverend John Hart, Professor of Moral Theology, Marymount 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 Plymouth 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 knelt before one of the stations of the cross in St. Patrick'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 Mayor Grace was one of the organizers of the parish.

The remarkable revival of religion in France was referred to by the Rev. Dr. Lyttleton, head master of 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 Europe.

Despite the ever-strained relations 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.

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

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 also blessed the great work which is being done by the South American republics in the movement that aims at the establishment of universal peace.

The City Council of Paris rejected on Dec. 8, the petition signed by nearly 200,000 citizens, to restore Sisters of Charity and the members of other nursing orders to the posts they held in the Paris hospitals before the separation of Church and State. By a vote of 41 to 35, however, the Council pronounced in favor of the principle of subventioning private hospitals in which Sisters were nurses, if these hospitals expressed their willingness to take as patients a certain number of poor.

Rev. Morgan Sheedy, of Altoona, Pa., has just brought suit on behalf of the Sisters of Charity of the Motherhouse of the Order at Greensburg, against La Stella Italia, an Italian paper published at Greensburg, Pa., for printing a scandalous story about two Sisters from St. John's Convent, Altoona. The suit was brought in the name of the Mother Superior. A number of suits against non-Catholics who have been vigorous in circulating the lies published by this Italian paper are also to be filed in connection with the case. The suit of the Sisters of Charity is the second of its kind filed in the United States recently.

Efforts are being made to have the young women of the leading Washington seminaries and schools, as well as the members of the young women's sodalities and clubs in the capital, unite for the purpose of forming definite and practical plans for the improvement of Washington for the benefit of those in charge of the desire of those in charge of the movement of Washington pledge themselves to withdraw their patronage for the period of an entire theatrical season from any local theater which presents a single play offensive to public morality.

### PRETTY MISS NEVILLE

BY R. M. CROSS

#### CHAPTER XL

MEMORABLE LAST  
One foot on sea and one on shore:  
To one thing constant never.—Shakespeare.

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 my thoughts. Only for her I really think I should have gone out of my senses. I had long established a corps of pensioners, the main and the half, whom I had for their duty 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 increased to twenty, with power to add to their number. Uncle fumed and grumbled and scolded, and said that 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 turned him over and what is more, levied a heavy tribute. I had a system of fines, which were most remunerative. Smoking in the drawing room, splashing gray on the cloth, and other little items, came to a good deal, and uncle in the end was glad to compound for a fixed sum weekly. Auntie gave liberally, and Maurice munificently, and what is more, he occasionally attended my "parades," as he called them, and tendered his assistance as interpreter.

In India there are no poor houses, no poor-rates, and the indigent and helpless are a heavy burden on their kindred, who, I must confess, put Europeans to shame in the care and devotion they show to their poor relations; cheerfully supporting their aged and decrepit connections to the third and fourth generation. Even their mothers-in-law are esteemed and cared for; but it is a hard, hard task to keep that famished wolf, want, from the door, although they contrive to exist on what would be absolute starvation to a European. A handful of rice or common grain suffices for their wants; one rupee, so little to you or me, can afford them luxuries for a week. I collected a good many rupees, old clothes, and many crumbs from our well laden table, and distributed my gleanings every Saturday morning. This in my days of thoughtless prosperity; but now, with Ellen's assistance, I went further afield. I went out to the highways and hedges, and in seeking want and misery in its most heavy aspect, I thought less of my own affairs; I was, I could see, very far from being the most miserable person that ever was born.

Major Percival had no sympathies with my extraordinary hankering after beggars, as he termed it; making coarse clothes, visiting and helping poor Eurasians and still poorer natives did not appeal to his sense of fitness. No; he admired his Nora—on horseback, or still better in a ball room. Society, brilliant society was his proper sphere. And here I may mention that admiration was Major Percival's substitute for love. As long as I was pointed out as "the pretty Miss Neville," he was satisfied to be pointed out as her future husband. Were I to lose my good looks, I would lose him; but I had not—not to any serious extent—and he had fully made up his mind to marry the belle of Mulapore, and was the more bent on it in that he felt that I was by no means eager to be Mrs. Percival. This fact, I believe, piqued him not a little, and he was determined to lead me to the altar in a pure spirit of contradiction. Also he had a latent feeling that if he were to relinquish me some other gallant suitor would gladly step into his vacant place. I cannot tell how all this was borne in upon me, but it was made quite clear from time to time by little stray words and looks and deeds.

I do not know whether his conscience smote him, or if the buzz of public opinion came to his ears; but for some days after the races Major Percival was unrelenting in his attentions—driving with me, walking with me, and parading me about on all possible occasions. I restored him his diamond solitaire, to his unfeigned joy, and he in return presented me with an offering in the shape of a very fine opal ring, which I reluctantly accepted, telling him it was sure to bring me one of my ill-luck. However he would take no denial, and pressed it on my second finger, where it was an extremely prominent object. The trousseau had arrived, and formed the topic of immense interest among our friends. Even Major Percival was most animated on the subject. My wedding dress was superb, and elicited little screams of admiration as it emerged from its numerous wrappings of silver paper. Auntie and Major Percival expressed rapturous approval; but as for me, I could not refrain from a shudder when I beheld it, and firmly and resolutely refused to "try it on."

All auntie's fears were now completely allayed. Uncle's growls and sneers were stilled, and for a few days everything went on velvet; I was dumb and stupefied past all power of acute feeling, and stolidly 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 a note from Major Percival. He was

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

"My Dearest Friend" (how extremely funny he generally addressed me 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 sharp as a lynx, and is ten-times more elegant 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.

Yours always,  
"H. PERCIVAL."

"P. S.—I shall call in when my duties are over."

I became red and white by turns. I trembled from head to foot as I perused this precious missive. Amazement and wounded pride were not the uppermost feelings in my mind. The sheet of paper that I held in my hand was my reprieve and my release. Now I could put an end to our engagement; now I was once more free. This was my all-absorbing thought, and no captive released from prison ever hailed his liberty with greater joy. It took me some time to realize the truth, but, having 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. Auntie was racking her brains for the Europe mail, uncle was sorting wads, as I laid the note on the table, and asked abruptly: "Tell me, auntie and uncle, what do you think of this?" It has come to me in mistake for Mrs. St. Ubes. "Uncle glanced hastily over it, and instantly became purple with passion; he dropped it as if it scorched him.

"Snoob, hound, scoundrel! you have had a lucky escape, if ever a girl had. Thank the Lord, you are rid of the dishonorable Hastings Percival; I never liked him, and I am not a bit surprised at this," tossing the letter to his wife, who had been listening to her husband with rapid fluctuations of expression. "You always believed in him, missus; so much for your fine future viscount."

"I'll settle with him," concluded uncle, with a grim, significant nod to his wife. "I'll talk to him!" Auntie's long-lost roses returned, and mounted rapidly to her forehead, as she read the proffered letter.

"To think of such a thing!" she exclaimed with horror. "My poor child! I don't know what I am to say to you. I never, never dreamed that he—"

"I don't think that your poor child requires any extraordinary sympathy. It seems to me that she is bearing up well," returned uncle, eying me critically. "Thank heaven for all its mercies! This night on your bended knees, and for your deliverance from Major Percival."

"It's terrible—a terrible business!" ejaculated auntie. "The trousseau and dress are in the house, and the invitation-cards already printed, and the cake will be here next week!" she concluded piteously.

"Never mind, old lady, we will celebrate our silver wedding; you shall wear the wedding gown, and I'll eat the cake!"

"And all the presents, and the bridemaids' lockets, and every one knowing all about it; it's too shocking!" moaned auntie.

"Come, come, my dear, you know very well that you don't want your niece to marry this unprincipled, elderly snob, do you?"

"No, indeed, I do not," replied auntie faintly.

"Then what are you talking about?" he asked imperiously.

But auntie's soul was shaken to its very center, and she did not at once recover her mental equilibrium. She still sat bewailing the catastrophe and viewing the subject from every aspect—from hers, from mine, from Mrs. Fox's—while uncle paced the room in a state of the highest excitement. Although by no means ill pleased at the shape affairs had taken, and cordially delighted to think that I was once more free, yet this was a consideration totally apart from his feelings toward the culprit. He felt that now he might give reins to his long suppressed dislike to Major Percival, and he was getting more and more tremendous in his objections, and lashing himself into a towering passion, when at this most critical moment the subject of his invectives drove up to the door. "Oh, here he is! Give me that letter, Nora! I'll give him a piece of my mind and no mistake. I'll astonish him. I'll teach him—"

"For mercy's sake, don't let him go," cried auntie distractedly; "there will be a fearful scene, and he'll only make matters worse; I'll go myself"—tugging at her cap—"or, you go, Nora; you are the most composed. I don't know how I could speak to him, I feel so angry and agitated."

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 exclaimed: "What, not ready? Really, Nora, I 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.

"Yes."

"Well, why are you keeping me waiting?" he urged, fretfully. "I got your note," I replied, looking at him steadily, "but it was not intended for me. You put it in the wrong envelope."

"I don't know what you are driving at," he answered impatiently. "You wrote to Mrs. St. Ubes this afternoon?"

"Certainly I did; and what if I did?" he deftly.

"You put her note into my envelope, and I have read it," I returned, looking him full in the face. "Now, perhaps, you can understand why I am 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 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 I 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 as I am to you," I returned with marked emphasis, "still, as you have mistaken admiration for adoration, I will no longer hold you to your duty nor withhold you from a shrine where you have already burned so much incense."

The quotation from his note was a shot betwixt wind and water—a shot that told; but still he rallied valiantly and said:

"It was a foolish mistake; but it really means nothing—nothing, I 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 else got from other men. She showed me some. My little effusion was harmless in comparison; and it really meant nothing—absolutely nothing."

Whether it was a *sacon de parler* or not I am too unsophisticated to judge, but I rather think that men usually write in a different strain to married ladies. At any rate, I am fully determined never to marry the man who wrote this letter, holding it up. "I give you liberty and your *congé* at the same time; your letters and presents will be returned to you this evening, and now Major Percival—good-bye."

"Not so fast, my dear girl, not so 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 compose yourself, Nora, and listen to me. Have you considered that your wedding-dress is actually in the house? Have you thought of the frightful public *esclandre* this will entail?" surveying 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 imagination to grasp them; but I have—"

"Think for a moment calmly of what you are about to do; look well before you leap. I will make you an excellent husband; I can give you wealth and rank; do not let us part at the eleventh hour. We will 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 to argue the matter. There is no more to be said," I replied, turning to leave the room.

"Stay a moment," he cried, nearly livid with passion. I paused, and confronted him once more.

"This is the last time I shall ever speak to you, Major Percival. So be so good as to say whatever you have to say at once!"

"I shall," he almost shouted. "I have no doubt that if I were fortunate enough to combine my standing and position with your *Irish cousin's* age and looks, you would rescind this rude dismissal, and make all proper allowances for my unfortunate blunder. I believe you were head over ears in love with the fellow," he continued hoarsely. "But do not imagine that he will come 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, indeed, I am telling you this in your own interest. You really had better let our engagement go on, you see. That will do," I interrupted. "You have insulted me sufficiently! Was not your base disgraceful behavior 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 us." Without waiting for any reply, I turned my back on Major Percival, and walked out of the room.

Major Percival's eyes. Such is the perversity of human nature. He wrote me sheets and sheets of the humblest and most abject apologies, and put them in their proper envelopes. He had several interviews in one day with auntie, protesting, urging, and entreating, and one had quarter of an hour with uncle. It was quite useless. I declined to see, write or speak to him again, and returned his numerous letters, and his presents, which were few but extremely costly. I sent him a parting message, and remained altogether at home till I heard that he had left Mulapore, and shaken the dust of our station off his aristocratic feet. Of course, such an event as the rupture of our engagement speedily became known, and drive to hush it up as we would. It was hinted at the hand, whispered at the club, and was soon public property. In spite of Mrs. St. Ubes'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 appear in the various articles of jewelry which I had discarded and returned. To this very day, I believe that my late marquis engagement ring adorns one of her pretty taper fingers.

TO BE CONTINUED

### CHRISTOPHER

BY E. M. DUNN

"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 enigmatical smile from Father Christopher Hulbert, whose large and gloriously muscular form filled one of the basket chairs.

The smile was observed and misinterpreted.

"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 man answered, "or they told me it was that. It certainly left the most peculiar after-effects."

"What were they?"

"It was the local doctor who interpolated 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 a clear, steady gaze that met the doctor's scrutiny.

"I have often given 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 'flu' at all. It was the only illness that I've ever had anyway."

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

The Father laughed. "Do I look it?" he inquired. "No, I don't look anything. No, I don't look anything."

"The doctor looked at him hard. "I 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 colored slightly; the doctor was a non-Catholic. The Reverend Father turned and looked quickly at the speaker. "What made you think that I was ill?" he asked.

