

to hold an annual retreat. In reference to this the Philadelphia Catholic Standard and Times says:

"The annual retreat of the Knights of Columbus was brought to a close in the Cathedral recently, when the splendid series of manifestations of faith and loyalty that had marked the preceding week culminated in the approach of a great body of representative men from all parts of the city to the Holy Table. More than one thousand five hundred Knights received Holy Communion at the 8.15 o'clock Mass, requiring the services of four priests, from the time of the Consecration until fully a quarter of an hour after the conclusion of the Holy Sacrifice. The Knights left the church by the upper doors, and thus avoided crowding the entrance for the parishioners coming to the next Mass."

"In the evening the last sermon of the course was delivered by Rev. John H. O'Rourke, S. J., who congratulated the Knights on their faithful attendance at the exercises throughout the retreat and on the inspiring sight presented night after night by the splendid Cathedral being crowded with men."

"The subject of the concluding discourse was 'The Glory of the Soldier.' The preacher referred to the heroic deeds of soldiers of the world in all ages, and said that the soldier of Christ should excel in all the best qualities of a soldier. The Knights of Columbus should not only be valiant, but should possess all the virtues of the ideal knight. They must fight the good fight, so that when the battle of life is over they may receive the crown of victory and the eternal reward promised those who overcome themselves."

WHITHER DRIFTING?

Shameful we must characterize the proceedings of the World's Purity Federation Commission, consisting of clergymen and laymen of non-Catholic sects, which took place on the 9th in the Metropolitan Church, Toronto. Spread broadcast before the people of the country through the public press we find matters dealt with which should be in sacred confidence between parent and child, and in the Catholic communion between parent and child and the spiritual guide whom God has ordained to minister to both. The report to which we refer gives another evidence of the barrenness of religious sects out away from the centre of unity. Their methods of action are as varied as their system of religious thought, and no wonder is it, therefore, that they possess not the power of persuasion. They have given their people free rein and now profess astonishment that licence and disregard of authority are the outcome. Finding themselves as a general rule without salutary influence amongst their people they fly to statutory enactments for aid to produce better social conditions. The preacher has failed and the policeman is appealed to. Let us whisper in the ear of our ministerial friends. A single community of the Sisters of the Good Shepherd are doing more in a week to uplift the fallen than your Purity Associations could do in very many years, and the model Catholic parent and the confessional are influences for the building up of purity in the child mind, for imprinting in the child heart the beauty and glory of taking as exemplars the Holy Family of Nazareth, the power of which is more salutary by far than anything else the world ever dreamt of.

NOTES AND COMMENTS

APPROPOS the proposed consolidation of the Presbyterian, Methodist and Congregational denominations, about which we hear so much these days, it was a good answer given by a Catholic commercial traveller to a query as to "how he stood on the question." "It doesn't concern us at all," he said. "You left us a matter of three hundred and fifty years ago; if you wish to come back now we will consider it."

THERE is a society among commercial men known as "The Gideons" which has taken upon itself the mission of depositing Bibles (Protestant Bibles of course) in every room of every hotel throughout Canada and the United States. It is a big contract, and, when all is said and done, a senseless one. What is more, it has about it that air of intrusiveness and officiousness so characteristic of all Protestant propaganda. A hotel in Boston recently, says an exchange, declined to permit such a use to be made of its guest-rooms. A guest in a hotel is in his home for the time being when he occupies the room he pays for. In that capacity he has rights which no unauthorized person may encroach upon. And not the least of these is the right to be protected from such annoyances as these "Gideons" would inflict upon him. Catholicism, says the same exchange, should simply avoid hotels where sectarian literature, of whatever description, is forced upon their attention. Or, perhaps a simpler plan is to quietly deposit outside his bedroom door anything of the kind he may find upon his table. This method was adopted effectively in Ireland under similar circumstances many years ago.