"It was during what you call the Elevation," the medical man replied. "When you lifted up the Water 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 assembly, here contrived to insert an irrelevant remark, which had the effect of diverting the conversation. A few minutes later the Father rose to go. "We have to keep boarding-school hours at the priory," he remarked gaily. "As it is, I've got a 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'd rather like to ask you something if you won't think it impertinent."

"I want to ask you something, too," the other replied. "I should 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 I wanted to ask you about—as a medical man."

"What did you notice?" the priest asked. "I'd be uncommonly grateful to you if you would tell me."

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 championship for throwing the weight. I was astonished to hear you say that you do not do anything 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 consider that what I said was perfectly true, for I don't regard that particular seizure—I have experienced it four times in all—as, well, a physical ailment." He looked at the keen, candid face, visible 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 unaccountable thing."

"Mind," the other said, "I wouldn't be telling you this story if you hadn't noticed my condition yesterday—that bit of corroborative evidence 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 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 sportsman in one way and another, and I possessed a rather wide reputation for brute strength; I dare say my fame reached you?"

"Rather!" the doctor rejoined. "I remembered that they used to tell a story of how you once walked down stairs with a Shetland pony under each arm."

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

"How 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 kiddie five years old."

"Well," the other continued, "if I was anything besides a sportsman I was a Protestant Episcopalian, that is to say, I attended church on Sundays, and showed a proper respect to the priest who was then in the pulpit. I was staying in the neighborhood. My contempt for a 'petticoated' parson in those days was intense, and the fact that the priest and his colleagues all happened to be men of poor physique added considerably to the mean opinion that I already held of the monkish tribe. Well, now for the influenza. You must be dying to make your diagnosis, doctor! One night I happened to be returning home, and taking a short cut across the meadows. I was the speaker's eye twinkled, as though he were enjoying a joke against himself, or tugging along at a great pace, and whistling as I went. There was a moon sh.ing, and presently I made out the figure of a man sitting on the 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 priory. I crossed over to where he was sitting, for obviously it was a normal proceeding even for an 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 tota 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 kind as to let them know at the cottage yonder; that's where I'm bound. I can't get there without assistance.' I could see the 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," I said.

"Can you walk with my arm?" The little puny man murmured his thanks and taking hold of my arm raised himself to his feet, or rather, to his foot, for the injured ankle gave way under him as he set it to the ground. 'It's no good,' he said, after he had hopped a yard or two, breathing hard through his clenched teeth, for he was very evidently in great pain. 'I'm afraid I can't walk. I must wait here till I can be carried,' and he collapsed gently on the bank again.

I looked down on the little man, hardly knowing whether to be amused or irritated at his native disbelief in my powers to perform that service for him. 'Why wait?' I asked, 'I can carry you.' 'But you

would find me too much for you,' the small man said, eyeing me dubiously. I laughed out loud. 'Pooch,' 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 contemptuous. I was resenting a kind of dignity that adhered in some way to the little undersized figure in a cassock.

"He sat and surveyed me thoughtfully 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 afraid 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 at that moment, although there was a lot of it about. 'Stip a bit!' the little monk cried, 'I've not got my lantern.' 'We can see without it,' I replied, 'but of course we must not abandon your property. Shall I put it out, though, the moon's up?' 'No, no,' he said, 'I can hold it.' So 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 lousy disclaimer. I had very little breath left. I was feeling—well I can best express it—unreal, as though the world around me had become fantastic—I believe that is a mental state that accompanies a 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 carrying the lantern, and the padre seated on my bent back rider fashion. The singular thing was that there was no hint of the ludicrous about it. I have since tried to picture 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 else. One could imagine it pictured 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 ruffled my pride. The feeling of chagrin that I had first experienced had vanished. I declined the priest's 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 tones, and still I felt no resentment. I seemed to have accepted the fact that the task of carrying this wizen that little scrap of a man was one likely to prove beyond my strength, but no sense of mortification or ignominy accompanied the discovery. The world, as I say, had become fantastic. The cottage the goal of a gigantic quest! The intervening fields a life's pilgrimage; and the accomplishing of that amazing journey an achievement compared with which nothing else mattered. Everything assumed new and unearthly proportions. I had an extraordinary idea, that what I must hang on to the lantern what ever happened, although I had scarcely strength left even for that extra burden!" The narrator paused and looked at the doctor. "You recognize the symptoms?" he said.

"Undoubtedly," was the reply, "the mental weakness attendant on the physical breakdown."

"The queer thing was," said the other, "that I had no idea that I was ill at the time. There was no sense of depression. On the contrary, I could have sung for joy as I struggled on, and I had the breath in my body, and this sensation ran concurrently with the most agonizing physical experience. It became a question whether I should be able to cover that quarter-mile. I can't describe the weariness; but of course you have heard your patients speak of the 'tired' symptom?" The priest was looking sideways at the medical man. "Well, at last, bent nearly double, soaked with perspiration, my knees trembling, and all the very fears standing in my eyes, I reached the door of Macgill's cottage. There was a light in the window. I rapped on the door, and then I said, 'I will kneel down. You'll be able to get off better that way.' The fact was I had fairly come to the end of my tether—carrying this little shrivelled priest for a quarter of a mile! I sunk on

my knees in a sheer state of exhaustion. 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 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 conscious, but he's going fast.' 'God be praised!' the little man exclaimed, fervently. 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 the 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 or less revived. Then I set out for the priory. I reached it feeling somewhat 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 abnormally 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 priest himself who answered my bell at the priory—a little bright-eyed Irishman. I told him what had happened. He was overwhelmed with gratitude. His first anxiety was to learn whether we had been in time. I told him, yes, just in time, and the tears of joy started to his eyes. His next concern was as to whether I had not found it a terribly difficult business conveying Father Paul to the cottage. He blinked up at me with real apprehension. '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 he've been carrying Christ Himself, as St. Christopher did.' Then I began to feel dizzy again. It was rather a big discovery! The course explained a certain restraint in the priest's manner, and the lighted lantern, and the hand that remained in the breast of the habit—my rider had held on with one hand only and kept the other inside his bosom—I had felt his knuckles digging 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 I 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 influenza. I was laid up for about forty-eight hours, and I was a true 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 became a Catholic (not an influenza) that I had a sort of recurrence of that curious seizure. I have had it altogether on four occasions, so I suppose the complaint left me susceptible. Each time it has come when I was saying Mass—a sudden weakness at that moment of consecration, which makes it almost impossible to elevate the Sacred Wafer. I experienced it the first time when I had been taking a mission. I had been overworking myself, you will say. On the second occasion I was saying Mass in the presence of my favorite sister, a critical Protestant, who had never seen me perform my priestly functions: it was the first time I had got her to Mass. No doubt I was nervous and highly-strung. She is a Sister of Nazareth now. The third time I was saying Mass in my own Church. It was rather awful that time. The effect of it lasted all day. I remember my house-keeper had to dose me ever so often to get me well enough to hear a confession that 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 had 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 yesterday when you were present at Mass—listening to the music."

The two men paced together silently for some moments.

"Well, doctor, there is my case; will you go home and diagnose it? Here's the priory. I've 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 know, Father."

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



**The Catholic Record**

Price of Subscription—\$1 to per annum.  
United States & Europe—\$1.00  
Publisher and Proprietor, Thomas Coffey, L.L.D.  
Rev. James T. Foley, R. A.  
Editors (Thomas Coffey, L.L.D.)

Associate Editors (Rev. D. A. Casey,  
H. F. Mackintosh,  
C. J. Miller, Mrs. W. E. Smith, Miss Sara Hanley,  
Miss O. Herringer and Miss Rita Saunders are fully  
authorized to receive subscriptions and transact all  
other business for THE CATHOLIC RECORD.

Advertisements for teachers, situations wanted,  
etc., 50 cents each insertion. Resubmission to accom-  
pany the order.

Approved and recommended by the Archbishops  
of Toronto, Kingston, Ottawa and St. Boniface, the  
Bishops of London, Hamilton, Peterborough, and  
Oshawa, N. Y., and the clergy throughout the  
Dominion.

Members: J. Neven, E. J. Broderick, M. J. Hagarty,  
C. J. Miller, Mrs. W. E. Smith, Miss Sara Hanley,  
Miss O. Herringer and Miss Rita Saunders are fully  
authorized to receive subscriptions and transact all  
other business for THE CATHOLIC RECORD.

Obituary and marriage notices cannot be inserted  
except in the usual condensed form. Each insertion  
50 cents.

Subscribers changing residence will please give  
old as well as new address.

In St. John, N. B., single copies may be purchased  
from Mrs. M. A. McGowan, 240 Main Street.

LETTERS OF RECOMMENDATION

Apostolic Delegation,  
Ottawa, June 13th, 1905.

My Dear Sir:—Since coming to Canada I have  
been a reader of your paper and have noted with  
satisfaction that it is directed with intelligence and  
ability, and, above all, that it is imbued with a  
strong Catholic spirit. It strenuously defends Catho-  
lic principles and rights, and stands firmly by the  
teaching and authority of the Church, at the same  
time promoting the best interests of the country.

Following these lines it has done a great deal  
of good for the welfare of the country, and it  
will do more and more as its wholesome influence  
reaches more Catholic homes. I therefore earnestly  
recommend it to Catholic families. With my bless-  
ing on your work, and best wishes for its continued  
success. Yours faithfully in Jesus Christ,

DONATUS, Archbishop of Oshawa,  
Apostolic Delegate

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

Mr. Thomas Coffey,  
Dear Sir:—For some time past I have read your  
outstanding paper THE CATHOLIC RECORD and con-  
gratulate you upon the manner in which it is pub-  
lished. Its matter and form are both good, and a  
truly Catholic spirit pervades the whole. Therefore,  
with pleasure, I can recommend it to the faithful.  
Blessing you and wishing you success, believe me to  
remain,  
Yours faithfully in Jesus Christ,  
D. F. FALLON, Arch. of Larissa, Apoc. Deleg.

LETTERS OF RECOMMENDATION

Apostolic Delegation,  
Ottawa, June 13th, 1905.

My Dear Sir:—Since coming to Canada I have  
been a reader of your paper and have noted with  
satisfaction that it is directed with intelligence and  
ability, and, above all, that it is imbued with a  
strong Catholic spirit. It strenuously defends Catho-  
lic principles and rights, and stands firmly by the  
teaching and authority of the Church, at the same  
time promoting the best interests of the country.

Following these lines it has done a great deal  
of good for the welfare of the country, and it  
will do more and more as its wholesome influence  
reaches more Catholic homes. I therefore earnestly  
recommend it to Catholic families. With my bless-  
ing on your work, and best wishes for its continued  
success. Yours faithfully in Jesus Christ,

DONATUS, Archbishop of Oshawa,  
Apostolic Delegate

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

Mr. Thomas Coffey,  
Dear Sir:—For some time past I have read your  
outstanding paper THE CATHOLIC RECORD and con-  
gratulate you upon the manner in which it is pub-  
lished. Its matter and form are both good, and a  
truly Catholic spirit pervades the whole. Therefore,  
with pleasure, I can recommend it to the faithful.  
Blessing you and wishing you success, believe me to  
remain,  
Yours faithfully in Jesus Christ,  
D. F. FALLON, Arch. of Larissa, Apoc. Deleg.

LETTERS OF RECOMMENDATION

Apostolic Delegation,  
Ottawa, June 13th, 1905.

My Dear Sir:—Since coming to Canada I have  
been a reader of your paper and have noted with  
satisfaction that it is directed with intelligence and  
ability, and, above all, that it is imbued with a  
strong Catholic spirit. It strenuously defends Catho-  
lic principles and rights, and stands firmly by the  
teaching and authority of the Church, at the same  
time promoting the best interests of the country.

Following these lines it has done a great deal  
of good for the welfare of the country, and it  
will do more and more as its wholesome influence  
reaches more Catholic homes. I therefore earnestly  
recommend it to Catholic families. With my bless-  
ing on your work, and best wishes for its continued  
success. Yours faithfully in Jesus Christ,

DONATUS, Archbishop of Oshawa,  
Apostolic Delegate

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

Mr. Thomas Coffey,  
Dear Sir:—For some time past I have read your  
outstanding paper THE CATHOLIC RECORD and con-  
gratulate you upon the manner in which it is pub-  
lished. Its matter and form are both good, and a  
truly Catholic spirit pervades the whole. Therefore,  
with pleasure, I can recommend it to the faithful.  
Blessing you and wishing you success, believe me to  
remain,  
Yours faithfully in Jesus Christ,  
D. F. FALLON, Arch. of Larissa, Apoc. Deleg.

LETTERS OF RECOMMENDATION

Apostolic Delegation,  
Ottawa, June 13th, 1905.

My Dear Sir:—Since coming to Canada I have  
been a reader of your paper and have noted with  
satisfaction that it is directed with intelligence and  
ability, and, above all, that it is imbued with a  
strong Catholic spirit. It strenuously defends Catho-  
lic principles and rights, and stands firmly by the  
teaching and authority of the Church, at the same  
time promoting the best interests of the country.

Following these lines it has done a great deal  
of good for the welfare of the country, and it  
will do more and more as its wholesome influence  
reaches more Catholic homes. I therefore earnestly  
recommend it to Catholic families. With my bless-  
ing on your work, and best wishes for its continued  
success. Yours faithfully in Jesus Christ,

DONATUS, Archbishop of Oshawa,  
Apostolic Delegate

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

Mr. Thomas Coffey,  
Dear Sir:—For some time past I have read your  
outstanding paper THE CATHOLIC RECORD and con-  
gratulate you upon the manner in which it is pub-  
lished. Its matter and form are both good, and a  
truly Catholic spirit pervades the whole. Therefore,  
with pleasure, I can recommend it to the faithful.  
Blessing you and wishing you success, believe me to  
remain,  
Yours faithfully in Jesus Christ,  
D. F. FALLON, Arch. of Larissa, Apoc. Deleg.

LETTERS OF RECOMMENDATION

Apostolic Delegation,  
Ottawa, June 13th, 1905.

My Dear Sir:—Since coming to Canada I have  
been a reader of your paper and have noted with  
satisfaction that it is directed with intelligence and  
ability, and, above all, that it is imbued with a  
strong Catholic spirit. It strenuously defends Catho-  
lic principles and rights, and stands firmly by the  
teaching and authority of the Church, at the same  
time promoting the best interests of the country.

Following these lines it has done a great deal  
of good for the welfare of the country, and it  
will do more and more as its wholesome influence  
reaches more Catholic homes. I therefore earnestly  
recommend it to Catholic families. With my bless-  
ing on your work, and best wishes for its continued  
success. Yours faithfully in Jesus Christ,

DONATUS, Archbishop of Oshawa,  
Apostolic Delegate

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

Mr. Thomas Coffey,  
Dear Sir:—For some time past I have read your  
outstanding paper THE CATHOLIC RECORD and con-  
gratulate you upon the manner in which it is pub-  
lished. Its matter and form are both good, and a  
truly Catholic spirit pervades the whole. Therefore,  
with pleasure, I can recommend it to the faithful.  
Blessing you and wishing you success, believe me to  
remain,  
Yours faithfully in Jesus Christ,  
D. F. FALLON, Arch. of Larissa, Apoc. Deleg.

LETTERS OF RECOMMENDATION

Apostolic Delegation,  
Ottawa, June 13th, 1905.

My Dear Sir:—Since coming to Canada I have  
been a reader of your paper and have noted with  
satisfaction that it is directed with intelligence and  
ability, and, above all, that it is imbued with a  
strong Catholic spirit. It strenuously defends Catho-  
lic principles and rights, and stands firmly by the  
teaching and authority of the Church, at the same  
time promoting the best interests of the country.

Following these lines it has done a great deal  
of good for the welfare of the country, and it  
will do more and more as its wholesome influence  
reaches more Catholic homes. I therefore earnestly  
recommend it to Catholic families. With my bless-  
ing on your work, and best wishes for its continued  
success. Yours faithfully in Jesus Christ,

DONATUS, Archbishop of Oshawa,  
Apostolic Delegate

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

Mr. Thomas Coffey,  
Dear Sir:—For some time past I have read your  
outstanding paper THE CATHOLIC RECORD and con-  
gratulate you upon the manner in which it is pub-  
lished. Its matter and form are both good, and a  
truly Catholic spirit pervades the whole. Therefore,  
with pleasure, I can recommend it to the faithful.  
Blessing you and wishing you success, believe me to  
remain,  
Yours faithfully in Jesus Christ,  
D. F. FALLON, Arch. of Larissa, Apoc. Deleg.

LETTERS OF RECOMMENDATION

Apostolic Delegation,  
Ottawa, June 13th, 1905.

My Dear Sir:—Since coming to Canada I have  
been a reader of your paper and have noted with  
satisfaction that it is directed with intelligence and  
ability, and, above all, that it is imbued with a  
strong Catholic spirit. It strenuously defends Catho-  
lic principles and rights, and stands firmly by the  
teaching and authority of the Church, at the same  
time promoting the best interests of the country.

Following these lines it has done a great deal  
of good for the welfare of the country, and it  
will do more and more as its wholesome influence  
reaches more Catholic homes. I therefore earnestly  
recommend it to Catholic families. With my bless-  
ing on your work, and best wishes for its continued  
success. Yours faithfully in Jesus Christ,

DONATUS, Archbishop of Oshawa,  
Apostolic Delegate

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

Mr. Thomas Coffey,  
Dear Sir:—For some time past I have read your  
outstanding paper THE CATHOLIC RECORD and con-  
gratulate you upon the manner in which it is pub-  
lished. Its matter and form are both good, and a  
truly Catholic spirit pervades the whole. Therefore,  
with pleasure, I can recommend it to the faithful.  
Blessing you and wishing you success, believe me to  
remain,  
Yours faithfully in Jesus Christ,  
D. F. FALLON, Arch. of Larissa, Apoc. Deleg.

LETTERS OF RECOMMENDATION

Apostolic Delegation,  
Ottawa, June 13th, 1905.

My Dear Sir:—Since coming to Canada I have  
been a reader of your paper and have noted with  
satisfaction that it is directed with intelligence and  
ability, and, above all, that it is imbued with a  
strong Catholic spirit. It strenuously defends Catho-  
lic principles and rights, and stands firmly by the  
teaching and authority of the Church, at the same  
time promoting the best interests of the country.

Following these lines it has done a great deal  
of good for the welfare of the country, and it  
will do more and more as its wholesome influence  
reaches more Catholic homes. I therefore earnestly  
recommend it to Catholic families. With my bless-  
ing on your work, and best wishes for its continued  
success. Yours faithfully in Jesus Christ,

DONATUS, Archbishop of Oshawa,  
Apostolic Delegate

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

Mr. Thomas Coffey,  
Dear Sir:—For some time past I have read your  
outstanding paper THE CATHOLIC RECORD and con-  
gratulate you upon the manner in which it is pub-  
lished. Its matter and form are both good, and a  
truly Catholic spirit pervades the whole. Therefore,  
with pleasure, I can recommend it to the faithful.  
Blessing you and wishing you success, believe me to  
remain,  
Yours faithfully in Jesus Christ,  
D. F. FALLON, Arch. of Larissa, Apoc. Deleg.

LETTERS OF RECOMMENDATION

Apostolic Delegation,  
Ottawa, June 13th, 1905.

My Dear Sir:—Since coming to Canada I have  
been a reader of your paper and have noted with  
satisfaction that it is directed with intelligence and  
ability, and, above all, that it is imbued with a  
strong Catholic spirit. It strenuously defends Catho-  
lic principles and rights, and stands firmly by the  
teaching and authority of the Church, at the same  
time promoting the best interests of the country.

Following these lines it has done a great deal  
of good for the welfare of the country, and it  
will do more and more as its wholesome influence  
reaches more Catholic homes. I therefore earnestly  
recommend it to Catholic families. With my bless-  
ing on your work, and best wishes for its continued  
success. Yours faithfully in Jesus Christ,

DONATUS, Archbishop of Oshawa,  
Apostolic Delegate

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

Mr. Thomas Coffey,  
Dear Sir:—For some time past I have read your  
outstanding paper THE CATHOLIC RECORD and con-  
gratulate you upon the manner in which it is pub-  
lished. Its matter and form are both good, and a  
truly Catholic spirit pervades the whole. Therefore,  
with pleasure, I can recommend it to the faithful.  
Blessing you and wishing you success, believe me to  
remain,  
Yours faithfully in Jesus Christ,  
D. F. FALLON, Arch. of Larissa, Apoc. Deleg.

LETTERS OF RECOMMENDATION

Apostolic Delegation,  
Ottawa, June 13th, 1905.

My Dear Sir:—Since coming to Canada I have  
been a reader of your paper and have noted with  
satisfaction that it is directed with intelligence and  
ability, and, above all, that it is imbued with a  
strong Catholic spirit. It strenuously defends Catho-  
lic principles and rights, and stands firmly by the  
teaching and authority of the Church, at the same  
time promoting the best interests of the country.

Following these lines it has done a great deal  
of good for the welfare of the country, and it  
will do more and more as its wholesome influence  
reaches more Catholic homes. I therefore earnestly  
recommend it to Catholic families. With my bless-  
ing on your work, and best wishes for its continued  
success. Yours faithfully in Jesus Christ,

DONATUS, Archbishop of Oshawa,  
Apostolic Delegate

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

Mr. Thomas Coffey,  
Dear Sir:—For some time past I have read your  
outstanding paper THE CATHOLIC RECORD and con-  
gratulate you upon the manner in which it is pub-  
lished. Its matter and form are both good, and a  
truly Catholic spirit pervades the whole. Therefore,  
with pleasure, I can recommend it to the faithful.  
Blessing you and wishing you success, believe me to  
remain,  
Yours faithfully in Jesus Christ,  
D. F. FALLON, Arch. of Larissa, Apoc. Deleg.

LETTERS OF RECOMMENDATION

Apostolic Delegation,  
Ottawa, June 13th, 1905.

My Dear Sir:—Since coming to Canada I have  
been a reader of your paper and have noted with  
satisfaction that it is directed with intelligence and  
ability, and, above all, that it is imbued with a  
strong Catholic spirit. It strenuously defends Catho-  
lic principles and rights, and stands firmly by the  
teaching and authority of the Church, at the same  
time promoting the best interests of the country.

Following these lines it has done a great deal  
of good for the welfare of the country, and it  
will do more and more as its wholesome influence  
reaches more Catholic homes. I therefore earnestly  
recommend it to Catholic families. With my bless-  
ing on your work, and best wishes for its continued  
success. Yours faithfully in Jesus Christ,

DONATUS, Archbishop of Oshawa,  
Apostolic Delegate

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

we seen girls pass the Entrance to  
Normal and have to wait two or three  
years before reaching the age of ad-  
mission to the Normal School. And  
these bore their blushing honors  
without any advertisement or undue  
elation.

The rigid promotion examinations,  
and the attenuated grading of the  
classes, which compel the most alert  
of mind and studious of disposition  
to keep pace with the slowest *minus*  
*habens* and laziest trifter in the  
school are not merely silly; they  
are an outrage on common sense.  
More, they inflict an irreparable in-  
jury on clever pupils who can, nay,  
who must drift through the classes,  
on losing or never acquiring habits of  
mental concentration or application.

This subject is too vitally import-  
ant and we are too full of it to treat  
it exhaustively in one article. The  
thesis laid down by Bishop Fallon we  
are able to prove up to the hilt. But  
we shall be glad to hear from others  
who differ or agree; their only quali-  
fication need be a sincere and intelli-  
gent interest in our schools, public or  
separate, in Ontario or elsewhere.

Let us have done with the puerile  
boasting that has caused the judi-  
cious to be sick at heart even while it  
tickled the vanity of the unthinking.  
That the public schools, are no better,  
perhaps a little worse than the Eng-  
lish Separate schools is no matter  
for boasting, unless in so far as it  
serves as an answer to some of the  
anti-Roman-hierarchy bigots whom,  
like the poor, we have always with us.

We give that obstreperous but com-  
paratively small part of the Protest-  
ant population too much importance  
by refuting them often. Let us rather  
analyse this practical phase of the  
school question and criticise our school  
system, not in the carping spirit that  
rejoices over defects, but helpfully,  
hopefully, constructively, for with all  
its defects we have the best school  
system in Canada.

**GOLDEN JUBILEE**

Fifty years of faithful service in  
the manifold duties of the Catholic  
priesthood is not given to everyone  
who dedicates his life to that high  
vocation.

The half-century covered by the  
Right Reverend Monsignor Masterson's  
priestly life have not only been  
fruitful in a marked degree, but in  
concrete form embody the entire  
history of Canada since the states-  
manlike conception of Confederation  
was realized in 1867. We talk of the  
"sources of history"; the historians  
of Canada and of the Church in  
Canada will be culpably negligent if  
they allow the living memory of men  
and things, of events and movements,  
of triumphs and failures, of obstacles  
surmounted and dangers avoided,  
of, in short, the history of the country  
and the Church as known and  
understood by those who have lived  
it, to pass with the passing of men  
like the kindly, scholarly, active and  
observant Father Masterson, without  
securing in some permanent form  
the old things and new that their  
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 cele-  
bration of his Golden Jubilee testified  
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 in-  
struction, 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  
period of Canada's existence?