It is unnecessary, of course, to say that such action on the part of a Catholic is not directed against the Bible itself, but against mutilated versions and against the unthinking, sometimes offensive, misuse of the sacred volume. Mak-

ing every allowance for the good intentions of such zealots as the Gideons, their campaign is simply part and parcel of that world-wide passion for distributing Bibles which has often been a laughing-stock to the astute objects of their benevolence. We have all heard how in China the book is converted into shoe-soles, or shipped back to Europe and America in the shape of firecrackers. It would be a good thing, remarks an English contemporary, if Protestants realized—as we believe, many of them are realizing—that their blind mania for spreading the book broadcast has resulted far more in the profanation of God's word than in diffusing any real knowledge of Christian truth. We suspect, indeed, that this very mania is largely due to a desire to cover up, if that were possible, the fearful havoc which so-called higher criticism among them has created in current belief in the integrity of the same Scriptures.

THE "REV." PATRICK MORGAN, who had been posing as an "ex-priest" and using Methodist pulpits throughout Ontario to exploit a fake "home for converted priests," appears to have thought better of the prospects and to have skipped the town. In doing so he has done his Methodist friends a real kindness. Thirty-five years ago the hospitality of his pulpits was extended to another bogus "ex," one Widdows, who for two years previously had sojourned in the Central Prison. The good people do not seem to imbibe wisdom with the years, or to learn discretion from experience. As to Morgan, authentic information points to his having been simply an unfortunate until the English Protestant Alliance got hold of him and debauched him. It was under their auspices that he took to the lecture platform. Will its Canadian counterpart now have the charity to let him retire into obscurity? As the "Khan" says, "we pause for a reply."

ONE OF the first results of the grotesque campaign against toleration and free-speech in Belfast is that Lord Pirrie has been considering the advisability of removing his ship-building plant to another location. It was intimated that Liverpool might absorb the industry, but the desirability of keeping it in Ireland has not escaped the attention of other municipalities. The corporation of Limerick, in a spirit of true patriotism, came forward with an offer of lands and dock facilities at Corkanree, on the Shannon, and Lord Pirrie has promised that should the question of removal be seriously considered, he will not overlook Limerick's offer. His letter of response reads as follows:

"It would indeed be a great pleasure to me if I could see my way to the establishment of a ship-yard on the Shannon, but just at the present I have my hands full in other directions, and fear, therefore, it will be impossible to seriously consider the suggestion so kindly made by the Council. I will, however, keep the letter and the map before me in case of any possible developments in the future."

LORD PIRRIE is not the only distinguished convert to Home Rule. Sir Frederick Pollock, one of the few really intellectual men in the Unionist camp, has, in a letter to the Westminster Gazette, announced his change of sentiment, the reason given being that recent events have convinced him that Ulster Unionist ideas are not those of equality but of ascendancy. This is a truth writ large upon every page of Irish history since the Union, as for centuries before. And it has driven others than Lord Pirrie and Sir Frederick Pollock to see that for an exemplification of intolerance and oppression one must go, not to the Catholics of Ireland, but to the Orange Lodges of Belfast. Sir John Simon, Solicitor-General, attributes the whole Unionist outburst, including the attempt to browbeat Winston Churchill, to repugnance on their part to letting the world see that almost half the population of Ulster are on the Home Rule side.

ONE MORE testimony to the essential intolerance of the Northern minority comes from another gentleman of distinction—Lord Dunraven. Discussing the situation recently with a representative of the press, he said:

"Under a microscopic examination Irish history fails to show a trace of intolerance on the part of the Roman Catholic majority. It is not a pleasant thing for me—a Protestant—to say, but unquestionably intolerance has always proceeded from the Protestant minority. No, the plea of religious persecution will not hold good for a moment, and indeed the attitude taken up by these agitators in the North has no basis on reason. They pretend to think that they, together with civil and religious liberty and property, would be forgotten in an Irish Parliament. They forget that the Church of the majority is ever preservative in its instincts; that in the great body of small landowners and tenants who have purchased a strong Conservative element exists, that among Nationalists a variety of opinions would manifest themselves, and that with proper representation the minority would exercise great power themselves. And they forget that civil and religious liberty can be perfectly secured by statute."