The CATHOLIC RECORD sends Mgr.  
Masterson its most heartfelt con-  
gratulations 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 ser-  
vice and of the qualities of mind and  
heart, that made the "Archdeacon"  
seem the fitting and familiar title to  
denote the respect, confidence, affec-  
tion and esteem of one and all, before  
they are reconciled to the substitution.

Circumstances give to the impres-  
sive ceremony of the investiture of  
Monsignor Casey by Bishop O'Brien  
an intensely human touch that will  
be appreciated by all. Monsignor  
Casey blessed the marriage of a  
father and mother of Bishop O'Brien

and baptized the man-child that fol-  
lowed his good blessing. With more  
than fatherly interest and affection  
did the aging priest watch the career  
of his spiritual son until, on the day  
of that son's consecration as Bishop  
of his native diocese, the Archdeacon's  
fatherly heart was filled with that  
joy and grateful gladness that fathers  
know when their sons justify the  
hopes and dispel the fears of the long  
yet all too brief years that have gone  
before.

Just one thing remained. The filial  
affection of Bishop O'Brien found  
its fitting expression in the sol-  
emn investiture of highest dignity in  
the Church, under that of bishop, on  
Monsignor Casey. When we think  
of it, we are inclined to admit that  
the new title may be even more fit-  
ting than the old. It will not change  
the scholarly tastes, nor the culture  
due to wide reading, nor the kindly  
sympathy of the gentlest of men that  
makes the passing of "Archdeacon"  
seem a matter of regret. We feel  
sure that the good taste and discrim-  
inating judgment that made Mgr.  
Casey an appreciative reader and  
valued friend of the CATHOLIC RECORD  
will discern the spirit in which  
we join those who now do  
him well merited honor. *Ad multos  
annos.*

**TEMPERANCE IN QUEBEC**

The Royal Commission, after full  
investigation and mature delibera-  
tion, has just made its Report on the  
liquor traffic in the Province of Que-  
bec. The appointment of this com-  
mission was one of the outcomes of a  
persistent, systematic and unremit-  
ting campaign of temperance educa-  
tion begun in 1906. That does not  
mean that temperance activity had  
its inception in the neighboring prov-  
ince only seven years ago. Local  
Option, which is now in force in over  
a thousand parishes, was resorted to  
in Quebec before Ontario woke up to  
its possibilities as an aid to the  
temperance cause. In Quebec the  
parish and municipality, being often  
one and the same thing, the abuse of  
liquor selling naturally suggested to  
the parish priest this effective means  
of putting a stop to it, especially in  
rural parishes. The plan for many  
years followed in Ontario of  
reducing the number of licenses  
in urban municipalities did not  
meet with so much favor or suc-  
cess in Quebec. However this is one  
of the most valuable recommenda-  
tions of the Royal Commission, and  
one that the provincial Legislature  
has signified its intention of adopt-  
ing. Montreal will lose no less than  
one hundred and twenty-three  
licenses. The intention is to give  
\$8,000 compensation to each of those  
whose licenses are cut off by charg-  
ing an increased fee for those still  
granted. Montreal can afford the  
reduction and still maintain the bad  
eminence of having more licenses in  
proportion to population than any  
other city in Canada.

It is on the campaign of education,  
already referred to, that Quebec may  
base its most solid temperance  
batteries. Moral suasion is infinitely  
better than restrictive legislation.  
Both together are still more desir-  
able. 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 desir-  
able 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 educa-  
tional campaign necessary again; and  
in such cases education is worth  
more than legislation. When educa-  
tion has progressed so far that sixty  
per cent. of the voting population de-  
sire 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 unremit-  
tingly. Temperance sermons, tem-  
perance tridiums, and temperance  
missions form part of that crusade.  
Temperance literature also plays an  
important role. We are in receipt of  
a pamphlet "Against Alcohol," one  
of the monthly publications of the  
Popular Social School. It is made up  
largely of medical opinions on the  
use of alcohol as a beverage, food, or  
medicine. The idea is excellent and  
eminently useful. Superstitions  
die hard; and superstitions with re-  
gard to health and medicine have an  
amazing vitality. None of them is

more tenacious of life than the be-  
lief in the medicinal value of alcohol  
in general, and its strengthening and  
health-giving properties in cases of  
enfeebled 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 practi-  
tioner'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 dis-  
trict, 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  
the regular use of the liquor, lazy,  
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. The  
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-  
pendent 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, sus-  
tained effort is impossible.

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

It being a habit-forming drug like  
morphine, chloral, and some half  
dozen others should not be placed in  
the hands of ignorant youths, or  
heads of families.

**THE CASSETT'S HIGHER CRITICISM**

We had no intention of noticing  
the Cassett'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 be-  
coming Orangemen, commend us if  
we remain Catholics in spite of all  
temptations, and heartily bless us  
if we learned French, French Cana-  
dians, French Canadian aspirations,  
hopes, ambitions, educational ideals,  
rights, privileges—and rumors (dis-  
regarding the bigoted census) as all  
these things are known and loved  
and chivalrously defended in Antigon-  
ish, Nova Scotia. The Cassett's chi-  
valry reminds us of the Irishman who,  
finding a general fight in progress,  
rushed in with the pious ejacula-  
tion: "Here goes: and God send  
that I take the right side."

If the insignificant remnant of  
Catholics in the hinterland of  
Quebec persist in their attachment to  
the language of the hated Saesannach,  
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 com-  
fort to those recalcitrant French Cana-  
dians who are desirous that their  
children should learn English; stub-  
bornly persist in clinging to the old-  
fashioned practical theology of But-  
ler's Catechism; rashly question that  
*la propagande* is divinely inspired,  
and that *la lutte* is a holy war; then  
the Cassett's prophetic eye, peering  
into the future, sees no hope of  
bringing about in the decadent British  
Empire that desirable state of  
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  
columns to dissociate Antigonish  
from the Cassett on this question.  
Though the Cassett, even if it con-  
descended to treat the question at issue,  
could do little harm or good in Ontario  
beyond misleading the malcon-  
tents as to the sentiment of Eng-  
lish-speaking Catholics of Scotch,  
Irish, French Canadian, German or  
other origin (once or further re-  
moved), nevertheless we have not  
the heart to refuse our Antigonish  
correspondent the courtesy of our  
columns.

Besides, we have too many loyal  
friends and intelligent readers down  
by the sea to deny so able an ex-  
ponent of their views, as our corre-  
spondent's letter proves Finnian to  
be, the opportunity of correcting

what he believes to be a misrep-  
resentation of the attitude of his fellow-  
Nova-Scotians. Though he courteously  
admits that the Scots must  
also plead guilty to what he euphem-  
istically terms chivalry, he neverthe-  
less gives abundant evidence that  
even the Highlanders have their fair  
share of the proverbial canny Scot's  
prudence. If we ever have an  
article from his facile pen on the  
practical solution of the menacing  
school question of this province,  
there will be "a chiel among us  
takin' notes" before "he'll prent it."

Editor of the CATHOLIC RECORD.—  
There have appeared recently in the  
CASSETT two editorial articles deal-  
ing with the bilingual situation in  
Ontario. I belong to the diocese of  
Antigonish—the home of the CASSETT  
—and I am a reader of both that  
paper and the CATHOLIC RECORD

That we proclaim the right of every Canadian to hold and to preach the doctrines of Imperialism, of anti-Imperialism, or of Canadian Autonomy, without meriting the insults of his fellow citizens;

That we deprecate racial and religious 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 connection whatever on the part of the Ancient Order of Hibernians or of the Irish Catholics of Ontario with the above mentioned campaign against a regulation of the Department of Education.

THE OLD FABLE

A New York preacher is wrathful 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 fail to understand the New Yorker's petulance.

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 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 thorough-going partisan fashion. To him Luther was a demi-god who was praised without stint.

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.

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.

A NEW YEAR THOUGHT

Down where the breakers of the mighty ocean make music on the golden sands, one rose colored evening in the early summer-time, we watched a merry band of youngsters at play. Industrious, as busy ants, they worked at the building of their little sand castles, their merry laughter keeping measure with each spadeful, until at last they completed the task upon which they had set their hearts.

Or perhaps some morning in the early summertime, when the meadows were bright with flowers, you saw the little feet hurrying here and there, plucking the brightest and the prettiest? And it may be that as you returned towards evening, you saw the prizes of the morning lying withered and neglected by the wayside?

Children at play, you said, and forgot all about it. But as there are books in the running brooks so there is a sermon here. You know it not, but you were looking at a representation of the Play of Human Life. You smile at the credulity of children who look for permanence in the sand castles; set a value upon the worthless sea shell, and expect the flowers to bloom forever.

Human life is but as a day. The New Year is the morning. Death is the end and evening. The tired child sleeps in its mother's arms. So too, when the night cometh, we shall sleep in the arms of Death. When the hour strikes shall it find us fooling with trifles, or busy with realities? It is in other ways than these that we are to become little children if we would enter into the kingdom of heaven.

The bell tolling for the old year reminds us we are just one year nearer to the night. Have we worked during the year that is passing out into eternity? Or, at least, have we made a beginning so that we may have finished our task before the shadows fall? Or are we now kneeling to wait until the bell that now knells the passing year tolls our Requiem?

NOTES AND COMMENTS

IT WOULD SEEM as if Toronto is to enjoy still another year of lodge rule under the auspices of Mayor Hocken, for while other candidates have entered the lists, the opposition is of the eleventh hour and apparently not of a formidable character. It is, unfortunately for the good name of Ontario, no new thing for its chief city to be governed from the offices of an Orange weekly newspaper of the most scurrilous and irresponsible type.

THERE IS THIS to be said for Toronto, however, that though ground under the heel of the lodges, it has from time to time shown some capacity for taking the initiative in things Catholic. It still retains the distinction of being the only city in North America that has published a Catholic daily paper in English.

OF THE IRISH scholars of the seventeenth century who, driven by the stress of persecution in their own country, made the continent largely the scene of their labors, none stands higher on the role of the learned than Hugh Ward. Born in Donegal towards the close of the sixteenth century, and securing what education he could in the hedge schools of his native hills, he was later sent to Salamanca, where he soon distinguished himself as an apt and painstaking student.

deposited in the Question Box, constitute the programme. Controversy is rigidly excluded. The attendance we are informed, is encouraging and the demeanor of the audiences respectful. The departure opens up a new channel of Catholic activity, and under the guidance of so wise and sympathetic a prelate as Archbishop McNeil, can hardly fail to be productive of good results.

IN VIEW of the wonderful success of Father Fraser's work in China, the departure a few weeks ago from Glasgow, for the same field, of Rev. Andrew B. McArdle, has special significance. Father Fraser was incorrectly described in an article in a late issue of this journal as "Scottish." Of Scots' parentage he is certainly, but having been born and educated in this country Canada may reasonably claim the whole of him.

WE ARE glad to be able to join in the chorus of praise which has greeted Father Bernard Vaughan's advent to the field of Catholic journalism. The Catholic Junior should go a long way to fill the vacuum which has so long existed in Catholic juvenile literature, and if Father Vaughan succeeds in this he can well afford to disregard every other title to fame.

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 instruction and entertainment in about equal degree with an atmosphere 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:

It rained and willows and cows, Cows and willows and rain, And after I've passed the willows and cows, I come to the cows again. O walk by the river side, I do not wish to complain At meeting rain and willows and cows, And cows and willows and rain.

OF THE IRISH scholars of the seventeenth century who, driven by the stress of persecution in their own country, made the continent largely the scene of their labors, none stands higher on the role of the learned than Hugh Ward.

OF THE IRISH scholars of the seventeenth century who, driven by the stress of persecution in their own country, made the continent largely the scene of their labors, none stands higher on the role of the learned than Hugh Ward. Born in Donegal towards the close of the sixteenth century, and securing what education he could in the hedge schools of his native hills, he was later sent to Salamanca, where he soon distinguished himself as an apt and painstaking student.

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.

MIND AND MUD

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

LONDON, Ont., Dec. 19.—That the children of Ontario are kept too long in the primary schools was the opinion expressed to night by his Lordship Bishop Fallon, who made a special appeal to the Catholic parents of the diocese of London, not only to see that every child who could pass the entrance examination should do so, but also to make any necessary sacrifices to give their children higher education.

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 attending any Separate school in this diocese should head the Entrance candidates of the whole Province, both Separate and Public, he would make a gift to that pupil for \$100.

THE SLAYER OF GARFIELD One of the libels published from time to time by the anti-Catholic press is the statement that Giteau, the slayer of President Garfield, was a Catholic.

ABSOLUTE TRUTH, AND I WOULD TAKE MY OATH TO THAT EFFECT.

RECENT CONVERTS TO THE CATHOLIC CHURCH Not long ago we referred to some vague claims made as to Catholics joining other churches in New York and Brooklyn, and we called attention to the fact that, when such claims are made, there is always a great lack of names and the means of verifying the statements.

A NON-CATHOLIC VIEW "PAPAL AGGRESSION" AS SEEN THROUGH EYES OF UNPREJUDICED HISTORIAN Catholics are becoming accustomed to see old anti-Catholic fables disseminated by non-Catholic writers.

absolute truth, and I would take my oath to that effect.

A NON-CATHOLIC VIEW

"PAPAL AGGRESSION" AS SEEN THROUGH EYES OF UNPREJUDICED HISTORIAN Catholics are becoming accustomed to see old anti-Catholic fables disseminated by non-Catholic writers.

"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.

THE SLAYER OF GARFIELD One of the libels published from time to time by the anti-Catholic press is the statement that Giteau, the slayer of President Garfield, was a Catholic.

ABSOLUTE TRUTH, AND I WOULD TAKE MY OATH TO THAT EFFECT.

RECENT CONVERTS TO THE CATHOLIC CHURCH

Not long ago we referred to some vague claims made as to Catholics joining other churches in New York and Brooklyn, and we called attention to the fact that, when such claims are made, there is always a great lack of names and the means of verifying the statements.

ABSOLUTE TRUTH, AND I WOULD TAKE MY OATH TO THAT EFFECT.

TO WASH DAY SLAVES Women were slaves once. Some of them have never gotten over it, particularly on wash day. IF YOU are still bound and shackled by the old-fashioned "Plumtree" Washer, do not confuse it with the old-fashioned washers you have heard of.

Clarence Preston Boyer, Memphis, Tennessee; Mrs. Schaefer and two daughters, Blytheville, Arkansas; Miss Pauline Sanders, San Antonio, Texas; Mrs. M. Gallagher, Mrs. H. J. Denn, Miss Francis Montez Stowers, F. L. Costello, Miss Nellie McPheters and Mrs. Cummings, received at Pittsburgh, Kansas; Miss Elizabeth Young, pianist, Nazareth, Kentucky; Moreno Griffith, Paramount Chief of Basutoland, and 106 natives; Miss Eva Chambers, Denver, Colorado; 100 adult converts confirmed on June 22nd, at the Paulist Church, Chicago; 9 converts confirmed at the Church of St. Ignace, Los Angeles, California, on June 13, 1913; 13 adult converts confirmed in St. Liborius' Church, St. Louis, on June 22, 1913; 14 adult converts confirmed by the Archbishop of Philadelphia in St. Luke's Church, Glenside, Pennsylvania, on June 1, 1913; 5 adult converts confirmed by Bishop McCort in St. Matthias' Church, Pala, Pennsylvania, June 4, 1913; 14 adult converts 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; 6 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 Potosi, 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, Philadelphia, May 17, 1913; 15 adult converts received at St. Philip Neri's Church, Philadelphia; 14 converts during a recent mission in St. Malachy'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 Pascagoula, 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 converts confirmed in St. Joseph's Church, Limerick, Ireland.—Casket.

in obedience as in other virtues we 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 freedom of the human will. The latter belonged to Christ to do with as He pleased. But He did not please Himself; because He came down from heaven as He himself tells us, "not to do my own will but the will of Him that sent me."

USE ABSORBINE JR. LINDHEIM FOR IT Swollen, Varicose Veins, Bad Legs, Gout, Rheumatism and Rheumatic Pains, Sprains, Bruises, Burns, and all the ailments of the limbs. It penetrates to the seat of trouble assisting nature to make permanent recovery. Always pain and inflammation. Mild and pleasant to use—quickly absorbed. Into tissues. Successful in other cases, why not in yours? ABSORBINE JR., 10¢ and 25¢ per bottle. Advertisers or Dispensaries. Book 10¢ free. W. E. YOUNG, P.O. Box 299, Lyons, N.Y.

7% INVESTMENT High-Class 5-Year Bonds that are Profit-Sharing. SERIES \$100, \$500 and \$1000 INVESTMENT may be withdrawn any time after one year, on 60 days' notice. Business at back of these Bonds established 28 years. Send for special folder and full particulars NATIONAL SECURITIES CORPORATION LIMITED CONFEDERATION LIFE BUILDING, TORONTO, CANADA

FIVE MINUTE SERMON

Rev. J. J. BAKER, PHOENIX, ILL. THE FEAST OF THE CIRCUMCISION

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

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 turn this gift against Him.

I have even seen infants—I shudder 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 name and pray to Him. Then the admiring parent would sit back and laugh at what he considered mainly 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 a passion." For there is a fault somewhere. 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 comes; and woe to him that has a mill stone tied about his neck and he were cast into the sea."

And particularly, woe to the parent who scandalizes, who gives bad example to his children. The wicked example of the parent is frequently seen in the crimes of his posterity. For "Evil communications corrupt good manners."

How can any immoral parent teach the doctrines of morality? What effect will it have, if the parent who gets drunk and swears teaches his child not to do so?

The child thinks the parent is about perfect. 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.

The blasphemer is sure to be punished; if not in this world, in the next. In the Old Law promulgated by God Himself, we learn from the book 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 devoured alive by worms.

In recent times we have heard of instances of blasphemers being instantly killed or struck dumb after uttering a horrible oath without being given time for repentance. And it is any wonder that God should at times show His utter detestation of that unnatural, ungrateful crime the total depravity of which will be known only in Eternity?

The great wonder is that He does not instantly strike down every one who dares to insult His Holy Name. Beware! blasphemer! the next time you curse and swear may be your last.

Ahor blasphemy, because nothing is more shocking than to curse God and His creatures with a tongue 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

scandal especially to the young. Woe to the parents who teach it to their children. It draws down God's malediction; His curse on those guilty of it.

Prayer is the best remedy for blasphemy. Pray devoutly, pray frequently, and you will not blaspheme, you will not curse and swear. Make a good confession in preparation for the past and resolve for the future to avoid bad companions and other occasions.

If you are about to curse or swear, or if you hear another blaspheme, say, "Blessed be God, Blessed be the name of the Lord," or, "Father, forgive 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.

TEMPERANCE

FALSE POWER

"When a soldier appears to gain courage under the influence of alcohol it is not because he has become more courageous, but because he pays less attention to danger and reflects less upon it. The orator under the influence of alcohol does not allow himself to be disturbed or embarrassed by paying attention to minor matters and he, therefore, talks more freely and boldly. His judgment concerning himself is impaired. He, therefore, loses some of the modesty and self-restraint which is natural."

"Many a man is astonished at the ease with which, under the influence of alcohol, he is able to express his thoughts, and his ready judgment on matters which he would not dare consider when quite sober. All this is not due to actual stimulation, but to the depressing action of alcohol upon a man's highest intellectual centres. These control the lower functions of the brain. When they are depressed or paralyzed by alcohol this controlling function is lost more or less. The result is to give the appearance of greater efficiency, when, as a matter of fact it is usually less."—Dr. Carl Alsberg, Bureau of Chemistry, U. S. Government.

OLD CAUSE NEEDS NEW LIFE

Archbishop Ireland, whose work for total abstinence in former years gained him a world-wide reputation, is still eager to further the cause. At the recent state convention of the C. T. A. U. of Minnesota he said:

"The use of alcoholic liquors in the homes of to-day by fathers and mothers leads to the ruin 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 universal education effecting total abstinence, we would not have these juvenile institutions."

"There was a time when St. Paul and Minnesota were noted the country over for their number of total abstinence societies of Catholic organization. Every parish was a community of militant teetotalers, but somehow during the recent years these societies have gone into winter quarters. On the tenth day of January, 1899, we organized the first total abstinence society in St. Paul. Before the meeting I was only sure of one member and that was myself, but we started with eighty-three charter signers and in two months we had six hundred of the most militant abstinence workers that I have ever seen. These organizations strong and active sprang up in every village and hamlet in the state, and yesterday we sought them and they were lifeless and cold in hibernating inactivity. But to-day and to night mark their eternal resurrection in this city and the state of Minnesota."

"The two or three members of the old St. Paul society tell me that their organization does not need to be reorganized, and it does not, but it sadly needs replenishing. We have it in name alone and I thank God that at least the name is left. The old guard is strong everywhere, but like the great First Minnesota regiment that bore the brunt of the battle of Gettysburg, they are few in number and not capable of their deeds of heroism of the olden days. We need the co-operation of the younger people, and to carry on the total abstinence cause in Minnesota I am willing to suspend every other work, even if necessary, that on the new Cathedral."

A FINE "REMOVER"

A Temperance reader published in Ireland for use in the schools contains this note: "A ladies' paper says that alcohol will remove stains from summer clothes. It will also remove summer clothes, and spring and winter clothes, not only from the man who drinks it but from his wife and children. It will remove household furniture from his house, and establish from his kitchen; the smiles from the face of his wife, and happiness from his home. As a remover of things alcohol has few equals."

There is one particular phase of this question which I would like to burn into the soul of every Catholic man that is within reach of my voice to-day and that point is that in fighting the battle against the evils of intoxicating liquors, we are not fighting a battle of the rich and of the mighty, we are not fighting a battle of the powerful or the strong—but we are fighting the battle of the poor and the unfortunate. We are fighting the battle of the laboring man.—Monsignor Cassidy.

A CRIPPLE FROM RHEUMATISM

Tortured Four Years Until He Took "Fruit-a-lives"

RIDGECROFT, ONT., May 21st, 1913. "Your 'Fruit-a-lives' 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 Sciatica and Muscular Rheumatism, and was a cripple completely, not being able to do anything. I doctored with four different 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 'Fruit-a-lives' helped him, and I took them faithfully every day and the result was marvelous. For over two years I have been free from any Rheumatic pains whatever, and give 'Fruit-a-lives' the full credit for making a remarkable cure!"

W. T. RACHER

If you are subject to Rheumatic Attacks, Sciatica, Lumbago or Neuralgia, take 'Fruit-a-lives' right now and start the permanent cure which 'Fruit-a-lives' will complete if taken faithfully. 50c a box, 6 for \$2.50, trial size, 25c. At dealers or sent on receipt of price by Fruit-a-lives Limited, Ottawa.

The forerunners of wise thinking on the temperance question have been gathering in Anti Alcohol Congress in Europe. They are making the world to know that alcohol is not the fruit of the vine or of the grain of the fields. It is a product of a process started by a new life in these at a beginning of their disintegration. It is a poisonous drug. The use of it is not less destructive because it is concealed in the juice of the grape and in the mash of the hops. Its character is the more easily disguised because of the process of its formation. Its evils enter in most insidiously, and, therefore, it is the most dangerous of the drugs in which men indulge for sensual gratification. When the world classes the alcohol drinker with the morphine taker, we may look for deliverance from this greatest curse of the race. A new era in temperance is dawning, because the world is beginning to think correctly on this matter.—Father O'Callaghan, C. S. P.

GENERAL INTENTION FOR JANUARY

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

THE LEAGUE IN SCHOOLS

The Apostleship of Prayer is flourishing in so many colleges, convents and schools in Canada that one may be inclined to ask what use there is in discussing a matter already familiar to our Catholic teachers. But it may not be known, perhaps, that there are still many institutions where the League has never been able to secure a foothold, possibly because those at the head of these institutions have never seized the spirit of the League of the Sacred Heart, or weighed the value of its practices for giving a direction to the piety of children and for strengthening school discipline among them. It is the experience of teachers that in schools where the League is established the children are more piously inclined, more willing to make little sacrifices, more generous to God in various ways. The Morning Offering, made at the beginning of classes teaches them among other things how to supernaturalize their daily actions. Children who make the Morning Offering regularly seize instinctively the important truth that each day is merely a succession of acts of work, prayer and suffering; and that their days follow each other with monotonous regularity; in a word that their lives are made up of little deeds which, if spiritualized by the daily offering, become pleasing to God and fruitful for themselves and others.

This great truth is brought home to pupils in schools where the League is in operation. It teaches children that they can turn dress into gold, that is, their daily acts, even the most indifferent, into works of merit. It gives a specially practical direction to their personal piety and develops a desire for vocal prayers and Holy Communion; it accustoms them to live under the auspices of God whose presence vividly felt stimulates them to study and good conduct, a result which teachers should be the first to welcome.

Another way to foster piety and discipline in schools is the use of the Treasury sheets on which children are asked to mark down their good works, so that they may make, as it were, a final offering of them to the Sacred Heart. This practice is a sort of pendant to the Morning Offering, the summing up of their daily deeds, prayers and sufferings. It is not an essential element of the League, but it is an extremely useful one, for it urges children to be more precise and systematic in the offering of their actions.