LORD DUNRAVEN goes on to discuss the psychology of the Ulster Unionist attitude. They have for so long been accustomed to complete ascendancy, that such a thing as equality with their Catholic fellow-countrymen is quite beyond their reckoning. "It seems to me," he says, "that the rational faculties of these men are inhibited by a fixed idea of sub-conscious mentation. The force behind all their bluster and truculence is all the more formidable in that it is not based on reason but on wild if sincere hatred of the majority. They think they are afraid of being forced under. What they really dread is being put on a level."

A SOCIETY under the name Clann Na H-Alba exists in Scotland, devoted to the fostering of a national spirit among her people. The object is commendable, and the means of carrying on its work not less so. We have always maintained that the decline of Scotland as a nation began with the Reformation; when the party of the ascendancy under the direction of Knox, sold their country into the hands of Elizabeth of England. The throne of Mary, as Queen of Scotland, and her subsequent martyrdom at Fotheringhay were, as all the world knows, but incidents in this great plot, as were all the evils that followed in their train. What the Reformation began the Covenanters perpetuated, and the Act of Union nailed down the lid. It is possible that with the dawning of the new century the old intrepid spirit of the Scot—the spirit that inspired Wallace and Bruce and the great ecclesiastical patriots of pre-Reformation times—may live again? The Clann Na H-Alba evidently thinks that it may and will, and we enthusiastically catch up the sanguine hope.

LECTURING before the Clann, Mr. A. C. MacNeacoll spoke of "Scotland as a Nation," and gave utterance to sentiments akin to the foregoing. The Nation, he said, really dates from St. Columba, who, hand-in-hand with the truths of the Gospel, taught the Gael, whether in Scotland or in Ireland, to value his heritage, and by adhering to their common cause, to protect and foster it. That was the debt both countries owed to the Saint, and it lasted as long as the common language existed to exert its unifying effect. The first rift in Scotland was caused by the introduction of feudalism under David I—a political theory alien to the Scottish genius. It was this act of David that brought about the cleavage between Highlands and Lowlands, and paved the way for the loss by the latter of the mother tongue. In Ireland, on the other hand, the Norman and English adventurers, a small minority just as in Scotland, were largely absorbed into the Irish (i. e. Gaelic) political system and became Gaelic-speaking. In both cases those who lost their language—the Anglo-Normans in Ireland, and the Southern Celts in Scotland—lost also their political identity, a remarkable tribute to the importance of a distinctive national language.

THE NATIONAL spirit in Scotland, though still kept alive for some centuries, began with this advent of feudalism to decline, until in the sixteenth century, the great upheaval, misnamed the Reformation, found the country a prey to the evil genius of a clique of vile apostates. The Reformation brought in its wake a policy of alliance with English political parties, and to this policy were subsequently sacrificed Montrose, Claverhouse, and those other, Scotland's true sons, who vainly strove to stem the crushing tide. Ideas of an English alliance culminated in ideas of a federal union which never came; in its place came the incorporating "Union" of 1707 with the accompanying clink of English gold, which meant that Scotland as a nation ceased to exist. The Jacobite Rising of 1745, heroic as it was in its conception and in the devotion of its rank and file, was the last expiring gasp. So in Ireland, "Union," though longer delayed, came at last, and, as in Scotland, national extinction. The dawning hope now of Home Rule may re-awaken the spirit of the Gael in Ireland. Will it not do as much for Scotland?