These few remarks may help those who have in hand the training of children. If the practices outlined above are strengthened by the frequent reception of Holy Communion, it is hard to see how a hatred of sin, a

And yet this is only one result arising from the simple practice of the Morning Offering; there is another which is not less stimulating, namely, the crushing out of selfishness in children by the appeal which is made to their zeal for the souls of others besides their own. Selfishness is one of those things that educators are continually fighting 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 therefore 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 degree of confidence to which any authority is entitled is determined by the following considerations: first, how far that authority free from the possibility of deception; second, what likelihood there may be of his trying to deceive us; third, do we properly understand his report? Authority is, thus, a kind of evidence, and may be and is misunderstood and misused, just as other kinds of evidence may be and are misused. And in the domain of religious belief the tendency to misunderstand the meaning of the word authority is always great, since the distinction is not always made between 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 experience 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, implies 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 positively settled by the unique moral character which no one denies belonged to the Founder, as also by the genius which resulted in the formation of the great and powerful organization for humanity's good which looks to Him as its Founder.

No one so good as Christ could have been an intentional deceiver; no one so wise could have been the victim of a delusion so vast; and consider, then, the gratuitous nature of his life of suffering, its humility, its poverty, its almost abject littleness from the worldly point of view. Compare Him and His appeal and that of Mohammed with his appeal to world-conquest and the sensual vices. Self-restraint and altruistic benevolence were on the other hand, the first principles taught by Christianity which alone among religions has proved its adaptability to every variety of human nature. Though of purely Eastern origin—i. e., Jewish—it took root in the West within the first few years of its existence, and from its cradle in Jerusalem took possession of the world's center at Rome.

It may be supposed, again, that the human recipients of the Revelation misunderstood, and passed on the misunderstanding to others. May not the unlettered Apostles have misconstrued the revelation? Apart from the fact that the considerations already advanced are against such a theory, it is impossible (first) to believe that a Master, who was able enough to persuade His disciples to die and suffer for the things He taught, could have failed for so long to perceive that He was being misunderstood, and (secondly) that so marvellous a coincidence could have come into the world, namely, that twelve persons could have at once taught the same teaching without variation, or heresy, once the Master had passed.

At all events, we have documentary evidence for the belief of the Church from about seventy years—at most—after the birth of Christ, namely, the Apostles, the Apostolic Fathers and the early Church historians. These documents do not merely testify to the belief of those who actually wrote them; they testify to the unanimous belief of all then existing Christians in the fact of Christ's

love of virtue, a spirit of piety, a desire to please God, will not fill the hearts 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.

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 experiment. It also comes into use in whatever we learn by way of authority; the source from which a very large amount of all our knowledge is obtained.

The degree of confidence to which any authority is entitled is determined by the following considerations: first, how far that authority free from the possibility of deception; second, what likelihood there may be of his trying to deceive us; third, do we properly understand his report? Authority is, thus, a kind of evidence, and may be and is misunderstood and misused, just as other kinds of evidence may be and are misused. And in the domain of religious belief the tendency to misunderstand the meaning of the word authority is always great, since the distinction is not always made between 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 experience 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, implies 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 positively settled by the unique moral character which no one denies belonged to the Founder, as also by the genius which resulted in the formation of the great and powerful organization for humanity's good which looks to Him as its Founder.

No one so good as Christ could have been an intentional deceiver; no one so wise could have been the victim of a delusion so vast; and consider, then, the gratuitous nature of his life of suffering, its humility, its poverty, its almost abject littleness from the worldly point of view. Compare Him and His appeal and that of Mohammed with his appeal to world-conquest and the sensual vices. Self-restraint and altruistic benevolence were on the other hand, the first principles taught by Christianity which alone among religions has proved its adaptability to every variety of human nature. Though of purely Eastern origin—i. e., Jewish—it took root in the West within the first few years of its existence, and from its cradle in Jerusalem took possession of the world's center at Rome.

It may be supposed, again, that the human recipients of the Revelation misunderstood, and passed on the misunderstanding to others. May not the unlettered Apostles have misconstrued the revelation? Apart from the fact that the considerations already advanced are against such a theory, it is impossible (first) to believe that a Master, who was able enough to persuade His disciples to die and suffer for the things He taught, could have failed for so long to perceive that He was being misunderstood, and (secondly) that so marvellous a coincidence could have come into the world, namely, that twelve persons could have at once taught the same teaching without variation, or heresy, once the Master had passed.

At all events, we have documentary evidence for the belief of the Church from about seventy years—at most—after the birth of Christ, namely, the Apostles, the Apostolic Fathers and the early Church historians. These documents do not merely testify to the belief of those who actually wrote them; they testify to the unanimous belief of all then existing Christians in the fact of Christ's

The Christmas Spirit. At this season the spirit of selfishness seizes upon every heart and there reigns supreme. Have you caught the Christmas Spirit? Are you thinking of the welfare of wife and family to the exclusion of your own selfish desires? Then let us tell you how you may best provide for them now and for the future. The North American Life Continuous Instalment Policy represents the ideal form of protection. For a moderate outlay now you may provide a substantial and assured income after your death. North American Life Assurance Company. HEAD OFFICE, TORONTO, CANADA.

existence, His wonderful acts, His death and the influence of His teaching. How could several widely separated communities have each and all believed and related the same tale? 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 of 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 or perversion. 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 Christian story we find that a sufficient valid or acceptable reason for any event, no matter how extraordinary, is alleged, namely, the exertion of supernatural divine power. Moreover, one of the most remarkable features of the Christian is the

virtue of faith which is the correlative of authority and which imparts to those who possess it a kind of certitude transcending all others, and 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 Germany 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 importance 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 endowment." 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 Gleason; second, through his imagination, as when Pharaoh 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 or dream, but mouth to mouth.

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. THE E. B. EDDY COMPANY. Makers of Matches, Fireware Articles, Paper and Paper Bags.

STAINED GLASS MEMORIAL WINDOWS AND LEADED LIGHTS. B. LEONARD EST. QUEBEC: P. Q. 1896. We make a specialty of Catholic church windows.

We pay highest Prices For RAW FURS And Remit Promptly. FREE. JOHN HALLAM, LIMITED. 111 Front St. East, TORONTO.

ECZEMA CAN BE CURED I Will Prove It to You Free. J. C. HUTZEL, Druggist, 602 West Main St., Fort Wayne, Ind., U. S. A.

Cutlery Easily Quickly Thoroughly Cleaned with Old Dutch Cleanser.

CHATS WITH YOUNG MEN

LUCK—OR PREPARATION

A well known actor who was listening 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 'hoodoo' are? They are bad plays, bad actors, bad management. When a lot of people get together and try to force a success 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, 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 she has been wrecked several times," says Arthur Brisbane, "you are more than likely to find either incompetence or a big barrel of whisky in the captain's cabin."

"When a speculator, who has become 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 methods."

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

"Either he lacks the courage to get 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 of 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 carpenter, but he did not have the \$60 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 notoriety and temporary fame.

Luck had opened the same door to other men as to Roosevelt, but they did not measure up to the opportunity.

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 men are not willing to pay the price for success.

A great many young men lose their heads when "luck" opens the door. They seem to think that they were born under a "lucky star," and that everything is coming 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 venturesome, and he unconsciously banks on his reputation for being "lucky."

OUR BOYS AND GIRLS

LITTLE BILLY'S SANTA CLAUS

The two boys were all in the world to each other. Their parents were dead, and Joe, the elder, was a newsboy, who by hard work and good management was able to provide for himself and his little brother Tom, a helpless 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 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 the human mind could imagine or anything that human heart could desire. On a previous Sunday the two boys had gone down Broadway as far as the Battery, stopping before the well-filled windows to look at the display of toys and other Christmas attractions. In one window Tom saw something for which his childish heart longed. A child often craves a toy more than a miser craves gold. But the crippled child was too thoughtful to impose upon his brother so much as to ask him to purchase the desire of his heart, for he knew that it is a little difficult for one in New York to earn money for the purpose of buying \$5 Christmas presents. He did not know that in a certain box that once belonged to his mother, there was almost enough money to buy that precious article. During the summer and autumn Joe had worked hard that he might save enough to purchase a suit of clothing and a toy for Tom at Christmas. That he might add to the pennies in the box, Joe had run many errands and had carried many packages when his other work was finished. That mysterious box contained nearly \$5, and Joe expected to add to the sum before Christmas eve, when he would make his importunate purchase.

The day after the two boys had wandered down Broadway, Joe had bade his little brother good-bye as soon as they had finished their breakfast 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 in the long line and asked: "Say, Mike, is Little Billy sick?"

"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 misfortune, 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 see," said Mike, "the boys were all the time imposing on the little cub because he wouldn't lie, swear, nor 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 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."

Joe asked where Little Billy was confined. He had made up his mind what to do. He had heard the priest say: "We should show our love for the Christ Child at all times, but especially at Christmas," and he knew that the best way to show love for Him is to help those who are in trouble. While it grieved him much to deprive his own brother of a Christmas present, he did not hesitate to use the money in the black box to pay Little Billy's fine. When he counted the dimes, nickels and pennies, he found that he had \$4.50. The fine was \$5. How could he get the 40 cents which he must have before he could set his little friend free? He did not sit down to admit his helplessness, but to think how he could earn the money. He looked out the window and was delighted to 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 sidewalks.

The next morning he paid the fine, and his brother newsboy contributed a little sum to put Little Billy on his feet. Joe was happy but for the thought of the little cripple at home who would have so poor a Christmas.

That night as Joe and Tom sat close to their little stove, Tom crawled on Joe's lap, and putting his arms around his neck, asked: "Joe, did you see that hobby horse in the window last Sunday? I wish I had \$5; I would give it to you to buy it for me. If I had it I could ride when you are not here."

Joe tried hard to keep his tears back, when he said: "Never mind, Tom; I'll get it for you by Easter."

The two boys went to bed, but only one fell asleep. Joe was restless and unhappy because his brother's stocking would be empty on Christmas 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 send Tom something for the great feast day.

The next morning Joe went downtown with a sad heart. Every window he passed seemed to contain a hobby horse, and yet his poor, lonely, lame little brother could not have one. He thought of how many homes in that rich city would be made happy Christmas morning, and of how drear it would be in at least one home; and that one his own. He did not realize the sad fact that 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.

A great and pleasant surprise was awaiting him at the Herald office. There was Little Billy, and he was not in line, but holding a reception in front of the office, where he stood chatting with the boys. What a change in his appearance as he stood there wearing a handsome suit of clothing and a fur-lined overcoat? Joe was too polite to ask his friend where he got this rich outfit, though he did say: "I'm awful glad, Billy, to see that Old Santa came to see you so soon."

"You bet he did!" replied Little Billy. "And the best of it is he came to stay a while, and better still, he wants to see you. He did not wait to fill our stockings, but picked up the whole kit of us, and took us in a big automobile to a shining flat full of brass beds and other dandy things. Now I am going to help you sell your papers, and then you must come home with me to see Old Santa. Say, Joe, I will tell you who he is. He is my uncle, just from Siberia, or Australia, or some other heathen place, where he made a pile raising sheep. After he raked off his fortune, he came here to find mother. He had to hunt for us, and said it was worse than being lost at home with his sheep, for they could find the ranch, but he can't find his way in New York. Joe, he is a stunner, sure, and as big as the iron man in the park. But, come, let's hustle, for I want you to see him. When I told him what you had done for me, he said: 'Well, he's 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 in the morning when he found a Christmas tree, beneath the branches of which stood the famous hobby horse, on whose back was a large package containing everything the child could imagine or desire. He was not less delighted to see Joe dressed in a handsome suit and fur-lined 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, and before he left it was settled that 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 necessities of life without selling papers on the street.—Milton E. Smith in the Catholic Standard and Times.

OUR CHURCH AND THE BIBLE

It is the very old calumny against the Catholic Church that in the Middle Ages she had the Bible "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 faithful an opportunity of consulting the sacred pages. Printing had not as yet been invented, and monks who did the transcribing of 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 Bible with proper commentaries. Always did she forbid and does now forbid the reading of a Bible with such commentaries as would conflict with their infallible teachings. In accordance with the dispensation of Jesus Christ the 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-essential the Church must be the supreme arbiter—for she speaks with authority and infallibility. There are plenty of things left in the Bible for private interpretation and controversy.

In these days of unbelief the Church has become the champion of 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 priests to establish Bible classes in their congregations, her families to cherish it as their best book on the parlor table and most treasured ornament of their libraries. Under the present Supreme Pontiff Pius X. she presented a learned commission, which has for several years been engaged in the work of a new translation and thorough revision of the Bible by comparing St. Jerome's Vulgate with the original and other texts, which date back to the earliest Christian times. The Catholic Church stands not only for the inspiration of the Bible, but for the 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 foresee 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.

How solicitous the Church was to preserve the Bible and to spend her best genius on the elevation of that sacred text is abundantly evident at a recent public exhibition of the Morgan collection of bibles and prayer-books given at Columbia University in connection with the Episcopalian convention. Professor Smilkovitch, who is an authority, describes them: "Massive jeweled manuscript covers, a thousand and more years old, are there, and marvelous hand-illuminated manuscripts, their gorgeous colorings and exquisite workmanship the result of years of toil by ancient monks and medieval artists. Many of them were once the dearest pride and delight of kings and emperors and Popes. Only potentates such as these could command the services of the men who produced most of the Morgan manuscripts—men whose talents and skill were the rarest of the time, and a few of them true masters whose gifts to the centuries have not been surpassed."

Appropos of the Constantine Jubilee this year, Professor Ernst von Dobschütz, in a recent lecture before the Lowell Institute, gave an interesting picture of the influence of the Bible on civilization, beginning with Constantine and the Edict of Milan. It would be well for Protestant bigots, who are still babbling about the Bible having been "chained" by the Catholic Church in the Middle Ages, to consider his remarks:

"It was at this time that the parchment took the place of the rolled papyrus. It came first from the law schools and was known as the Codex, and was the copy used for the Scriptures. Thus the Bible gave mankind the form of all its books to-day. The new shape did much to popularize the use of the Bible. Men and women took up the work of copying it as an avocational task—which sometimes earned them their daily bread. Where there had been plain copies in an unskilled hand, we now find sumptuous books made of finest parchment, with purple tinting, and with the sacred text written in gold and silver. Sometimes the margins were covered with fine paintings."

MORE CONVERSIONS

SEVEN ANGLICAN CLERGYMEN SECEDE TO ROME

REMARKABLE SEQUEL TO THE CONVERSION OF THE CALDEY BENEDICTINES Written for the Catholic Standard and Times The Romeward movement from the 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 become spiritual centres for distressed High Church people, and many scores have already followed the "religious" into the fold of Rome. But the most remarkable sequel is the submission of no fewer than 7 Anglican clergymen. Four of these converts met at Charing Cross Station a few days ago and traveled to the Continent, en route for Rome, where they will study for the priesthood in the College of the Holy Spirit. Their names are the Revs. Reginald Elkins, M. A., Lincoln College, Oxford, and Ely Divinity College, formerly curate of All Souls' Church, N. E.; William Anderson, B. A., Emmanuel College, Cambridge, and Lincoln Divinity School, and curate of St. Cyprian's Cardiff, and Leonard Allan Corbie, of St. Andrew's Plainfold 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 Caldey from clergymen in high positions in the Church of England, whose views might be expressed in the words: "We cannot long remain as we are. Pray for us."

BELLS, PEALS, CHIMES

Bells for casting. Our bells made of selected Copper and East India Tin. Famous for their tone and long life. Write for catalogue. E. W. VAN DUZEN CO., Prop. Bells, Peals, Chimes (Estab. 1837), 622 E. Second St. CINCINNATI, O.

THE Romeward movement from the 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 become spiritual centres for distressed High Church people, and many scores have already followed the "religious" into the fold of Rome. But the most remarkable sequel is the submission of no fewer than 7 Anglican clergymen. Four of these converts met at Charing Cross Station a few days ago and traveled to the Continent, en route for Rome, where they will study for the priesthood in the College of the Holy Spirit. Their names are the Revs. Reginald Elkins, M. A., Lincoln College, Oxford, and Ely Divinity College, formerly curate of All Souls' Church, N. E.; William Anderson, B. A., Emmanuel College, Cambridge, and Lincoln Divinity School, and curate of St. Cyprian's Cardiff, and Leonard Allan Corbie, of St. Andrew's Plainfold 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 Caldey from clergymen in high positions in the Church of England, whose views might be expressed in the words: "We cannot long remain as we are. Pray for us."

The Guardian newspaper has taken fright, and in a way of an offset is trying to assure the Anglicans that in America at least, the trend is all the other way. It publishes the names of certain apostate priests who are now working with the Episcopalians in the attempt to proselytize amongst the foreign emigrants. As America stated recently "we could say a good deal on the significance of the conversions from Rome, but this is too well understood to make it worth while."

To show how false is the inference of the Guardian that Anglican "Catholic" theories are gaining ground here, we have only to instance the action of the recently General Council in absolutely refusing to consider the much mooted "change of name." The prophecy that Dr. McGarvey made six years ago, that the Broad Church tendencies of Anglicanism would sweep everything before them, has been abundantly justified. The lay and clerical delegates to the last General Conference adopted two resolutions by an overwhelming majority that prove which way the current of thought is setting. It was resolved that the Episcopal Church send a delegation to the Federal Council of Churches, which exists "to manifest the essential oneness of the Christian Churches of America." And, secondly, the Mission Board was to be instructed to cooperate with other Christian Churches in the mission field. Both those resolutions, it is true, were negated by the House of Bishops, but this does not lessen the witness of the House of Delegates to the current 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 House of Deputies, by a large majority in both orders, resolved to accept the platform of the Federal Council of Churches, and to constitute the Protestant Episcopal Church one of the affiliated bodies in that organization." \* \* \* It is enough now to say that, in our judgment, had the measure been rejected by the House of Bishops, the dismay that followed the Canon 19 legislation of 1907

would have been hardly a ripple compared to the sea of indignation that would have swept over the Church. We feel that the resolutions proposed simply swept away the historical position of the Anglican communion." And yet, let it be noted, these resolutions represent the convictions of a "large majority" of delegates expressly elected by the members of the Episcopal Church to legislate on their behalf.

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 England. 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 earnestness has been proved by their willingness to submit to the regular course of studies requisite for the reception of holy orders. The others have decided to remain laymen, but all except 1 have persevered in the faith.

SEVEN ANGLICAN CLERGYMEN SECEDE TO ROME

REMARKABLE SEQUEL TO THE CONVERSION OF THE CALDEY BENEDICTINES Written for the Catholic Standard and Times The Romeward movement from the 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 become spiritual centres for distressed High Church people, and many scores have already followed the "religious" into the fold of Rome. But the most remarkable sequel is the submission of no fewer than 7 Anglican clergymen. Four of these converts met at Charing Cross Station a few days ago and traveled to the Continent, en route for Rome, where they will study for the priesthood in the College of the Holy Spirit. Their names are the Revs. Reginald Elkins, M. A., Lincoln College, Oxford, and Ely Divinity College, formerly curate of All Souls' Church, N. E.; William Anderson, B. A., Emmanuel College, Cambridge, and Lincoln Divinity School, and curate of St. Cyprian's Cardiff, and Leonard Allan Corbie, of St. Andrew's Plainfold 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 Caldey from clergymen in high positions in the Church of England, whose views might be expressed in the words: "We cannot long remain as we are. Pray for us."

The Guardian newspaper has taken fright, and in a way of an offset is trying to assure the Anglicans that in America at least, the trend is all the other way. It publishes the names of certain apostate priests who are now working with the Episcopalians in the attempt to proselytize amongst the foreign emigrants. As America stated recently "we could say a good deal on the significance of the conversions from Rome, but this is too well understood to make it worth while."

To show how false is the inference of the Guardian that Anglican "Catholic" theories are gaining ground here, we have only to instance the action of the recently General Council in absolutely refusing to consider the much mooted "change of name." The prophecy that Dr. McGarvey made six years ago, that the Broad Church tendencies of Anglicanism would sweep everything before them, has been abundantly justified. The lay and clerical delegates to the last General Conference adopted two resolutions by an overwhelming majority that prove which way the current of thought is setting. It was resolved that the Episcopal Church send a delegation to the Federal Council of Churches, which exists "to manifest the essential oneness of the Christian Churches of America." And, secondly, the Mission Board was to be instructed to cooperate with other Christian Churches in the mission field. Both those resolutions, it is true, were negated by the House of Bishops, but this does not lessen the witness of the House of Delegates to the current 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 House of Deputies, by a large majority in both orders, resolved to accept the platform of the Federal Council of Churches, and to constitute the Protestant Episcopal Church one of the affiliated bodies in that organization." \* \* \* It is enough now to say that, in our judgment, had the measure been rejected by the House of Bishops, the dismay that followed the Canon 19 legislation of 1907

FOR ROUGH SKIN, SORE LIPS, OR CHAPPED HANDS  
Campana's Italian Balm is soothing, healing and pleasant. Send 4 cents for sample—27 years on the market. E. G. WEST & CO., 80 GEORGE ST., TORONTO.

GILSON Motor Cars  
I thrive on hard work—just "eat it up"—and it costs but a trifle to keep my 1 1/2 H.P. "Baudin" going on gasoline. I will give you perfect service because I am one of the famous  
\$47.50  
Gilson Mfg. Co., Ltd. 1016 York St. Toronto, Canada.

COMPLETELY CURED OF DYSPESIA  
By Na-Dru-Co Dyspepsia Tablets  
We are continually hearing from grateful people who have had experiences 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 Tablets. Having taken other medicines without having received the slightest relief, I heard of your Na-Dru-Co Dyspepsia Tablets and thought I would give them a trial. I have been completely cured of dyspepsia. I will be only too pleased to advise any one troubled with dyspepsia to give them a fair trial." Na-Dru-Co Dyspepsia Tablets not only give the immediate relief from heartburn, flatulence, acidity of the stomach and biliousness, which is so much needed, but if taken regularly for a few days or weeks they completely cure the most aggravated cases of stomach trouble. When for so, you can get a box from your druggist, why go on suffering? National Drug and Chemical Co. of Canada, Limited, Montreal.

ST. BASIL'S HYMNAL  
Full Musical Score and Words  
The Finest Single Volume Collection of Liturgical Music and English Hymns ever published  
Complete Services for Vespers and Benediction Music for Missa Cantata and Mass for the Dead. Specially adapted for sodalities, Choirs, Colleges, Parochial Schools, Sunday Schools and Institutions. Use St. Basil's Hymnal and thus have the best and cheapest work now offered in Church Music.  
PRICE PER DOZ. \$7.20; SINGLE COPY 75c.  
CARDINAL'S RESIDENCE  
BALTIMORE, NOVEMBER 14  
REVEREND FATHER:—I take great pleasure in adding my name to that of your most Reverend Archbishop, in commending to Catholic Institutions your most useful work, ST. BASIL'S HYMNAL, is calculated to promote devotional singing, which is a powerful element in the cause of religion.  
Fraternally yours in Xto,  
J. CARD. GIBBONS.  
To REV. L. BRENNAN,  
ST. BASIL'S HYMN BOOK  
A companion book to St. Basil's Hymnal, containing all the words of every psalm, hymn and anthem, numbered to correspond. Besides it is a complete prayer book for children. Substantially bound in flexible cloth.  
PRICE PER HUNDRED \$12.00; SINGLE COPY 15c.  
St. Basil's Hymnal and Hymn book are now in use in every diocese of United States and Canada and increasing in popularity every year.

It Puts You in Good Spirits  
COWAN'S PERFECTION COCOA  
The day starts right side up when you enjoy your breakfast. Cowan's cocoa fortifies your body for the work of the day. It starts you off with a bright outlook. First, because it is so delicious—but more because it is so invigorating and so easily digested.  
AT ALL GROCERS  
THE COWAN COMPANY, LIMITED - TORONTO CANADA

A DISTINGUISHED VISITOR

INTERESTING ITEMS ABOUT THE CHARACTER AND ACHIEVEMENTS OF MR. WILFRID WARD

COMING TO PHILADELPHIA BY INVITATION OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY

Mr. Wilfrid Ward is fifty six years of age, tall and stalwart, fresh-complexioned, his hair and beard somewhat shot with silver...

It may surprise those who know Mr. Ward by reputation chiefly as a writer on the philosophy of religion and a Catholic publicist...

Mr. Ward's first entrance into the domain of polemics was in 1884, when he had a controversy in the National Review on agnosticism and positivism...

There is little else in the life of this man of letters but devotion to the Catholic cause...

It is natural to suppose that activities such as those enumerated were amply sufficient to occupy the time of any one man...

Who's Faith and Work were bells of full accord, My friend, the most unworshipful of mankind...

Like father, like son—in their unending allegiance to their Catholic faith and in their eager and keen-witted championship of it...

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...

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 poetry...

Believe' called attention to the fact that a new controversialist on the philosophy of religion had to be reckoned with.

Among the principal books written by Mr. Ward are the 'Life of W. G. Ward,' his father; 'The Life and Times of Cardinal Wiseman,' 'Witnesses to the Unseen,' 'Problems and Persons' and 'The Life of Cardinal Newman'...

Among the principal books written by Mr. Ward are the 'Life of W. G. Ward,' his father; 'The Life and Times of Cardinal Wiseman,' 'Witnesses to the Unseen,' 'Problems and Persons' and 'The Life of Cardinal Newman'...

What you require would occupy more space than we can spare. You will find a Directory in any newspaper office that will give you the desired information.