HIS HOLINESS POPE PIUS X

FALSE REPORT ABOUT HIS DEATH QUICKLY CONTRADICTED

On Thursday, of last week the civilized world was startled by a cable report from Madrid stating that Pope Pius X. was dead. Embassies in Washington, Paris, London, Brussels and other capitals one by one reported no official confirmation of the story and as time passed doubt began to grow, until finally a denial was issued from Rome. Nothing within the last few days has indicated that the Pope was in a critical condition, although his health has for some time been unsatisfactory. On March 25 he was compelled to suspend his audiences for a few days owing to a slight cough accompanied by catarrh. On March 27 he was sufficiently improved to resume his audiences. Those he greeted on that day noted a slight pallor and some hoarseness in the Pontiff's speech, but beyond that there was no evidence of serious physical disability. The Pope went through the fastig-

ing ceremony of greeting three hundred persons without a sign of exhaustion. The official Spanish news agency explains that its statement that the Pope was dead was due to an error in a message from Rome at the papal municipality at Madrid. It is believed that the error occurred in the deciphering of a code message.

THE HOME RULE BILL

On the 11th, Premier Asquith introduced the Home Rule Bill in the House of Commons. Never before, perhaps, was there evidenced more intense interest in British legislation. The main provisions of the measure are as follows:

The cardinal principle of the present Home Rule bill was the supreme authority of the Imperial Parliament while at the same time real autonomy is conferred on Ireland in regard to Irish concerns. The bill provides for the establishment of an Irish Parliament consisting of a Senate and a House of Commons, with power to make laws for peace, order and good government in Ireland.

The bill provides that the matters to be excluded from the control of the Irish Parliament are the crown, the army and the navy, imperial affairs, the Irish land purchase and the old age pensions and national insurance acts, the Irish consular, the post office savings bank and public loans, in addition to those excluded by the Home Rule Bill of 1893, which left the customs under the control of the Imperial Government.

The Irish consular is to be automatically transferred to the Irish Government after six years, and power is given by the bill to the Irish Parliament to demand the transfer of the old age pensions and insurance act to its control on giving a year's notice to the Imperial Government.

The Irish Parliament is debarred from altering the Home Rule Bill or the power to appeal to the privy council.

Provision is made for the protection of religious equality in Ireland and stipulating that the Irish Parliament cannot make laws, directly or indirectly, to establish or to endow any religion or to prohibit the free exercise thereof, or to give a preference or privilege to any religion or to make any religious ceremony a condition of validity of any marriage.

The Lord Lieutenant of Ireland is to have the power to veto or suspend any bill on the instruction of the Imperial executive.

Any question regarding the interpretation of the Home Rule Bill is to be settled by appeal to the judicial committee of the privy council.

The Irish Senate is to consist of forty members and the House of Representatives of 164, of which Ulster is to have 59 and the universities 2.

The Senate is to be composed of nominated members. In the first instance, the Imperial executive is to control the nominations with a view to assuring the representation of the minority.

In case of disagreement the 2 Houses are to sit in joint session.

The Lord Lieutenant is to be head of the executive. There will be no religious bar, and he will hold office for a fixed term.

The authority of the executive is to be co-extensive with that of the Irish Parliament. The 164 representatives are to be elected by the existing constituencies, but no constituency is to have less than 27,000 population.

The collection of all taxes is to remain in the Imperial service, and they will be paid into the Imperial exchequer which is to pay over to the Irish executive an amount equivalent to the expenditure on Irish services at the time of the passing of the act.

An additional sum of \$2,500,000 is to be paid to the Irish executive, and this will diminish by \$250,000 yearly till it is reduced to \$1,000,000.

The postal services are to be handed over to Ireland. The Irish Parliament is to have power to reduce or to discontinue the Imperial taxes excepting the income tax and the stamp and estate duties. It will also have power to alter the excise duties, but except in the case of beer and spirits it is debarred from adding to the customs duties anything which will give a greater increase than 10 per cent.

The Irish representation at Westminster is to be 42 members, 1 for every 100,000 of the population.

Mr. John E. Redmond, the leader of the Nationalists said: "We Nationalists of to-day are not separatists like the followers of Parnell. We are ready and willing to accept an Irish Parliament, subordinate to the British law-making body, which may prescribe proper safeguards for Irish legislation. The bill presented to-day by Premier Asquith is excellent."

There is probably more trashy stuff sold in the baking powder line than in any other line. Most of it contains large quantities of alum. To avoid the use of this dangerous acid, see that all ingredients are plainly stated in English on the package. The words "No Alum" on the package or in an A.D. is not sufficient.

ORDINATION OF SIX CONVERTS

Roman Letter of Catholic Standard and Times

On the 25 inst., the feast of the Annunciation, His Eminence Cardinal Merry del Val will ordain to the priesthood in the Pauline Chapel of the Vatican six former Anglican clergymen, viz., Messrs. Cooke, Hinde, Henly, Prince, Shebbeare and Steele. The last mentioned, the Rev. I. H. Steele, M. A., is an Irishman who for nearly twenty years acted as chaplain to Lord Erne, leader of the Orange forces in Ulster. Though one may say a mountain of God's grace was needed to storm the Orange stronghold, the conversion of Father Steele took place almost instantaneously. A few years ago, while yet shepherding Lord Erne's gentle soul, the Protestant clergyman took a trip to Rome, and happened one day to enter a church in which High Mass was going on. The grandeur of the ceremonial, with other adjuncts, converted the stranger to the fold, and, much to the displeasure of the gentle Orange leader, as subsequently turned out, he left the church a Catholic at heart.

The other five were occupied in the Anglican ministry at Brighton when received into the Catholic Church in 1910 by the Bishop of Southwark, the Rev. A. Carew Cooke, M. A. (Oxford), being vicar of St. Bartholomew's and the Rev. H. Fitzcald Hinde, M. A. (Cambridge), being vicar of the Annunciation, with Messrs. Henly, Prince and Shebbeare as their respective assistants.

The Holy Father takes the most lively interest in the converts, and will receive them in special audience on the day of their ordination. It was the desire of His Holiness that the newly converted clergymen should prepare in Rome for the priesthood, on hearing they had decided to devote the rest of their lives (they are all men in the prime of life) to the special service of God. His Holiness, through Cardinal Merry del Val, appointed as their place of residence in Rome the Academy of Noble Ecclesiastics, and provided them with special lectures. Very Rev. Gregory Clergy, of the Irish Franciscans (St. Isidore's), doctor in canon and civil law, doctor in Latin literature and lector in theology and Rev. G. Petrocchi, D. D., professor of S. Apollinare, were selected as their professors, while Rev. Father Howell, an English Redemptorist, was appointed confessor and spiritual director to the group. To Right Rev. Mgr. Price, judge of the Rota, the general supervision of everything connected with the body was entrusted.

After ordination the priests will resume their studies until June, when they will return to England to take up the work assigned to them in the ministry.

MUNSTER

A REPLY TO KILLIP'S ULSTER

For whom has thou been solicitous, and afraid that thou hast lied. (Isaiah lviii-11.)

The bright eleventh hour
Draws near when foes of old
Uprising power with power
Shall greet the New Days gold
Despite untruth and hate
"Oppression, wrong and greed."
"As loosed to rule our fate"
By Rindard's act and deed.

Your faith untouched may stand.
The laws now made that guard
Men's honor, lives and land
Will still be our regard.
"And murder done by night
And treason taught by day"
Shall punished be by right
For Justice still shall sway.

As yours, our fathers' split
Their blood on many a plain
Be foul us as thou wilt
The Fusiliers remain
"Before an Empire's eyes"
The Muse debased for price
Dead on her Altar lies
That is the sacrifice.

The boon which foes in fight
Are granted without fear
We ask as Ireland's right
Please God that boon is near
To ease our Erin's woes;
"Tis this we ask alone
He lies—who calls us foes;
To England and her throne.

There is no war prepared
On any peaceful home
There are no halls declared
"For such as serve not Rome"
"The terror, threats and dread"
Are Phantoms of the mind
They are, when all is said
But Slanders loosed to blind.

Believe, we shall not boast
Believe, none need fear
From South to Northern Coast
Ireland to us is dear.
This answer from the South
"Our land, one land, one throne"
This from the heart, not mouth
We will not rise alone.

—T. A. BROWN.

Ottawa, April 11th., 1912.

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