LONDON BAZAAR The following is a list of the prize winners at the bazaar, which was held in St. Peter's Parish Hall, December 8 to 10, in aid of St. Joseph's Hospital...

AGENTS WANTED In every parish of the Diocese of London, Ontario. Good opportunity for live men. For particulars apply to Box J, Catholic Record, London, Ont.

AGENTS WANTED In every parish of the Diocese of London, Ontario. Good opportunity for live men. For particulars apply to Box J, Catholic Record, London, Ont.

AGENTS WANTED In every parish of the Diocese of London, Ontario. Good opportunity for live men. For particulars apply to Box J, Catholic Record, London, Ont.

When in Trouble

with your kidneys do not get blue. Visit the nearest Drug Store and get a bottle of SANOL Kidney Remedy

This is a positive cure for Gall Stones, Kidney Stones, Kidney and Bladder troubles, Gravel, Rheumatic Pains, ailments of uric acid origin. Endorsed by Physicians and Surgeons.

entirely private. Mr. Ward is the only Catholic member of this most distinguished and exclusive dining society.

Such is the manner of man the American Catholic Historical Society has invited, to come to America.

HOUSEKEEPER WANTED FOR A PRIEST for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

TEACHERS WANTED

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 H. Bourneville, Cobalt, Ont.

WANTED EXPERIENCED TEACHER HOLDING second class, professional certificate for S.S.S. No. 3. Bromley. Apply immediately stating salary and experience. Duties to begin Jan. 15, 1914. Mr. J. Brown, Sec. Treas. S.S.S. No. 3, Bromley, Ont. 1837 St. James St.

WANTED A TEACHER FOR NO. 4 ASPHOLD in Western Ontario. Salary \$400 per annum. Apply stating salary to Patrick Heffernan, Westwood P.O., Ont. 1837 St. James St.

TEACHER HOLDING A SECOND CLASS Professional certificate wanted for the Cobalt Separate School, and also one French speaking. Apply stating experience and salary expected, to H. Bourneville, Cobalt, Ont.

TEACHER WANTED FOR THE PEMBROKE R.C. School. An assistant teacher holding a Normal School certificate. Salary \$200 per annum. Duties to begin Jan. 15, 1914. Applicants to produce testimonials and state experience. A. J. Fortier, Secy. 1837 St. James St.

WANTED EXPERIENCED TEACHER FOR R.C.S.S. No. 5, Glenora, Grey Co. Second class Normal trained. Salary \$375. Model trained, salary \$420 according to experience. Duties to commence immediately. Apply to James Murphy, Sec. Treas. Traveston, Ont. The directory will be in the hands of the public on December 27th, from 3 to 5:30 p.m. to answer telephone applications. 1837 St. James St.

TEACHER WANTED FOR CATHOLIC Separate school No. 1, McGillivray. One holding Normal school certificate. Salary \$400 per annum. Apply stating experience, etc. 1837 St. James St.

TEACHER WANTED A SECOND CLASS professional teacher for school section No. 9, Lanark. Salary \$200 per annum. No teaching duties. Apply to Mr. J. Brown, Sec. Treas. North Lanark, P.O., Ont. 1837 St. James St.

WANTED A SECOND CLASS PROFESSIONAL certificate for a country parish. Salary \$400 per annum. Duties to commence Jan. 15, 1914. State experience and enclose copies only of testimonials, to M. Galvin Secy. 1837 St. James St.

HOUSEKEEPER WANTED FOR A PRIEST for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

HOUSEKEEPER WANTED for a country parish. Not much work but must be a good cook and tidy. Location fine. Address Box D, Catholic Record Office, 1837 St. James St.

they are constantly cropping up. They are indications of the need felt for something to fill the vacuum caused by Protestant loss of faith...

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

John Ferguson & Sons 150 King Street The Leading Undertakers and Embalmers Open Night and Day Telephone—House 373 Factory—543

E. C. Killingsworth Funeral Director Open Day and Night 491 Richmond St. Phone 3671

Agent Wanted Canvassing Agent for Eastern Ontario for weekly family paper. Apply stating age and experience to BOX A, CATHOLIC RECORD LONDON, CANADA

POSITION WANTED MARRIED MAN REQUIRES POSITION AS janitor or night watchman and boiler. Address Box V, CATHOLIC RECORD, London, Ont. 1837 St. James St.

STAMMERS The methods employed at the Annett Institute are the only logical methods for the cure of stammering. They are simple, natural, not merely the habit, and insure natural speech. If you have the slightest impediment in your speech, don't hesitate to write us. Cured pupils everywhere. Pamphlet, particular references sent on request. The Annett Institute, Berlin, Ont., Can.

Record Standard 50c. Library for Everybody

NOVELS AND RELIGIOUS BOOKS BY THE BEST CATHOLIC AUTHORS Free by Mail. Fifty Cents Per Volume Liberal Discount to the Reverend Clergy and Religious Institutions

NOVELS TIGRANES, by Rev. John Joseph Franco, S. J. An absorbing story of the persecutions of Catholics in the fourth century, in which the love of a humble shepherd restores the gods of Homer and Virgil.

THE SISTER OF CHARITY, by Mrs. Anna H. Dorsey. The story of a Sister of Charity who, as a nurse, attends a noble household.

A DOUBLE KNOT and Other Stories, by Mary T. Waggoner and others. The stories are excellent. Most of them are delicate little love tales; the others, stories of adventure or mystery.

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 rank with the best writers of contemporary fiction.

THE LADY OF THE TOWER and Other Stories, by George Barton and others. This is a collection of short stories, which are all worthy to live in story-teller's hands. The volume comprises fifteen stories, which are all worthy to live in story-teller's hands.

THE SENIOR LEUTENANT'S WAGER and Other Stories, by the foremost Catholic writers. These authors have used up a great deal of their brains in writing these tales, and the result is a book that may be enjoyed for a few moments or an hour at a time, and it makes every part of it for high thinking and righteous living.

THE TRAIL OF THE DRAGON and Other Stories, by Marion F. Nixon Rouse and others. While it would be hard to find a fuller book of short stories, it is a volume of stories which make very interesting and profitable reading for young people.

MARCOLO GRACE, by Rosa Mulholland. The plot of this story is laid with a skill and grasp of detail that is rarely seen in a novel of this kind. The heroine bears witness at every page to a complete mastery of the subject, joined to a strong religious conviction.

THE LIGHT OF HIS COUNTERTENANCE, by Jerome Hart. A highly successful story. The plot is simple and direct, and the characters are natural, their emotions are sincere and unobtrusive, and there are bursts of genuine comedy to lighten the tragic darker shades.

THE JOURNEY'S END, by Francis Cooke. A story of jealousy, of strife and struggle, of petty jealousy, and of sublime devotion to a noble ideal. The author's style is simple and direct, and the result is a book that may be enjoyed for a few moments or an hour at a time, and it makes every part of it for high thinking and righteous living.

BOND AND FREE, by Jean Connor. A new story which every reader will know how to write a splendidly strong book.

THE CURIOUS HIGHER DAUGHTER, by F. von Brackel. A highly successful story. The plot is simple and direct, and the characters are natural, their emotions are sincere and unobtrusive, and there are bursts of genuine comedy to lighten the tragic darker shades.

MARCOLO GRACE, by Rosa Mulholland. The plot of this story is laid with a skill and grasp of detail that is rarely seen in a novel of this kind. The heroine bears witness at every page to a complete mastery of the subject, joined to a strong religious conviction.

THE LIGHT OF HIS COUNTERTENANCE, by Jerome Hart. A highly successful story. The plot is simple and direct, and the characters are natural, their emotions are sincere and unobtrusive, and there are bursts of genuine comedy to lighten the tragic darker shades.

THE JOURNEY'S END, by Francis Cooke. A story of jealousy, of strife and struggle, of petty jealousy, and of sublime devotion to a noble ideal. The author's style is simple and direct, and the result is a book that may be enjoyed for a few moments or an hour at a time, and it makes every part of it for high thinking and righteous living.

BOND AND FREE, by Jean Connor. A new story which every reader will know how to write a splendidly strong book.

THE CURIOUS HIGHER DAUGHTER, by F. von Brackel. A highly successful story. The plot is simple and direct, and the characters are natural, their emotions are sincere and unobtrusive, and there are bursts of genuine comedy to lighten the tragic darker shades.

MARCOLO GRACE, by Rosa Mulholland. The plot of this story is laid with a skill and grasp of detail that is rarely seen in a novel of this kind. The heroine bears witness at every page to a complete mastery of the subject, joined to a strong religious conviction.

THE LIGHT OF HIS COUNTERTENANCE, by Jerome Hart. A highly successful story. The plot is simple and direct, and the characters are natural, their emotions are sincere and unobtrusive, and there are bursts of genuine comedy to lighten the tragic darker shades.

THE JOURNEY'S END, by Francis Cooke. A story of jealousy, of strife and struggle, of petty jealousy, and of sublime devotion to a noble ideal. The author's style is simple and direct, and the result is a book that may be enjoyed for a few moments or an hour at a time, and it makes every part of it for high thinking and righteous living.

BOND AND FREE, by Jean Connor. A new story which every reader will know how to write a splendidly strong book.

THE CURIOUS HIGHER DAUGHTER, by F. von Brackel. A highly successful story. The plot is simple and direct, and the characters are natural, their emotions are sincere and unobtrusive, and there are bursts of genuine comedy to lighten the tragic darker shades.

MARCOLO GRACE, by Rosa Mulholland. The plot of this story is laid with a skill and grasp of detail that is rarely seen in a novel of this kind. The heroine bears witness at every page to a complete mastery of the subject, joined to a strong religious conviction.

THE LIGHT OF HIS COUNTERTENANCE, by Jerome Hart. A highly successful story. The plot is simple and direct, and the characters are natural, their emotions are sincere and unobtrusive, and there are bursts of genuine comedy to lighten the tragic darker shades.

THE JOURNEY'S END, by Francis Cooke. A story of jealousy, of strife and struggle, of petty jealousy, and of sublime devotion to a noble ideal. The author's style is simple and direct, and the result is a book that may be enjoyed for a few moments or an hour at a time, and it makes every part of it for high thinking and righteous living.

BOND AND FREE, by Jean Connor. A new story which every reader will know how to write a splendidly strong book.

THE CURIOUS HIGHER DAUGHTER, by F. von Brackel. A highly successful story. The plot is simple and direct, and the characters are natural, their emotions are sincere and unobtrusive, and there are bursts of genuine comedy to lighten the tragic darker shades.

MARCOLO GRACE, by Rosa Mulholland. The plot of this story is laid with a skill and grasp of detail that is rarely seen in a novel of this kind. The heroine bears witness at every page to a complete mastery of the subject, joined to a strong religious conviction.

Meriden Ecclesiastical Ware. Possesses a dignity and grandeur resultant from careful designing and skillful workmanship. Our Ware is strictly rubrical and every piece purchased and supplied by us is guaranteed as to quality of material and workmanship. Meriden Britannia Company Hamilton, Canada

THE HOME BANK OF CANADA. 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 survivors, without any formality or process of law.

Agent Wanted. Canvassing Agent for Eastern Ontario for weekly family paper. Apply stating age and experience to BOX A, CATHOLIC RECORD LONDON, CANADA

Record Standard 50c. Library for Everybody. NOVELS AND RELIGIOUS BOOKS BY THE BEST CATHOLIC AUTHORS Free by Mail. Fifty Cents Per Volume Liberal Discount to the Reverend Clergy and Religious Institutions

NOVELS TIGRANES, by Rev. John Joseph Franco, S. J. An absorbing story of the persecutions of Catholics in the fourth century, in which the love of a humble shepherd restores the gods of Homer and Virgil.

RELIGIOUS BOOKS DEVOTION TO ST. JOSEPH, by Rev. Father Joseph Anthon Paterniti, S. J. Translated from the French. LIVES OF THE SAINTS. Adapted from Rev. Alban Butler. LIFE OF CHRIST, by Rev. M. V. Cochem.

THE SACRED HEART STUDIED IN THE SACRED SCRIPTURES, by Rev. H. Saurin. This is the best work on the subject, and is recommended to all lovers of the Sacred Heart. ST. ANTHONY, THE SAINT OF THE WHOLE WORLD, by Rev. Thomas F. Ward. This life is written in a manner which can hardly fail to be most interesting to the reading public.

THE SACRED HEART STUDIED IN THE SACRED SCRIPTURES, by Rev. H. Saurin. This is the best work on the subject, and is recommended to all lovers of the Sacred Heart. ST. ANTHONY, THE SAINT OF THE WHOLE WORLD, by Rev. Thomas F. Ward. This life is written in a manner which can hardly fail to be most interesting to the reading public.

The Catholic Record LONDON CANADA. Any of the above Books can be supplied in the United States free of duty.